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NEW TESTAMENT ABSTRACTS

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The letter *r* affixed to an entry number designates a book review abstract. References to other abstracts are given by volume and entry number: e.g. see § 32-222.

The contents of abstracts and book notices are not necessarily the opinions of the editors; the views offered on disputed biblical questions remain the opinions of the original authors.

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LIST OF JOURNALS

In addition to the journals on this list, whose titles are abbreviated in the headings to abstracts, the editors regularly survey many other periodicals in religion and the humanities generally for articles of interest to New Testament scholars. Abstracts of these articles also appear in *NTA*, but the titles of the journals in which the articles occur are spelled out in the headings.

Aegyptus (Milan)
African Ecclesiastical Review (Eldoret, Kenya)
Africa Theological Journal (Arusha, Tanzania)
American Benedictine Review (Atchison, KS)
American Journal of Archaeology (Boston)
Analecta Cracoviensia (Cracow)
Andrews University Seminary Studies (Berrien Springs, MI)
Angelicum (Rome)
Anglican Theological Review (Evanston, IL)
Annual of the Japanese Biblical Institute (Tokyo)
Annual of the Swedish Theological Institute (Leiden)
Antonianum (Rome)
Anvil (Nottingham, UK)
Archiv für Liturgiewissenschaft (Regensburg)
Ashland Theological Bulletin (Ashland, OH)
Asia Journal of Theology (Singapore)
Augustinianum (Rome)
Aula Orientalis (Barcelona)
Australasian Catholic Record (Manly, NSW)
Australian Biblical Review (Melbourne)
Bangalore Theological Forum (Bangalore)
Benedictina (Rome)
Berliner Theologische Zeitschrift (Berlin)
Bibbia e Oriente (Bornato)
Bibel und Kirche (Stuttgart)
Bibel und Liturgie (Klosterneuburg)
Biblebhashyam (Kottayam, Kerala, India)
Bible Review (Washington, DC)
Bible Today (Collegeville, MN)
Bible Translator (London)
Biblica (Rome)
Biblical Archaeologist (Durham, NC)
Biblical Archaeology Review (Washington, DC)
Biblical Research (Chicago)
Biblical Theology Bulletin (Jamaica, NY)
Bibliotheca Orientalis (Leiden)
Bibliotheca Sacra (Dallas, TX)
Biblische Notizen (Munich)
Biblische Zeitschrift (Paderborn)
Bijdragen (Amsterdam/Heverlee)
Bulletin de Littérature Ecclésiastique (Toulouse)
Bulletin du Centre Protestant d'Etudes (Geneva)
Bulletin of the American Schools of Oriental Research (Philadelphia)
Bulletin of the International Organization for Septuagint and Cognate Studies (Notre Dame, IN)
Bulletin of the John Rylands University Library of Manchester (Manchester, UK)
Burgense (Burgos)
Cahiers de Joséphologie (Montreal)
Cahiers du Cercle Ernest-Renan (Paris)
Calvin Theological Journal (Grand Rapids, MI)
Catholica (Münster)
Catholic Biblical Quarterly (Washington, DC)
Catholic Theological Society of America Proceedings (New York)
Center for Hermeneutical Studies Protocol Series (Berkeley, CA)
Chicago Studies (Mundelein, IL)
Christianity Today (Carol Stream, IL)
Church (New York)
Churchman (London)
Ciudad de Dios (Madrid)
Civiltà Cattolica (Rome)
Classical Philology (Chicago)
Classical Quarterly (Oxford, UK)
Classical World (Pittsburgh, PA)
Collationes (Brugge/Gent)
Collectanea Theologica (Warsaw)
Colloquium (Auckland/Sydney)
Communio (Seville)
Communio/International Catholic Review (Notre Dame, IN)
Communio Viatorum (Prague)
Concilium (New York)
Concordia Journal (St. Louis, MO)
Concordia Theological Quarterly (Fort Wayne, IN)
Conservative Judaism (New York)
Cristianesimo nella Storia (Bologna)
Criswell Theological Journal (Dallas, TX)
Crux (Vancouver, BC)
Currents in Theology and Mission (Chicago)
Dansk Teologisk Tidsskrift (Copenhagen)
Deltion Biblikon Meleton (Athens)
Diakonia (Vienna)
Dialog (St. Paul, MN)
Didaskalia (Lisbon)
Direction (Fresno, CA)
Divinitas (Vatican City)
Divus Thomas (Piacenza)
Doctor Communis (Vatican City)

Doctrine and Life (Dublin)
Downside Review (Bath, UK)
East Africa Journal of Evangelical Theology (Machakos, Kenya)
Ecumenical Review (Geneva)
Ecumenist (Mahwah, NJ)
Efemerides Mexicana (Mexico City)
Église et Théologie (Ottawa)
Emmanuel (New York)
Encounter (Indianapolis, IN)
Ephemerides Liturgicae (Rome)
Ephemerides Mariologicae (Madrid)
Ephemerides Theologicae Lovanienses (Louvain-Leuven)
Epworth Review (London)
Erbe und Auftrag (Beuron)
Escritos del Vedat (Torrente)
Esprit et Vie (Langres)
Estudios Bíblicos (Madrid)
Estudios Eclesiásticos (Madrid)
Estudios Franciscanos (Barcelona)
Estudios Teológicos (Guatemala City)
Études (Paris)
Études Théologiques et Religieuses (Montpellier)
Euntes Docete (Rome)
Evangelical Journal (Myerstown, PA)
Evangelical Quarterly (Exeter, UK)
Evangelical Review of Theology (Exeter, UK)
Evangelische Theologie (Munich)
Expository Times (Banstead, Surrey, UK)
Filologia Neotestamentaria (Córdoba, Spain)
Foi et Vie (Paris)
Forum (Sonoma, CA)
Forum Katholische Theologie (Aschaffenburg)
Freiburger Zeitschrift für Philosophie und Theologie (Fribourg)
Furrow (Maynooth)
Geist und Leben (Munich)
Gereformeerd Theologisch Tijdschrift (Amsterdam)
Grace Theological Journal (Winona Lake, IN)
Greek Orthodox Theological Review (Brookline, MA)
Greek, Roman and Byzantine Studies (Durham, NC)
Gregorianum (Rome)
Harvard Theological Review (Cambridge, MA)
Hebrew Union College Annual (Cincinnati, OH)
Henoch (Turin)
Hervormde Teologiese Studies (Pretoria, S. Africa)
Heythrop Journal (London)
History of Religions (Chicago)
Hokhma (La Sarraz, Switzerland)
Horizons (Villanova, PA)
Horizons in Biblical Theology (Pittsburgh, PA)
Indian Journal of Theology (Calcutta)
Indian Theological Studies (Bangalore)
Instituto Superior de Estudios Eclesiásticos Libro Anual (Mexico City)
Internationale Katholische Zeitschrift/Communio (Cologne)
Internationale Kirchliche Zeitschrift (Bern)
Interpretation (Richmond, VA)
Irénikon (Chevetogne)
Irish Biblical Studies (Belfast)
Irish Theological Quarterly (Maynooth)
Israel Exploration Journal (Jerusalem)
Israel Numismatic Journal (Jerusalem)
Istina (Paris)
Jahrbuch für Antike und Christentum (Münster)
Jeevadhara (Kottayam, Kerala, India)
Jewish Quarterly Review (Merion, PA)
Journal for the Study of Judaism (Leiden)
Journal for the Study of the New Testament (Sheffield, UK)
Journal for the Study of the Old Testament (Sheffield, UK)
Journal for the Study of the Pseudepigrapha (Sheffield, UK)
Journal of Biblical Literature (Atlanta, GA)
Journal of Ecclesiastical History (London)
Journal of Ecumenical Studies (Philadelphia)
Journal of Feminist Studies in Religion (Atlanta, GA)
Journal of Hellenic Studies (London)
Journal of Jewish Studies (Oxford)
Journal of Near Eastern Studies (Chicago)
Journal of Northwest Semitic Languages (Stellenbosch, S. Africa)
Journal of Religion (Chicago)
Journal of Religious Studies (Cleveland, OH)
Journal of Religious Thought (Washington, DC)
Journal of Roman Studies (London)
Journal of Semitic Studies (Manchester, UK)
Journal of the American Academy of Religion (Atlanta, GA)
Journal of the American Oriental Society (New Haven, CT)
Journal of the Evangelical Theological Society (Jackson, MS)
Journal of the Interdenominational Theological Center (Atlanta, GA)
Journal of Theological Studies (Oxford)
Journal of Theology for Southern Africa (Rondebosch, S. Africa)
Judaism (New York)
Kairos (Salzburg)
Kerygma und Dogma (Göttingen)
King's Theological Review (London)
Landas (Manila)
Laurentianum (Rome)

Laval Théologique et Philosophique (Quebec)
Levant (London)
Lexington Theological Quarterly (Lexington, KY)
Linguistica Biblica (Bonn)
Louvain Studies (Louvain)
Lumen Vitae (Brussels)
Lumière et Vie (Lyon)
Lutheran Theological Journal (North Adelaide, S. Australia)
Maarav (Santa Monica, CA)
Maison-Dieu (Paris)
Manresa (Madrid)
Marian Studies (Dayton, OH)
Marianum (Rome)
Mayéutica (Marcilla, Spain)
Mélanges de Science Religieuse (Lille)
Melita Theologica (Rabat, Malta)
Milltown Studies (Dublin)
Miscelánea Comillas (Madrid)
Modern Churchman (Leominster, UK)
Month (London)
Münchener Theologische Zeitschrift (Munich)
Muséon (Louvain)
Near East School of Theology Theological Review (Beirut)
Nederlands Theologisch Tijdschrift (The Hague)
Nederuits Gereformeerde Teologiese Tydskrif (Stellenbosch, S. Africa)
Neotestamentica (Pretoria, S. Africa)
New Blackfriars (Oxford)
New Testament Studies (Cambridge, UK)
New Theology Review (Wilmington, DE)
Norsk Teologisk Tidsskrift (Oslo)
Nouvelle Revue Théologique (Tournai)
Nova et Vetera (Geneva)
Novum Testamentum (Leiden)
Numen (Leiden)
One in Christ (Turvey, UK)
Orientalia (Rome)
Orientalia Christiana Periodica (Rome)
Orientalistische Literaturzeitung (Berlin)
Ostkirchliche Studien (Würzburg)
Pacifica (Brunswick East, Victoria, Australia)
Palestine Exploration Quarterly (London)
Perkins Journal (Dallas, TX)
Perspectiva Teológica (Belo Horizonte, Brazil)
Perspectives in Religious Studies (Macon, GA)
Presbyterion (St. Louis, MO)
Priests & People (London)
Princeton Seminary Bulletin (Princeton, NJ)
Prism (St. Paul, MN)
Proceedings of the Irish Biblical Association (Dublin)
Prooftexts (Baltimore, MD)
Qadmoniot (Jerusalem)
Rassegna di Teologia (Naples)
Razón y Fe (Madrid)
Recherches de Science Religieuse (Paris)
Recherches de Théologie Ancienne et Médiévale (Louvain)
Reformed Review (Holland, MI)
Reformed Theological Review (Melbourne)
Reformiertes Forum (Zurich/Basel)
Religion (Lancaster, UK)
Religious Studies (London)
Religious Studies and Theology (Edmonton, Alberta)
Religious Studies Review (Macon, GA)
Renovatio (Bonn)
Restoration Quarterly (Abilene, TX)
Review and Expositor (Louisville, KY)
Review for Religious (St. Louis, MO)
Revista Bíblica (Buenos Aires)
Revista Catalana de Teología (Barcelona)
Revista de Cultura Bíblica (São Paulo)
Revista de Espiritualidad (Madrid)
Revista Eclesiástica Brasileira (Petrópolis)
Revista Latinoamericana de Teologia (San Salvador)
Revue Africaine de Théologie (Kinshasa-Limete, Zaire)
Revue Bénédictine (Denée, Belgium)
Revue Biblique (Jerusalem)
Revue de l'Histoire des Religions (Paris)
Revue de Qumran (Paris)
Revue de Théologie et de Philosophie (Lausanne)
Revue des Études Augustiniennes (Paris)
Revue des Études Juives (Paris)
Revue des Sciences Philosophiques et Théologiques (Paris)
Revue des Sciences Religieuses (Strasbourg)
Revue d'Histoire Ecclésiastique (Louvain)
Revue d'Histoire et de Philosophie Religieuses (Strasbourg)
Revue Réformée (Saint-Germain-en-Laye)
Revue Théologique de Louvain (Louvain)
Revue Thomiste (Toulouse)
Rivista Biblica (Bologna)
Rivista di Archeologia Cristiana (Rome)
Rivista di Storia e Letteratura Religiosa (Turin)
Roczniki Teologiczno-Kanoniczne (Lublin)
Römische Quartalschrift (Vatican City)
Sacra Doctrina (Bologna)
Saint Luke's Journal of Theology (Sewanee, TN)
St. Vladimir's Theological Quarterly (Crestwood, NY)
Salesianum (Rome)
Salmanticensis (Salamanca)
Sapienza (Naples)
Scandinavian Journal of the Old Testament (Århus, Denmark)
Science et Esprit (Montreal)

Scottish Journal of Theology (Edinburgh)
Scripta Theologica (Pamplona)
Scriptorium (Brussels)
Scriptura (Stellenbosch, S. Africa)
Scripture Bulletin (Twickenham, UK)
Scuola Cattolica (Milan)
Search (Dublin)
Second Century (Malibu, CA)
Sefarad (Madrid)
Semeia (Atlanta, GA)
Sémiotique et Bible (Lyon)
Skrif en Kerk (Pretoria, S. Africa)
Soundings (Nashville, TN)
Southwestern Journal of Theology (Fort Worth, TX)
Stimmen der Zeit (Munich)
Stromata (San Miguel, Argentina)
Studia Liturgica (Rotterdam)
Studia Missionalia (Rome)
Studia Patavina (Padua)
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Studia Theologica Varsaviensia (Warsaw)
Studien zum Neuen Testament und seiner Umwelt (Linz)
Studies in Religion/Sciences Religieuses (Waterloo, Ont.)
Studii Biblici Franciscani Liber Annuus (Jerusalem)
Studium (Madrid)
Studium Ovetense (Oviedo)
Svensk Exegetisk Årsbok (Uppsala)
Svensk Teologisk Kvartalskrift (Lund)
Tantur Yearbook (Tantur/Jerusalem)
Tel Aviv (Tel Aviv)
Telema (Kinshasa-Gombe, Zaire)
Teologia (Milan)
Teología y Vida (Santiago)
Teresianum (Rome)
Themelios (Leicester, UK)
Theologia Evangelica (Pretoria, S. Africa)
Theological Educator (New Orleans)
Theological Studies (Washington, DC)
Theologie und Glaube (Paderborn)
Theologie und Philosophie (Frankfurt)
Theologisch-Praktische Quartalschrift (Linz)
Theologische Beiträge (Wuppertal)
Theologische Literaturzeitung (Leipzig)
Theologische Quartalschrift (Tübingen)
Theologische Revue (Münster)
Theologische Rundschau (Tübingen)
Theologische Zeitschrift (Basel)
Theology (London)
Theology Today (Princeton, NJ)
Thomist (Washington, DC)
Thought (Bronx, NY)
Tidsskrift for Teologi og Kirke (Oslo)
Tijdschrift voor Theologie (Nijmegen)
Toronto Journal of Theology (Toronto)
Traditio (New York)
Tradition (New York)
Trierer Theologische Zeitschrift (Trier)
Trinity Journal (Deerfield, IL)
Tyndale Bulletin (Cambridge, UK)
Una Sancta (Freising)
Union Seminary Quarterly Review (New York)
Verkündigung und Forschung (Munich)
Vetera Christianorum (Bari)
Vetus Testamentum (Leiden)
Vidyajyoti (Delhi)
Vigiliae Christianae (Leiden)
Vox Evangelica (London)
Vox Reformata (Geelong, Victoria)
Way (London)
Westminster Theological Journal (Philadelphia)
Wissenschaft und Weisheit (Mönchengladbach)
Word and World (St. Paul, MN)
Worship (Collegeville, MN)
Wort und Dienst (Bethel)
Zeitschrift der Deutschen Morgenländischen Gesellschaft (Wiesbaden)
Zeitschrift des Deutschen Palästina-Vereins (Wiesbaden)
Zeitschrift für die Alttestamentliche Wissenschaft (Berlin)
Zeitschrift für die Neutestamentliche Wissenschaft (Berlin)
Zeitschrift für Katholische Theologie (Innsbruck)
Zeitschrift für Kirchengeschichte (Stuttgart)
Zeitschrift für Religions- und Geistesgeschichte (Erlangen)
Zeitschrift für Theologie und Kirche (Tübingen)
Zygon (Winter Park, FL)

PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

1. J. J. Collins, "Judaism as *Praeparatio Evangelica* in the Work of Martin Hengel," *RelStudRev* 15 (3, '89) 226-228. [See § 34-6.]

Hengel's reputation as one of the preeminent scholars of ancient Judaism in this generation is secure and well deserved. He writes quite openly as a Christian scholar who is interested in Judaism primarily as "background" to early Christianity. There is substance to the charge that Hengel has exaggerated the degree to which Palestinian Judaism was Hellenized. His insistence on a single religious ideology (Zealotism) misses the nuance of different strands of Jewish resistance to Rome that have been uncovered by more socially oriented studies. —D.J.H.

2. A. M. Devine, "George Dunbar Kilpatrick (1910-1989)," *ClassBull* 65 (3-4, '89) 111-114.

This personal appreciation of the late Professor Kilpatrick describes his academic and ecclesiastical career, giving particular attention to his "radical eclecticism" in NT textual criticism and his work on the origin of Matthew's Gospel.—D.J.H.

3. A. T. Hanson, "Today and Tomorrow in Biblical Studies. I. The Present State of New Testament Studies," *ExpTimes* 100 (9, '89) 324-328.

This assessment of NT research at present deals with the Synoptic Gospels, the Pauline epistles, and the Fourth Gospel. It calls attention to important contributions made by modern scholars and suggests areas in which further developments may take place.—D.J.H.

4. J. L. Houlden, "Today and Tomorrow in Biblical Studies. III. A Future for New Testament Studies," *ExpTimes* 100 (11, '89) 405-408.

While it is true that the journals and essay-collections connected with NT studies seem at first sight to be full of "the same old stuff," closer examination both of them and of books and doctoral theses appearing in recent years makes abundantly clear not simply the subject's continuing vitality but also its movement in new and intriguing directions. The isolation of NT studies from developments in the humanities is now being rectified by two quite different movements which approach the NT from a literary or historical/sociological vantage point, respectively. Future developments in NT study are likely to include (1) increased separation of the university discipline from the churches, (2) growth in anthropological interpretation, (3) recognition of the NT authors as spiritual writers, and (4) concern with the relation between Christianity and other faiths.—C.R.M.

5. J. Knox, "J. A. T. Robinson and the Meaning of New Testament Scholarship," *Theology* 92 (748, '89) 251-268.

The late Bishop Robinson should be regarded as an extraordinarily gifted and very significant NT scholar. He followed the lead of ideas that interested him and learned what he needed to know to deal with them. He had a bias, a pre-critical disposition, toward discovering and establishing primitivity in the NT as a whole, which in turn had a deeper basis in an inclination to find everything essential or important in the church's existence in the mind of Jesus. Robinson exemplified with great distinction a dynamic, adventurous type of NT scholarship.—D.J.H.

6. W. R. Long, "Martin Hengel on Early Christianity," *RelStudRev* 15 (3, '89) 230-234. [See § 34-1.]

In the study of early Christianity Hengel's major concerns are the historical development of Christianity and its Christology. When it comes to adducing and comparing Hellenistic, Roman, and Jewish parallels that may illumine aspects of christological development Hengel has no peer. But the role that Hengel wants to attribute to the rather amorphous and shadowy Hellenists in Acts remains questionable. So too the ineluctability he ascribes to christological development and his unwillingness to consider the indebtedness of early christological ideas to conceptions more at home in gnostic or mystery contexts.—D.J.H.

7. W. Neuer, "Die Bedeutung Adolf Schlatters für Theologie und Kirche heute," *TheolBeitr* 20 (4, '89) 191-203.

Schlatter's exposition of Scripture remains a model of historical-philological and theological-pneumatic exegesis. His theology was biblical and empirical, church-oriented, and ecumenically open.—D.J.H.

Canon

8. E. Dyck, "What Do We Mean By Canon?" *Crux* 25 (1, '89) 17-22.

Canonical criticism uses the word "canon" to refer to the collection of normative religious literature, the process by which literature comes to have a normative function, modes of interpretation used by the biblical writers, the final form of the text, and the literary context in which parts are related to wholes.—D.J.H.

9. G. Howard, "Canon: Choosing the Books of the New Testament," *BibRev* 5 (5, '89) 16-17.

After explaining the term "canon," the article traces the development of the NT canon and considers the principles involved in determining canonicity in the early church.—D.J.H.

10. B. Readings, "Canon and On: From Concept to Figure," *JournAmAcadRel* 57 (1, '89) 149-172.

Defenders of the concept of canon seek to lend it an intrinsic authority on a variety of grounds; the fact of the canon has an intrinsic authority independent of any other claim to truth or meaning that the texts in it might make. Assailants of the canon argue that the canon is formed in relation to extrinsic cultural agenda and that canonization is an ideological operation designed to lend the spurious authority of literary merit or cultural identity to effects of domination, the repressive rule of an orthodoxy. The issues are explored under the following headings: canon in the study of literature; canon in the study of religion; canon—from object to process; psychoanalysis, writing, and canon; and canon as figure—writing and deconstruction.—C.R.M.

11. G. Veltri, "Canone, scrittura e contesto immanente in alcuni testi del I secolo dopo Cristo (Philo, *Vit. Cont.*, § 25; Lc 24, 44; Jos., *Cont. Ap.* I, cap. 8)," *Laurentianum* 30 (1-2, '89) 3-24.

Careful attention to the contexts of Philo's *On the Contemplative Life* 25; Lk 24:44; and Josephus' *Against Apion* 1:37-43 indicates that these texts cannot be put forward as decisive evidence for a closed, tripartite (Law, Prophets, Writings) canon of OT books in the 1st century A.D.—D.J.H.

Interpretation

12. L. Alvarez-Verdes, "El método sociológico en la investigación bíblica actual. Incidencia en el estudio de la ética bíblica," *Studia Moralia* [Rome] 27 (1, '89) 5-41.

After situating the sociological method among the methods used customarily in biblical studies, the article explains general sociological models (functional-structural, conflictual, symbolic) and other models (sociology of knowledge, roles and functions, millenarian movements, local-translocal, asymmetrical relation of power, Marxist inspired). Then it evaluates the possible contributions of these approaches for understanding primitive Christianity, and shows how the social sciences can illumine themes that pertain to biblical ethics: the social status of the first Christians, the ethos of evangelical poverty, family ethics, and intra-ecclesial relations.—D.J.H.

13. J. Barr, "The Literal, the Allegorical, and Modern Biblical Scholarship," *JournStudOT* 44 ('89) 3-17.

The essay reflects on the question of how modern biblical scholarship relates to literality on the one side, and to allegory on the other. Critical scholarship used the literal sense, it saw it within a wholly or partly historical vision, but what it worked toward, and produced, contrary to what most people always say, was the theological sense, the theology that operated in the minds of those who created the biblical literature. Allegorical interpretation of Scripture, then, is not only something permissible within modern scholarship, but it is something that is already going on. But it has a condition: It has to be (1) contextually defensible and (2) culturally appropriate. Much ancient and medieval allegory was not. —C.R.M.

14. G. K. Beale, "Did Jesus and his followers preach the right doctrine from the wrong texts? An examination of the presuppositions of Jesus' and the apostles' exegetical method," *Themelios* 14 (3, '89) 89-96.

The assertion that the NT's exegetical approach to the OT is characteristically non-contextual is a substantial overstatement. The approach that makes most sense of the data is that Jesus and the apostles had an unparalleled redemptive-historical perspective on the OT in relation to their own situation. Typology can be called contextual exegesis within the framework of the canon. We can and must reproduce the exegesis of the NT today.—D.J.H.

15. S. Brown, "New Directions in Biblical Interpretation," *BibToday* 27 (4, '89) 197-202.

Although historical criticism serves to inhibit abuses of Scripture, it can only tell us what the Bible meant then, not what it means now. Three new directions in biblical studies are recognition of the importance of Jewish biblical interpretation (midrash), appreciation of the history of interpretation within the church, and attention to the reader's role in generating meaning (reader-response criticism).—D.J.H.

16. M. BURKILL, "The Principles of Bible Interpretation," *Churchman* 103 (1, '89) 40-52.

To interpret the Bible correctly (1) words must not be abstracted from the context; (2) verses must not be abstracted from their context; (3) account must be taken of the type of writing in which a passage occurs; (4) account must be taken of its structure and unity as God's word; and (5) extrabiblical material must not be given an authority equal to or above Scripture.—D.J.H.

17. B. DE MARGERIE, "Three Suggestions about the Study and Diffusion of the Biblical Commentaries of the Fathers," *DocComm* 42 (2, '89) 184-188.

The article calls for (1) an edition of the NT with footnotes taken from the biblical commentaries of the Fathers, (2) biblically oriented courses on patristics in seminaries and universities, and (3) the creation of a journal dedicated to analytic and synthetic studies of patristic exegesis.—D.J.H.

18. J. J. ENGELBRECHT, "Die ensiklopediese plek van Bybelkunde (The encyclopedic place of Biblical Studies)," *HervTeolStud* 43 (1-2, '87) 301-312.

The article examines whether theology has lost its grip on biblical studies, whether it is possible to distinguish theological from other levels of biblical study, and what the relation should be between departments of biblical studies and departments of OT and NT.—D.J.H.

19. J. A. FITZMYER, "Historical Criticism: Its Role in Biblical Interpretation and Church Life," *TheolStud* 50 (2, '89) 244-259.

After discussing the origin and development of the historical-critical method of interpreting the Bible, the article describes the elements of that method: introductory questions, textual criticism, literary criticism, source criticism, form criticism, and redaction criticism. Then it considers the presuppositions with which the method has been and is used. Finally it reflects on its role in biblical interpretation and in church life. Because the historical-critical method is per se neutral, it can be used with faith presuppositions. By reason of them it becomes a properly oriented method of biblical interpretation, for the elements of the method are used to achieve the main goal of discerning what the biblical message was that the sacred writer sought to convey.—D.J.H.

20. G. P. FOGARTY, "American Catholic Biblical Scholarship: A Review," *TheolStud* 50 (2, '89) 219-243.

From John Carroll to Vatican I, American Catholic thinkers considered Scripture as part of the total experience of the church, as part of tradition. At the turn of the century American Catholic biblical scholarship, just beginning, fell victim to the same forces that condemned Americanism. Through the first session of Vatican II scholars had to overcome charges of Modernism and to combat what was sometimes not doctrine but a theological interpretation of doctrine.—D.J.H.

21. O. FUCHS, "Kontext und Bedeutung sprachanalytischer Zugänge zur Bibellektüre," *BibKirch* 44 (3, '89) 98-103.

The article explains what linguistic analysis of biblical texts brings to our encounter with their content, and considers the contributions and limits of the new linguistic approaches. After reflecting on the function of the linguistic analysis of biblical texts, it discusses linguistic approaches in church practice, linguistic-analytical approaches to biblical texts, and their hermeneutical significance.—D.J.H.

22. R. KAMPLING, "Exegese und Theologie des Neuen Testaments—Randbemerkungen zu einem problematischen Verhältnis," *TheolGlaub* 79 (2, '89) 107-113.

With its many specializations and its focus on the details of individual texts historical-critical exegesis does not necessarily issue in a NT theology. Indeed the most significant result of historical criticism has been to demonstrate the presence of different theologies and theologians in the NT. Exegesis must make its own the problem of a NT theology and seek to be theological exegesis.—D.J.H.

23. C. KLEIN, "'Von Generation zu Generation.' Der Einfluss der Lehre vom Judentum im theologischen Schrifttum auf den heutigen Theologiestudenten," *BibKirch* 44 (2, '89) 65-70.

The revised and shortened version of a chapter in *Theologie und Antijudaismus* [see *NTA* 22, p. 322], this article illustrates how Christian theological students in Germany absorb anti-Jewish attitudes from textbooks and other scholarly works on the NT and Judaism. [In the same issue (pp. 71-72) L. Schottroff observes that the situation has not changed and laments the little attention given to Klein's work in Germany.]—D.J.H.

24. D. LEE, "Taking Ourselves More Seriously," *Anvil* 6 (2, '89) 149-159.

In interpreting Scripture more attention needs to be given to the present cultural context of the interpreter. Taking our cultural particularity more seriously helps in better relating Scripture to our life situation. It also reminds us of the limitation of being western 20th-century Christians and opens us up to Christians around the world.—D.J.H.

25. H. MERKLEIN, "Integrative Bibelauslegung? Methodische und hermeneutische Aspekte," *BibKirch* 44 (3, '89) 117-123.

The Bible meets us as text and must therefore be interpreted with text-scientific methods. The biblical texts are historically situated and must therefore be analyzed historically. Interpretation must include the theological challenge of the biblical text.—D.J.H.

26. P. W. MEYER, "Faith and History Revisited," *PrincetonSemBull* 10 (2, '89) 75-83.

Study of the NT in our time is both a theological and a historical discipline. Historical study has enabled us to recognize the Gospels as a unique product of the fusion of historical memories and traditions with a post-Easter perspective on Jesus' significance. In a time when it has become a rather popular pastime to trash historical-critical methods, it is easy to forget how much of theological substance we owe them.—D.J.H.

27. S. D. MOORE, "Doing Gospel Criticism As/With a 'Reader,'" *BibTheolBull* 19 (3, '89) 85-93.

After sketching the implicit challenge that reader-oriented exegesis issues to historical exegesis, the article considers the no less formidable challenges that confront the former in turn. Reader-oriented Gospel exegesis amounts at best to a critical simulation of the experience of 1st-century Gospel hearers as (heard) event rather than as (printed) object. The "reader" is a highly artificial construct that must be sharply distinguished from any ancient or modern actual reader.—D.J.H.

28. D. Nineham, "The Last Half-century of Theology: a personal impression," *Epworth Rev* 16 (3, '89) 47-57.

This autobiographical reflection on biblical interpretation concerns the way in which classical and biblical texts were treated in the past, the hermeneutical challenges posed by K. Barth and R. Bultmann, the inadequacy of the "translation" model of hermeneutics, and the contributions from the sociology of knowledge. At the end of the day we have to decide for ourselves what religious truth is now.—D.J.H.

29. M. A. Noll, "Bible Scholarship and the Evangelicals," *Religion & Intellectual Life* [New Rochelle, NY] 6 (3-4, '89) 110-124.

The story of evangelical Bible scholarship is rich and complex; it is also a story almost systematically out of step with the dominant trends in the university study of Scripture as practiced in America over the last century. The discussion proceeds under the following headings: Who are evangelicals?, history and achievements, evangelicals and the academy, beliefs and convictions, and the authority of the people.—C.R.M.

30. C. Osiek, "The Feminist and the Bible: Hermeneutical Alternatives," *Religion & Intellectual Life* [New Rochelle, NY] 6 (3-4, '89) 96-109.

This essay, reprinted from *Feminist Perspectives on Biblical Scholarship* [*NTA* 30, p. 226], explores some of the ways that feminist biblical scholars are meeting the challenge of adequately and sensitively interpreting biblical texts and the biblical tradition in the light of experience.—C.R.M.

31. C. Osiek, "The New Handmaid: The Bible and the Social Sciences," *TheolStud* 50 (2, '89) 260-278.

After sketching the uses of the social sciences in studying the OT and the NT, the article examines the relations between social description and social-science methods, and between social analysis and political theology. Then it reflects on the disadvantages and advantages of the social-science approaches, and on their challenges to biblical scholarship today. Used in conjunction with historical, literary, and liberation methods, social analysis promises to yield good fruit for the harvest of biblical interpretation.—D.J.H.

32. G. M. M. Pelser, "Die ontmitologiseringsprogram van Rudolf Bultmann (Rudolf Bultmann's program of demythologizing)," *HervTeolStud* 43 (1-2, '87) 162-191.

This exposition of Bultmann's program of demythologizing first deals with his definition of myth, the problem created by the mythic world-view of the NT and the mythological depiction of the salvation event, and the impossibility of upholding this view in modern times. Then it treats the necessity for demythologizing, and demythologizing through existential interpretation, and examines its results with regard to speaking about God, the acts of God, God's revelation, the Christ-event, and eschatology. It concludes with a brief, mainly appreciative evaluation of Bultmann's program.—D.J.H.

33. P. Perkins, "Crisis in Jerusalem? Narrative Criticism in New Testament Studies," *TheolStud* 50 (2, '89) 296-313.

Narrative criticism seeks to facilitate entry into the complexity of the narrative world, not exit from it into history or theology. Although narrative criticism demands that one attend to the text and not constructions derived from outside the symbolic world that it creates, the experience of reading the OT and other literature of the period is fundamental to judgments even about the surface structures and language of the narrative. Narrative criticism poses a challenge to widely held assumptions of the historical-critical paradigm and runs up against some of the theological convictions operative in historical-critical syntheses. The plurality of readings that it suggests frustrates what may be the most pervasive goal of theological readings of Scripture: to fix the meaning of the text.—C.R.M.

34. W. Rebell, "Psychologische Bibelauslegung. Möglichkeiten und Grenzen," *BibKirch* 44 (3, '89) 111-117.

After reflecting on the place of psychology in biblical interpretation and on the objections raised against it, the article discusses the use of psychology in G. Krinetzki's *Jakob und wir* (1979) and G. Theissen's *Psychologische Aspekte paulinischer Theologie* (1983). Then it illustrates the contributions of psychology in the text-pragmatic investigation of Jn 2:23–3:21.—D.J.H.

35. F. Riva, "L'esegesi narrativa: dimensioni ermeneutiche," *RivistBib* 37 (2, '89) 129-160.

The hermeneutical dimensions of narrative exegesis are discussed with reference to three major approaches: theological (narrative theology, political theology, post-critical narrativity, etc.), philosophical (structuralism and hermeneutics, analytical philosophy of history and narrative tradition, etc.), and linguistic (performance, logic, tolerance, innocence). —D.J.H.

36. K. D. Sakenfeld, "Feminist Biblical Interpretation," *TheolToday* 46 (2, '89) 154-168.

The article addresses the dispute over interpretative method with regard to feminist interpretations of biblical texts about women. It first offers three alternative interpretations of the story of the daughters of Zelophehad (see Num 27:1-8; 36) that exemplify three main approaches in feminist exegesis. Then it suggests how these interpretations relate to ongoing feminist work in biblical studies, especially in the Hebrew Scriptures, and identifies some key elements of the ongoing discussion that must be addressed if progress is to be made.—C.R.M.

37. C. J. Scalise, "The 'Sensus Literalis': A Hermeneutical Key to Biblical Exegesis," *ScotJournTheol* 42 (1, '89) 45-65.

Modern scholarly definitions of the *sensus literalis* according to the intention of the author are inadequate. A "new but old" definition would understand the *sensus literalis* as the authoritative teaching of Scripture, which develops in the dialectic between Scripture and communities of faith. A renewed appreciation of the role and significance of the canon and a more clearly articulated understanding of the function and application of biblical authority are prerequisites for a revitalized *sensus literalis.*—D.J.H.

38. T. SCHMELLER, "Soziologisch orientierte Exegese des Neuen Testaments. Eine Bestandsaufnahme," *BibKirch* 44 (3, '89) 103-110.

After discussing the goal of sociologically oriented exegesis and its relation to historical-critical exegesis, the article considers the types of sociologically oriented exegesis, sociological models and their use, the social status of the early Christians, and the possibilities and limits of sociologically oriented exegesis. For future progress it will be necessary to join together different sociological models, to combine social-historical and sociological exegesis, and to take account of the social situation of the exegete.—D.J.H.

39. W. SEBOTHOMA, "Contextualization: A Paradigm-Shift?" *Scriptura* 30 ('89) 1-14.

We can understand a biblical text today by relating it to its context and translating its message to our context. The process of contextualization was fundamental in the production of the biblical texts and is an essential element in exegesis. Contextualization understood as translation or re-incarnation goes deeper than mere interpretation or application of the biblical message.—D.J.H.

40. W. H. SHEPHERD, "Revelation and the Hermeneutics of Dispensationalism," *AnglTheolRev* 71 (3, '89) 281-299.

After tracing the historical background and main tenets of dispensationalism, the article discusses its hermeneutical and exegetical principles, especially with reference to the book of Revelation. In order to affirm the primacy of literal interpretation and the unity of the biblical message, dispensationalism embraces figurative interpretation and biblical diversity. The system's awkward artificiality stems from its method of preserving inerrancy: Where Scripture does not fit the procrustean bed, it must be dismembered and refitted into the proper place.—D.J.H.

41. B. STEVENS, "Herméneutique philosophique et herméneutique biblique dans l'oeuvre de Paul Ricoeur," *RevThéolLouv* 20 (2, '89) 178-193.

After tracing Ricoeur's intellectual itinerary, the article discusses his approach to philosophical hermeneutics, his views on the three dimensions of poetics, and his approach to the relation between philosophical and biblical hermeneutics ("a complex relation of mutual inclusion").—D.J.H.

42. A. C. STEWART, "Scripture as Process: A Reply to Bernard P. Robinson," *ScriptBull* 19 (1, '88) 12-13.

B. P. Robinson's dismissal of the new literary criticism [see § 33-533], with its critique of authorial intention, is cavalier. Since readers interpret texts not solely by the text but by the context, metatextual aids to interpretation must be taken into account. Sub-apostolic additions to the apostolic text should be preserved as keys to the continuing interpretative task.—C.R.M.

43. T. STORCK, "How we understand the Bible," *Homiletic & Pastoral Review* [New York] 90 (1, '89) 19-26.

The cardinal Catholic principle of biblical interpretation is that Scripture is inspired and inerrant. Fundamentalists ignore differences in literary forms, and modernists neglect the varying historical settings and exclude the reality of God's miraculous acts in history.—D.J.H.

44. J. SYKES, "Narrative Accounts of Biblical Authority: The Need for a Doctrine of Revelation," *Modern Theology* [Oxford] 5 (4, '89) 327-342.

The work of H. Frei and S. Hauerwas on the role of biblical narrative in Christian theology indicates the need to restore revelation to a place of prominence in theological discussion if the large claims made on behalf of story are to be maintained. The article shows how Frei's case for "literal reading" of Christian Scripture depends on the background belief that God initiates salvation, argues that Hauerwas's understanding of biblical authority suffers because he attempts to circumvent the issue of revelation, and suggests that R. Thiemann's construction of a non-foundational case for revelation addresses a need exposed by Frei and Hauerwas in their treatments of biblical interpretation and authority. [The same issue (pp. 343-348) contains L. G. Jones's response to Sykes on revelation and the practices of interpreting Scripture.]—D.J.H.

45. E. VALLAURI, "Il metodo storico-critico alla sbarra," *Laurentianum* 30 (1-2, '89) 174-223.

This discussion of recent debates about the validity of the historical-critical method gives particular attention to the NT and to the works of Catholic scholars. After describing the method, the article surveys reactions for and against it in various places, explains objections to it (theological and pastoral, spiritual-existential, technical-scientific), outlines some defenses of it, and reflects on what can and cannot be expected from this approach to Scripture.—D.J.H.

46. W. S. VORSTER, "Rudolf Bultmann as historikus (Rudolf Bultmann as historian)," *HervTeolStud* 43 (1-2, '87) 138-161.

Bultmann's work has suffered a rather negative reception in South Africa, partly because not enough attention has been given to his historical interpretation of the NT. After remarks about Bultmann's early studies and ideas that framed his later research, the article reviews his work first as a historian of religion and then as a literary historian.—D.J.H.

47. E. WAINWRIGHT, "In Search of the Lost Coin: Toward A Feminist Biblical Hermeneutic," *Pacifica* 2 (2, '89) 135-150.

After noting the pervasive influence of the new feminist consciousness in almost every field of research, the article offers a brief pre-history of feminism and biblical studies and comments on the contemporary situation. Then it explores a number of current models (revisionist, liberationist, reconstructionist) for feminist biblical interpretation and analyzes their strengths and weaknesses as pathways toward the recovery of the voice and contribution of women.—C.R.M.

48. M. I. WALLACE, "Postmodern Biblicism: The Challenge of René Girard for Contemporary Theology," *Modern Theology* [Oxford] 5 (4, '89) 309-325.

After situating Girard in the context of post-modernism, the article discusses his metatheory of religion and culture, his anti-sacrificial reading of the Gospel stories, and some problems in Girard's biblical hermeneutic and theological assumptions. Girard's hermeneutic is a provocative hybrid of a post-modern concern with alterity and marginality (so his tenacious uncovering of the innocent other in the world's literature) and a theological conviction that the "real" is present (yet hidden) in the texts valorized by the Christian community as the word of God.—D.J.H.

49. D. WATSON, “The Spiritual Interpretation of the Bible,” *Friends’ Quarterly* [Ashford, Kent, UK] 25 (6, ’89) 258-262.

The discovery of symbolical images is a major part of the spiritual interpretation of the Bible. As Jn 17:21-23 indicates, to be spiritually united with God is to be in God and to have God in us.—D.J.H.

50. G. J. WENHAM, “The place of biblical criticism in theological study,” *Themelios* 14 (3, ’89) 84-89.

Because Scripture is a human book we cannot understand it unless we employ all the types of biblical criticism to the full. But because it is also a divine book we must recognize that these tools are insufficient by themselves for us to grasp and apply its message.—D.J.H.

51. A. N. WILDER, “The Literary Critic and the Bible: George Steiner on *The Literary Guide to the Bible*,” *Religion & Intellectual Life* [New Rochelle, NY] 6 (3-4, ’89) 17-24.

Steiner [§ 32-490r] is very severe on the premises and contents of *The Literary Guide to the Bible* (1987). For him it is a question of the parameters of the imagination and their evocation in the Bible which elude the rhetorical procedures and calipers whether of historical or literary criticism. The main point to be made in reply to Steiner is that those dimensions of the Bible which he identifies as transcending need themselves to be clarified and their rhetorics deeply explored and related to all that we can learn about the imagination and its operations from whatever disciplines and circumspections. [In the same issue (pp. 9-16) Steiner’s review is reprinted and C. Brooks (pp. 25-30) offers further reflections on it.]—C.R.M.

52. A. N. WILDER, “Norman Perrin and the Relation of Historical Knowledge to Faith,” *HarvTheolRev* 82 (2, ’89) 201-211.

Even in his later work Perrin labored under the restraints of a prior and systematic dichotomy between historical knowledge and faith-apprehension. The article reflects on this continuing problem in the work of Perrin and others. The question today is whether a new frame or paradigm can be identified by which this dichotomy between history and faith can be overcome, enabling us to deal with the early Christian records more productively in relation to the church’s confessions. We should seek to identify ourselves more willingly with the perspective of the ancient witnesses and with the surreal categories and idioms of their world-reading. If we impose our dichotomy of history/faith upon the texts, we should be aware that we are subverting the holism of the ancient portrayal.—C.R.M.

53. J. G. WILLIAMS, “Myth, Aphorism, and the Christ as Sign,” *Forum* 5 (1, ’89) 73-91.

After a brief explication of the narrative character of myth and its relation to social order, the article presents the centrality of transformation as violence in myth and proposes that R. Girard’s theory of religion and culture elucidates this central element of violence. Then it suggests that Girard does not go far enough in analyzing the social and political functions of narrative. One liberating strategy for actualizing the meaning of the Christ as “sign,” as opposed to the sign of Cain, is to deconstruct mythic narrative by harnessing the power of aphoristic forms, particularly as they are found in the Jesus sayings tradition.—D.J.H.

Textual Criticism

54r. K. Aland and B. Aland, *The Text of the New Testament* [*NTA* 31, p. 352; § 33-1041r].

E. J. Epp, "New Testament Textual Criticism Past, Present, and Future: Reflections on the Alands' *Text of the New Testament*," *HarvTheolRev* 82 (2, '89) 213-229.—The larger portion of this volume (chaps. 3-5, 7) contains vital and useful material that will and must be consulted by novice and expert alike. The remaining portion, however, provides a distorted impression of the history and theory of NT textual criticism in the past and present, and a disturbing outlook on the future. Most experts would be extremely reluctant to place this book in the hands of uninitiated students in the field. Most worrisome of all will be the difficulty of correcting the misimpressions conveyed by a popular revisionist history.—C.R.M.

55. L. M. Alonso Schökel, "¿El manuscrito más antiguo del Nuevo Testamento? Entrevista con José O'Callaghan," *RazFe* 219 (1087, '89) 503-510.

O'Callaghan answers questions from Alonso Schökel about his identification of Greek papyri fragments from Qumran Cave 7 with Mk 6:52-53 and other NT texts [§ 17-24]. Particular attention is given to the recent defense of O'Callaghan's thesis by C. P. Thiede [see *NTA* 31, p. 104; 32, p. 112].—D.J.H.

56. D. B. Wallace, "Some Second Thoughts on the Majority Text," *BiblSac* 146 (583, '89) 270-290.

(1) The Majority Text of the Greek NT differs from the Textus Receptus in almost 2,000 places. This fact suggests that the Byzantine text-type has been seen only through a glass darkly in the printed editions of the Textus Receptus. (2) The Majority Text, differing from the Critical Text in over 6,500 places, has over 650 readings shorter than the Critical Text. Such readings call out for exhaustive evaluation. (3) There are five serious inconsistencies inherent in the approach of Z. C. Hodges and his associates in their defense of the Majority Text.—D.J.H.

Textual Criticism, §§ 34-97, 104, 107, 142, 226, 364.

Biblical Philology

57. J. Mateos, "Análisis semántico de los lexemas σκανδαλίζω y σκάνδαλον," *FilolNT* 2 (1, '89) 57-92.

After examining the data furnished by the concordance and dictionaries, the article determines the elements denoted by the lexeme σκανδαλίζω, classifies its sememes according to the agent that produces the scandal (Jesus, a disciple, or a non-disciple), and summarizes the analysis in a dictionary entry. The second part of the article deals with σκάνδαλον according to the same procedure.—D.J.H.

58. A. Piñero, "Boletin de filologia neotestamentaria," *FilolNT* 2 (1, '89) 115-136.

Bibliographic information and (in some cases) summaries for 168 articles and books appear under the following headings: grammar in general, character of biblical Greek; textual criticism; stylistics; structures; morphology; rhetoric; semantics; semiotics; Semitisms;

syntax; translation; and vocabulary. A scriptural index for the first three bulletins [see §§ 33-547, 1056] is included.—D.J.H.

59. R. A. YOUNG, "A Classification of Conditional Sentences Based on Speech Act Theory," *GraceTheolJourn* 10 (1, '89) 29-49.

After reviewing the traditional understandings of conditional sentences and claiming that they are inadequate for describing the semantic range of such constructions, the paper introduces implicature and speech act theory and offers a partial classification of conditionals on the basis of function (rebuke, lament, argue, request, assert, manipulate, exhort, mock). Speech act theory has called attention to the function of an utterance in human communication and to the necessity of considering both the propositional meaning and the speaker's intent when interpreting what any given communication means.—C.R.M.

Biblical Translation

60. F. F. BRUCE, "The Open Bible In England," *Churchman* 103 (2, '89) 117-119.

On 5 September 1538 a royal injunction from Henry VIII required the setting up in every parish church in England of "one book of the whole Bible of the largest volume in English." The article discusses the process that led to this injunction as well as the English Bible versions then available for public use.—D.J.H.

61. H. J. DE JONGE, "The Relationship of Erasmus' Translation of the New Testament to that of the Pauline Epistles by Lefèvre d'Etaples," *Erasmus in English* [Toronto] 15 ('87-'88) 2-7.

When Erasmus was working on his Latin translation of the NT between 1512 and 1516, he was certainly familiar with the translation of the Pauline epistles made by Lefèvre d'Etaples (1512). But nothing warrants the conclusion that Lefèvre's translation affected Erasmus' wording. Their agreements in Hebrews 9 and Colossians 1 can all be explained as a result of the translators' pursuing a common objective based on the same presuppositions, the same methods, and the same exegetical tools.—D.J.H.

62. J. ELLINGTON, "'Son of Man' and Contextual Translation," *BibTrans* 40 (2, '89) 201-208.

In the Bible "son of man" appears in various contexts to refer to weak and fallible humanity, noble but mortal individuals, and a being like a human. In the Gospels and Acts where the definite article precedes the "Son of Man," the expression should be translated as a kind of title.—D.J.H.

63. R. M. FRYE, "Language for God and Feminist Language: Problems and Principles," *ScotJournTheol* 41 (4, '88) 441-469. [See § 33-550.]

According to biblical religion only God can name God. Distinctive Christian experiences and beliefs are expressed through distinctive language about God. The changes in that language proposed by feminist theologians do not merely add a few unfamiliar words for God but in fact introduce beliefs about God that differ radically from those inherent in Christian faith, understanding, and Scripture.—D.J.H.

64. B. LANNERT, “Die Bibelübersetzung Hermann Menges zwischen Philologie und Theologie. Ein Beitrag aus Anlass des 50. Todestages H. Menges am 9. Januar 1989,” *ZeitTheolKirch* 86 (3, ’89) 371-388.

After sketching Menge’s life (1841-1939) and his increasing interest in the Bible, the article explains his principles of biblical translation and illustrates their application, with special attention to terms pertaining to the beginning of Christianity (’Ιουδαῖοι, ἔθνη, περιτομή) and to Rom 7:25. Then it discusses the distinctive characteristics of his translation of the Bible. Besides his pedagogical concerns shown in the detailed outlines and efforts at clear and intelligible translation, Menge emphasized the moral values in the Bible and took over the understanding of church office and ministry from 19th century Pietism.—D.J.H.

65. J. S. MCIVOR, “Translators—Their Methods and their Problems,” *IrBibStud* 11 (3, ’89) 106-123.

(1) Translators must know both languages intimately and allow for idiomatic and structural factors. (2) Language is alive, generative, always on the move. We are, however, sometimes reluctant to let our Bible English move with the times. (3) Translators are people and therefore to some extent interpreters.—D.J.H.

66. J. P. M. WALSH, “Contemporary English Translations of Scripture,” *TheolStud* 50 (2, ’89) 336-358.

After general comments about modern translation practice (especially the principle of dynamic equivalence), the article illustrates them by reference to the Jerusalem Bible and the New American Bible. Then it examines in detail the two newly released reworkings (NJB, 1985; NAB RNT, 1986). The defects of the original NT version of the NAB have been addressed with remarkable success. The text of the NJB labors under the difficulties of the original: paraphrastic tendency, glossing over textual difficulties, rearrangement of word order, and so on.—D.J.H.

Bulletins

67. E. BEST, “Recent Continental New Testament Literature,” *ExpTimes* 100 (10, ’89) 377-382.

This bulletin [see § 33-73] discusses eight books: J. Gnilka, *Das Matthäusevangelium*, vol. 2 (1988); D. Lührmann, *Das Markusevangelium* (1987); L. Schenke, *Das Markusevangelium* (1988); P. Pokorný, *Der Brief des Paulus an die Kolosser* (1987); F. S. Jones, *“Freiheit” in den Briefen des Apostels Paulus* (1987); W. Pratscher, *Der Herrenbruder Jakobus und die Jakobustradition* (1987); G. Bader, *Symbolik des Todes Jesu* (1988); and R. Schnackenburg, *Die sittliche Botschaft des Neuen Testaments*, vol. 2 (1988).—C.R.M.

68. E. COTHENET, “Bulletin d’Écriture Sainte,” *EspVie* 99 (20, ’89) 289-295.

Descriptions and evaluations of six recently published books: G. Theissen, *L’ombre du Galiléen* (1988); É. Morin, *Non-lieu pour Jésus* (1989); A. Myre, *Un souffle subversif* (1987); C. Menard, *L’Esprit de la nouvelle Alliance chez Saint Paul* (1987); J. L. Segundo, *Le Christianisme de Paul* (1988); and O. Odelain and R. Seguineau, *Concordance thématique du Nouveau Testament* (1989).—D.J.H.

69. J. F. O'GRADY, "Bible Translations and Commentaries," *ChicStud* 28 (2, '89) 191-204.

The article first describes the approaches to translation in English Bible versions and recommends the NAB for combining literary accuracy and meaning, the RSV as useful for formal study, and the GNB as useful for private reading. Then it considers the OT and NT volumes in the Interpretation series from John Knox Press and recommends especially the NT volumes by C. Cousar on Galatians (1982), L. Williamson on Mark (1983), and G. Sloyan on John (1988).—D.J.H.

70. C. STUHLMUELLER AND D. SENIOR, "The Bible in Review," *BibToday* 27 (4, '89) 247-254.

Stuhlmueller (pp. 247-250) describes and evaluates twenty-four recently published books on OT topics, and Senior (pp. 251-254) deals with thirteen books on the NT.—D.J.H.

71. C. STUHLMUELLER AND D. SENIOR, "The Bible in Review," *BibToday* 27 (5, '89) 312-319.

Stuhlmueller (pp. 312-316) discusses twenty-three recently published books on the OT and related matters, and Senior (pp. 316-319) treats fourteen books that deal with the NT and allied topics.—D.J.H.

GOSPELS-ACTS

Gospels (General)

72. C. S. BARTNIK, "Judas l'Iscariote, histoire et théologie," *CollTheol* 58 (special issue, '88) 57-69.

The German version of an article published in Polish [§ 33-1071].—D.J.H.

73. J. BRADY, "The Rôle of Miracle-Working as Authentication of Jesus as 'The Son of God,'" *Churchman* 103 (1, '89) 32-39. [See § 33-1072.]

The OT clearly stands behind Jesus' working of miracles. Jesus was the Messiah who was bringing the longed-for peace to God's creation. In doing so he was the unique Son of God. These concepts of peace, sonship, and king flow together in the prophecy of Isa 9:6-7. —D.J.H.

74. C. M. DE MELO, "Mary of Bethany—The Silent Contemplative," *RevRel* 48 (5, '89) 690-697.

Mary of Bethany's contemplative attitude of life comes across especially in Lk 10:38-42 and Mt 26:6-13 (see Jn 12:1-11; Mk 14:3-9). Mary's contemplative life embraces both prayer and action; her contemplative gaze goes to the presence of the divine in all things and events.—D.J.H.

75. A. E. HARVEY, "Rabbis, Evangelists—and Jesus," *Theology* 92 (748, '89) 244-251.

Several scholars (A. Farrer, M. D. Goulder, J. D. M. Derrett) have suggested that we use Jewish sources to become familiar with the mentality, attitudes, and inherited techniques with which 1st-century Jews would have read and interpreted the Bible, and apply these techniques to the Gospels to reveal all sorts of hitherto unperceived allusions, hidden meanings, and recondite explanations. The question posed by their work is, How can we ever know whether they are right?—D.J.H.

76. H. Koester, "From the Kerygma-Gospel to Written Gospels," *NTStud* 35 (3, '89) 361-381.

The evidence of all extant sources from the 1st and early 2nd centuries reveals that εὐαγγέλιον is always and everywhere understood as the proclamation of the saving message about Christ or the coming of the kingdom. There are no indications that such an understanding of the term gradually developed into the designation of written documents as Gospels. It was Marcion who introduced this novel usage in conscious protest against the still undefined and mostly oral traditions to which the churches of his day referred as their dominical and apostolic authority. The effects of his innovative use of the term εὐαγγέλιον are visible in Justin's treatment of Mt and Lk. Subsequently the influence of Marcion's emphasis upon the uniqueness of the one Gospel may be seen in Tatian's *Diatessaron,* Irenaeus' four-fold Gospel, and the designation of the canonical Gospels as τὸ εὐαγγέλιον κατά.—C.R.M.

77. I. Lewis, "The Pharisaic Character," *Contact* [St. Andrews, UK] 99 (2, '89) 23-29.

The "Pharisaic character" opposed by Jesus in the Gospels strives mightily to keep the commandments, succeeds to a great extent, and despises those who do not. The essentially split or schizoid nature of the Pharisaic character is indicated by Jesus' comparison of such people to tombs, warning against their hypocrisy, and urging that the whole cup and plate be cleansed. Healing the Pharisaic character is difficult.—D.J.H.

78. J. Navone, "The Gospel Norm of True Love," *Priests & People* 3 (7, '89) 276-282.

The Gospels represent four complementary aspects of the Christian community's authentic response to God's love. Mk summons us to the way of the cross, Mt stresses the family responsibilities of true love, Lk emphasizes compassion for outcasts and sinners, and Jn synthesizes the entire Christian experience in terms of God's self-gift in Jesus Christ and his Spirit.—C.R.M.

79r. H. K. Nielsen, *Heilung und Verkündigung* [*NTA* 32, p. 245].

S. Pedersen, "Helbredelse og forkyndelse" [Healing and Proclamation], *DanskTeolTids* 52 (1, '89) 41-54.—The article comprises the author's criticism delivered at the public defense of Nielsen's dissertation. The main thesis of the study is accepted: Healing was an integral part of Jesus' works. The book is faulted, however, for not developing the foundation for this integration in the creation theology of the NT as it is found not only in the Gospels but in Paul's letters as well.—H.M.

80. A. Reinhartz, "The New Testament and Anti-Judaism: A Literary-Critical Approach," *JournEcumStud* 25 (4, '88) 524-537.

The implied reader would understand the plot of the Gospels to be conveying a negative picture of the Jews and to be encouraging an attitude that can be described as anti-Jewish. The ideal reader will view Christianity as superior to Judaism, implying a supersessionist theology, and will perceive the Gospel story as true in a literal, historical sense. Depending on what extrinsic information and values are brought to the text, the real reader may or may not accept the anti-Jewish implications of the Gospels' portrayal of the Jews in their conflict with Jesus.—D.J.H.

Gospels General, § 34-479.

Jesus

81. M. Borg, "What Did Jesus Really Say?" *BibRev* 5 (5, '89) 18-25.

The article discusses the following principal criteria by which scholars decide what elements of the Gospel tradition accurately reflect what Jesus was like: multiple attestation, distinction from the developing tradition, environment, distinctive form, dissimilarity, and coherence. If one is curious about the historical Jesus, and not simply about what the early church said about him, then historical study as practiced by mainstream biblical scholarship is the only avenue open.—C.R.M.

82. E. E. Ellis, "How Jesus Interpreted His Bible," *CriswellTheolRev* 3 (2, '89) 341-351.

(1) The Bible received and used by Jesus was with the possible exception of Esther the OT received today as Sacred Scripture by Jews and Protestants. (2) In the NT Jesus appears as the proclaimer of God's word and of himself as the one in whom the OT word finds fulfillment. (3) Jesus employed, for the most part implicitly, Hillel's rules for the exposition of Scripture. Jesus' biblical expositions are the bedrock of his teaching and of the Synoptic tradition.—D.J.H.

83. M. Fraijo, "Jesús frente al sistema dominante de su época," *RazFe* 219 (1088, '89) 626-638.

Nothing and no one in the dominant system of his time escaped Jesus' critical perspective. His identity as a "free man" led him into conflicts on the dogmatic, theological, social, and christological levels.—D.J.H.

84. W. Loader, "Jesus Left Loose Ends," *Pacifica* 2 (2, '89) 210-228.

That over a range of issues Jesus left loose ends is evident in the diversity of responses to the following issues in the earliest Christian communities: circumcision, food laws, purity laws, the Gentile mission, the church and Israel, Law and Scripture interpretation, eschatology and imminent expectation, and eschatology and the church. That Jesus left loose ends makes good sense of the history that followed. Ultimately Jesus left loose ends because of the nature of his kingdom hope, his imminent yet open-ended expectation, his trust in God.—C.R.M.

85. G. Theissen, "Jesusbewegung als charismatische Wertrevolution," *NTStud* 35 (3, '89) 343-360.

This study contends that the Jesus movement effected a revolution of values by reformulating aristocratic virtues and making them accessible to ordinary people. This downward transfer of upper class values was charismatic inasmuch as its legitimacy was established by miracles and revelations and its realization was anticipated through similar means—prayer, miracle working, and acts of God. The value-revolutionary character of the Jesus movement and its critique of upper class patterns of behavior is examined with special reference to power, possessions, and education. Although the Jesus movement stood on the borders of society, it reached for values that were established at the center of society among the upper class. Thus it demanded for itself the royal virtue of clemency, the generosity of the rich, and the wisdom of the educated—all this in conscious contrast to the actual behavior of the rulers of the people, the wealthy, and the scribes. That this was a self-conscious revolution is well illustrated by Lk 16:16 par.—C.R.M.

Jesus, § 34-261.

Passion and Death

86. M. GOURGUES, "La foi chrétienne primitive face à la croix. Le témoignage des formulaires pré-pauliniens," *SciEsp* 41 (1, '89) 49-69.

The short pre-Pauline hymns and confessions of faith as well as the kerygmatic statements in Acts show that the earliest Christians avoided drawing attention to the cross. Detailed analysis of Phil 2:6-11; Col 1:15-20; and 1 Pet 2:22-25 confirms that silence, discretion, and defensiveness were typical reactions among the earliest Christians to the scandal of the cross (see Deut 21:22-23).—D.J.H.

87. P. A. GRAMAGLIA, "La Sindone di Torino: alcuni problemi storici," *RivistStorLettRel* 24 (3, '88) 524-568.

Taking as its starting point A.-M. Dubarle's *Histoire ancienne du linceul de Turin jusq'au XIII^e siècle* (1986), the article examines the problems encountered in the literary and iconographic evidence for the Shroud of Turin up to the 13th century A.D. The shroud cannot be reconciled as a historical source with the Gospel accounts of Jesus' burial, or with the "napkin" of Edessa, or with the funerary relics present at Constantinople at the beginning of the 12th century.—D.J.H.

88. J. P. LOUW, "Die uur van die kruisiging en dagrekening in die antieke" [The hour of the crucifixion and day-calculation in antiquity], *Scriptura* 29 ('89) 13-18.

The argument that the difference in the time of Jesus' crucifixion according to Mk 15:25 and Jn 19:14 reflects two chronological systems (Mk—Roman; Jn—Greek) is baseless. All the data from ancient Greek and Latin texts substantiate a single unified system of counting the hours of the day from sunrise to sunset. The Roman legal calendar did differ, however, from that of the Greeks and other ancient peoples.—C.R.M.

89. G. MAMLAK, "The Two Trials of Jesus," *Midstream* [New York] 35 (5, '89) 29-32.

The final act in Jesus' ministry evolved in two stages: (1) an investigation by Jewish authorities about Jesus' role as Messiah, and (2) the trial before the Roman procurator, Pontius Pilate. The Evangelists' tendency to blame Jewish authorities for the crucifixion and to reduce Pilate's role runs parallel to the history of Christianity.—D.J.H.

90. G. MARCHESI, "Un dibattito scientifico sulla Sindone dopo l'esame al carbonio 14," *CivCatt* 140 (3337, '89) 51-60.

The article reports on a scientific conference about the Shroud of Turin held at Rome in

April 1989, with particular attention to the validity of Carbon 14 testing and to the mystery of the image on the shroud.—D.J.H.

91. P. Stuhlmacher, "Pourquoi Jésus a-t-il dû mourir?" *Hokhma* 40 ('89) 17-36.

The French version of an article published in German in *Theologische Beiträge* [§ 30-1026]. —D.J.H.

The Resurrection

92. H. W. Frei, "How It All Began: On the Resurrection of Christ," *Anglican and Episcopal History* [Austin, TX] 58 (2, '89) 139-145.

Faith in the resurrection of Jesus Christ cannot be articulated except by way of the NT resurrection narratives. The mystery to which the NT accounts witness is the continuity of the identity of Jesus through the real, complete disruption of death and the inclusion of humankind in this identity.—D.J.H.

93. H. Hübner, "Kreuz und Auferstehung im Neuen Testament," *TheolRund* 54 (3, '89) 262-306.

This first installment in a review of research since ca. 1975 focuses on the resurrection of Jesus: monographs on the problem as a whole (ten), monographs on particular questions (seven), and collected essays (two). [To be continued]—D.J.H.

94. M. L. Peel, "The Resurrection in Recent Scholarly Research," *BibRev* 5 (4, '89) 14-21, 42-43.

This survey of recent research on Jesus' resurrection explains the analytical principles used in evaluating the texts and describes the major conclusions about the sources and traditions. All the NT testimonies on the resurrection—pre-Pauline, Pauline, Gospel narratives, Q, and later NT writings—concur in proclaiming the new and unexpected nature of life that has resulted from Jesus' resurrection. The event itself, however, is not described, leading to the conclusion that no one directly observed what happened.—D.J.H.

Synoptics

95. R. Bartnicki, "Problem synoptyczny dawniej i dzisiaj (Das synoptische Problem ehemals und heute)," *StudTheolVars* 27 (1, '89) 15-73.

The article first reviews various solutions to the Synoptic problem, with particular attention to the hypotheses proposed by modern scholars. Then it suggests that Matthew, Mark, and Luke used a common source (S), and that Matthew and Luke used yet another common source (Q).—D.J.H.

96. I. J. du Plessis, "Ontwikkelinge en wendinge in die interpretasie van Jesus se gelykenisse (Developments and turning-points in the interpretation of the parables of Jesus)," *HervTeolStud* 45 (1, '89) 34-58.

This investigation of the history of the interpretation of Jesus' parables first discusses the allegorical approach developed in patristic times, the historical approach from the Antiochenes to the Reformers, and the effect of the Enlightenment. Then it considers approaches that have been influential in the past hundred years: moralistic, historical and eschatological, literary, and pragmatic. Particular attention is given to contributions by South African scholars.—D.J.H.

97. J. K. Elliott, "L'importance de la critique textuelle pour le problème synoptique," *RevBib* 96 (1, '89) 56-70.

Study of the Synoptic Gospels that relies on the text of one printed edition may result in misleading statements, especially with regard to the alleged measure of agreement and disagreement between parallel passages. The article shows how different printed texts may produce differing statistics and argues that textual variation needs to be considered in work on the Synoptic problem.—D.J.H.

98. B. Gerhardsson, "Mästaren och hans liknelseberättelser" [The Master and his Parable Stories], *SvenskTeolKvart* 64 (2, '88) 45-52.

"Narrative theology" is much in vogue these days, and it is often averred that Jesus' use of parables implies that he had no direct message about God and humankind's relation to God, that he was simply a master story-teller whose message was deliberately enigmatic. But a critical study of the sources shows that Jesus used parables to illustrate and illuminate aspects of his direct message concerning the rule of God. His parable stories were not his basic message; he used them to clarify his basic message. As for the early Christian missionaries, they used narrative, to be sure, but they were not simply wandering story-tellers. The early church's kerygma was narrative of what had really happened, intended to awaken faith in Jesus as Son of God and Savior.—B.A.P.

99r. T. R. W. Longstaff, *Evidence of Conflation in Mark?* [*NTA* 22, p. 90].

J. Dewey and W. O. Walker, "Order in the Synoptic Gospels: A Critique," *SecondCent* 6 (2, '87-'88) 68-97.—Dewey (pp. 68-82) discusses Longstaff's instances of known conflation, his work on selected Markan pericopes, and the implications for the investigation of the Synoptic problem. She observes that Longstaff has succeeded in establishing Markan conflation of Mt and Lk as a possible solution to the Synoptic problem but not necessarily the preferable one. Walker (pp. 83-97) expresses the conviction that Longstaff has constructed an impressive argument for a serious consideration of the view that Mk represents a conflation of Mt and Lk, at least in the six passages chosen for examination. But he is not yet persuaded that the Two-Source and Griesbach hypotheses are the only viable options for solving the Synoptic problem. [The same issue contains a response by Longstaff (pp. 98-106) and a summary by R. H. Fuller (pp. 107-109).]—D.J.H.

100. P. Rolland, "La question synoptique demande-t-elle une réponse compliquée?" *Biblica* 70 (2, '89) 217-223.

Analysis of the Synoptic accounts of Herod's judgment about Jesus (Mt 14:1-2; Mk 6:14-16; Lk 9:7-9) verifies the solution to the Synoptic problem proposed in *Les Premiers évangiles* (1984) and several related articles [see §§ 27-941; 28-105, 904; 29-920; 31-568] and establishes its superiority over the relatively simple Two-Document and Griesbach hypotheses as well as the more complicated explanation given by M.-É. Boismard.—D.J.H.

101. K. Stock, “Die Machttaten Jesu. Ihr Zeugnis in den synoptischen Evangelien,” *IntKathZeit/Communio* 18 (3, ’89) 195-206.

After highlighting the significance of Jesus’ mighty deeds in the Synoptic Gospels and reflecting on how they are best designated, the article focuses on Jesus’ expulsion of the demon in Mk 1:23-28 and his healing of the paralytic in Mk 2:1-12, with particular attention to what these accounts reveal about Jesus’ authority, identity, mission, etc. Jesus’ mighty deeds are part of a work that climaxes with his death and resurrection.—D.J.H.

102. J. G. Williams, “Neither Here Nor There. Between Wisdom and Apocalyptic in Jesus’ Kingdom Sayings,” *Forum* 5 (2, ’89) 7-30.

The following topics are explored in the context of an examination of selected sayings about the kingdom of God: Hellenistic influence on the Jesus sayings tradition, the extent to which aphoristic sayings may be viewed in terms of apocalyptic eschatology, and whether there are distinct literary features in the kingdom sayings attributed to Jesus. The sayings treated are Lk 11:20; 17:20-21; Mt 11:12 and all of the sayings from Q that include mention of the kingdom of God. Either Jesus used kingdom language or his earliest followers understood him to do so. Apocalyptic and other forms of eschatology are not unreceptive to wisdom orientations and vice-versa.—C.R.M.

103. C. Wrembek, “Fünf Weinberg-Gleichnisse. Eine geistliche Schriftbetrachtung,” *GeistLeb* 62 (4, ’89) 260-277.

After discussing the songs of the vineyard in Isa 5:1-7 and 27:2-6, the article considers the parables of the wicked husbandmen (Mt 21:33-46), the fig-tree in the vineyard (Lk 13:6-9), and the vine and the branches (Jn 15:1-8). In the five vineyard parables God reveals his love and asks: What more can I do for you?—D.J.H.

Synoptics, § 34-377.

Matthew

104. D. A. Black, “Conjectural Emendations in the Gospel of Matthew,” *NovTest* 31 (1, ’89) 1-15.

Of seventeen emendations of the text of Mt proposed by H. Sahlin [§ 27-60] and other scholars, only the one regarding Mt 19:4 (α [=ἕν] for αὐτούς) is viable, though even this one is uncertain. The other suggestions represent genuine but purely speculative efforts to deal with problems in the texts.—D.J.H.

105. R. G. Bratcher, “‘Righteousness’ in Matthew,” *BibTrans* 40 (2, ’89) 228-235.

The “righteousness” (δικαιοσύνη) of which Jesus speaks in Mt (3:15; 5:6, 10, 20; 6:1, 33; 21:32) is to be understood in a dynamic manner of God’s way of ruling the kingdom. The righteousness that belongs to citizens of the kingdom is of the same kind as God’s righteousness, which means a way of life that reflects the divine righteousness and makes it possible for God to answer the petition of Mt 6:10.—D.J.H.

106. J. A. Grassi, "Matthew's Gospel as Live Performance," *BibToday* 27 (4, '89) 225-232.

Matthew designed his Gospel as a narrative drama in which a living Christ addresses an actual living community. To grasp the Gospel's character as live performance one must appreciate the aurality and orality of the Gospels, listen to the Gospels as dramatic narrative, understand the Jewish Torah as the living and ever-present voice of God, view Jesus as the voice of the Lord God speaking from the mountain, and hear Matthew's Gospel as the living voice of God wherever it is read.—D.J.H.

107. G. Howard, "The Textual Nature of Shem-Tob's Hebrew Matthew," *JournBibLit* 108 (2, '89) 239-257.

Shem-Tob's Hebrew text of Matthew's Gospel lies closest to the tradition reflected by the Old Syriac, the Old Latin, and combinations of them. It also appears to have close ties with the Coptic *Gospel of Thomas* and the Pseudoclementine literature. Perhaps most interesting of all is its relation to Luke's version of Q, especially in its minus readings and in the Lukan parallels to Matthew's Sermon on the Mount as introduced by the superfluous disruptive introductory formulas in the Hebrew text. The profile suggests that this Hebrew Mt is a primitive text that predates Shem-Tob by many centuries.—D.J.H.

108. H. Klein, "Jüdenchristliche Frömmigkeit im Sondergut des Matthäus," *NTStud* 35 (3, '89) 466-474.

Analysis of the content of the special material in Mt reveals several different strands: strict Jewish Christian, wisdom, and Hellenistic Jewish Christian. These traditions can hardly be attributed to the same community. Recognition of this fact can help us to appreciate better the diversity within early Jewish Christianity and the Evangelist's extraordinary achievement in integrating these diverse currents.—D.J.H.

109. F. Martin, "Sortir du livre," *SémiotBib* 54 ('89) 1-18.

The understandings of Jesus' fulfillment of the Scriptures as a kind of necessity or as a reservoir of scriptural proofs are open to serious objections from the perspective of semiotics. A more appropriate approach treats the fulfillment of the Scriptures as a phenomenon of textually transmitted language. Using Matthew's Gospel, the article illustrates this approach in three steps: Jesus' birth, public life, and passion; the encounter between Jews and pagans; and the chain of witnesses.—D.J.H.

110. G. E. Okeke, "The After-Life in St. Matthew as an Aspect of Matthean Ethic," *Melanesian Journal of Theology* [Papua, New Guinea] 4 (2, '88) 35-44; *CommViat* 31 (2-3, '88) 159-168.

Matthew did not dwell on what happens before the eschatological allotment. The direction is from the present to the ultimate destiny. That ultimate destiny depends on one's relationship with Jesus Christ who alone has conquered death.—D.J.H.

111. W. Popkes, "Die Gerechtigkeitstradition im Matthäus-Evangelium," *ZeitNTWiss* 80 (1-2, '89) 1-23.

The term δικαιοσύνη appears in Mt only in connection with John the Baptist (3:15; 21:32) and in the Sermon on the Mount (5:6, 10, 20; 6:1, 33). These contexts (coupled with other NT baptismal texts) indicate that Matthew drew on an early Christian tradition of catechesis for the newly baptized, and that "righteousness" has its theological setting in that catechetical tradition. Matthew emphasized the aspect of "compassion" in the practice of δικαιοσύνη. —D.J.H.

112. A. G. van Aarde, "Immanuel as die geïnkarneerde tora: Funksionele Jesusbenaminge in die Matteusevangelie as vertelling (Emmanuel as the Torah Incarnate: The names of Jesus in Matthew's story)," *HervTeolStud* 43 (1-2, '87) 242-277.

The more prominent titles given to Jesus by Matthew's Gospel (Teacher, Rabbi, Lord, Son of David, Prophet, Messiah, King of the Jews, Son of Man, Son of God) characterize him as the one who fulfills the Law and the Prophets. The Matthean Jesus can be described as Emmanuel, the Torah incarnate.—D.J.H.

113. R. López Rosas, "San José en la Sagrada Escritura. La justicia de San José según Mateo 1, 18ss.," *EfMex* 7 (20, '89) 179-193.

After surveying NT and apocryphal evidence about Joseph, the article focuses on the announcement to Joseph in Mt 1:18-25 and its context, the relationship between Joseph and Mary according to Jewish custom and law, the "justice" of Joseph (see Mt 1:19), and the understanding of justice in Matthew's Gospel. The "justice" manifested by Joseph went beyond the limits of the Law (see Deut 22:23-29) and contributed to the realization of God's saving plan.—D.J.H.

114. T. Stramare, "L'annunciazione a Giuseppe in Mt. 1,18-25: Analisi letteraria e significato teologico," *BibOr* 31 (1, '89) 3-14.

This literary analysis of Mt 1:18-25 discusses the literary patterns within the text, the inadequacy of the term "midrash," various attempts at tracing the tradition and redaction history, the semiotic analysis, the fulfillment quotations, and the uses of chiasmus and inclusion.—D.J.H.

115. [Mt 4:1-11] D. Flusser, "Die Versuchung Jesu und ihr jüdischer Hintergrund," *Judaica* [Zurich] 45 (2, '89) 110-128.

(1) The qualification about serving God "alone" in Mt 4:9-10; Lk 4:7-8 appears not only in some Septuagint manuscripts but also in Jewish literary and liturgical texts. (2) Jesus runs the risk of being enticed into Satan's camp. Matthew knew and used the Markan version of the story. (3) If we interpret Mk 1:12-13 with the help of *Testament of Naphtali* 8:4-6, then it is clear what Mark wished to say: Since Jesus was without sin, the devil could have no success with him.—D.J.H.

Mt 4:1-11, § 34-141.

116. [Mt 5–7] R. J. Miller, "The Lord's Prayer and Other Items From the Sermon on the Mount," *Forum* 5 (2, '89) 177-186.

The article reports on the 1988 deliberations of the Jesus Seminar about sayings material in Mt 5–7: sayings concerning Jewish cultic practice (6:2-8, 16-18), antitheses (5:21-22, 27-28, 33-37, 43-44), sayings against anxiety (6:25-33 parr.), and the Lord's Prayer (6:9-13/Lk 11:2-4). It gives particular attention to the methodological issues raised by the discussion of the Lord's Prayer.—D.J.H.

Mt 5:18, § 34-178.

Mt 5:38-48, § 34-163.

117. [Mt 6:9-13] W. M. BUCHAN, "Research on the Lord's Prayer," *ExpTimes* 100 (9, '89) 336-339.

After underlining the importance of studying the Lord's Prayer (Mt 6:9-13; Lk 11:2-4), the article discusses general works on the Lord's Prayer, studies of its setting and origin, and articles on separate petitions.—D.J.H.

118. [Mt 6:9-13] D. TEMPLETON, "The Lord's Prayer as Eucharist in Daily Life," *IrBibStud* 11 (3, '89) 133-140.

Both Eucharist and Lord's Prayer (Mt 6:9-13; Lk 11:2-4) encapsulate the presence of humanity before God and God before humanity. The Lord's Prayer is the manifesto of the community which is committed to transformative social action as the representative kingdom of Christ.—D.J.H.

119. [Mt 6:13] P. GRELOT, "L'épreuve de la Tentation," *EspVie* 99 (19, '89) 280-284.

The situation underlying Mt 6:13 is clear: God does not tempt us but puts us to the test by permitting Satan to tempt us. The following French translation expresses the meaning: "Ne nous soumets pas à l'épreuve de la tentation, mais délivre-nous du Mauvais."—D.J.H.

120. S. LLEWELYN, "Mt 7:6a: Mistranslation or Interpretation?" *NovTest* 31 (2, '89) 97-103.

After highlighting the difficulties involved with postulating Greek mistranslations of the underlying Aramaic form of Mt 7:6a, the article argues that τὸ ἅγιον is not a mistranslation of *qdyš'* (ring/the holy) but an interpretation of it. The original Aramaic saying spoke about the putting of rings on dogs and pearls on pigs. It was used in the context of the Eucharist with a play on the words "rings" and "holy." Either the Greek translator rendered the Aramaic in a way that indicated its metaphorical referent (i.e. the Eucharist) rather than its literal referent (i.e. rings) so that the saying now spoke of food rather than ornaments, or the change may have occurred already in the Aramaic tradition. At a later stage some traditions retained the reference to the Eucharist (see *Did.* 9:5) but others lost it.—C.R.M.

121. R. PARROTT, "Entering the Narrow Door. Matt 7:13-14/Luke 13:22-24," *Forum* 5 (1, '89) 111-120.

Mt 7:13-14 is an exhortation followed by paired antitheses, while Lk 13:22-24 is a pronouncement story or chreia. The rationale in Mt 7:13b-14 appears to derive from the early Christian community. Both forms of instruction (Mt 7:13a; Lk 13:24a) could be authentic sayings of Jesus, though the Lukan version is preferable.—D.J.H.

122. R. BARTNICKI, "Die Jünger Jesu in Mt 9,35–11,1," *CollTheol* 58 (special issue, '88) 39-56.

Jesus' speech in Mt 9:35–11:1 is directed to every disciple, thus to all Christians. The mission to Israel (10:5b-6) serves as the model for the universal mission after Jesus' resurrection (28:19). The various demands laid on the disciples are in the service of their chief task, the proclamation that the kingdom of heaven is near.—D.J.H.

Mt 10:26-31, § 34-170.

Mt 10:37, § 34-175.

123. W. Wink, "Jesus' Reply to John. Matt 11:2-6/Luke 7:18-23," *Forum* 5 (1, '89) 121-128.

Using M. E. Boring's treatment [§ 31-1116] of the criteria of authenticity as a model for examining John the Baptist's question to Jesus, the article concludes that the absence of a full-throated messianic confession in Mt 11:2-6/Lk 7:18-23 points away from construction by the early church and suggests that the core of the Q passage (Mt 11:5-6 par.) goes back to Jesus.—D.J.H.

Mt 11:16-19, § 34-164.

124. G. Chico, "Jesús y Beelzebul. La presencia del Reino en un cuadro polémico (Mt 12, 22-32; Mc 3, 22-30; Lc 11, 14-23; 12, 10)," *EfMex* 7 (20, '89) 165-178; *Communio* 22 (1, '89) 41-52.

This investigation of the pericope about Jesus and Beelzebul (Mt 12:22-32; Mk 3:22-30; Lk 11:14-23; 12:10) first examines the literary structure and succession of ideas in the text. Then it focuses on the teachings that arise from the individual parts: the healing and the twofold reaction, the saying about Satan, the saying about the finger of God, etc. The central point of the pericope is the revelation of the coming of God's kingdom as the triumphant overcoming of Satan's kingdom that has been brought about in Jesus' person and mission.—D.J.H.

125. [Mt 12:28, 32] C. C. Caragounis, "Kingdom of God, Son of Man and Jesus' Self-Understanding," *TynBull* 40 ('89) 3-23.

(1) It is highly probable that Matthew's collocation and wording of the sayings in Mt 12:28 ("if it is by the Spirit of God that I cast out demons . . .") and 12:32 ("whoever says a word against the Son of Man . . .") were firmly rooted in the tradition about Jesus' teaching on the kingdom of God. (2) In Greek the meaning of the aorist ἔφθασεν (see Mt 12:28) is future in that the time of the action denoted by the verb is subsequent to that of the utterance. [To be continued]—D.J.H.

Mt 14:1-2, § 34-100.

126. [Mt 14:28-33] J. D. M. Derrett, "Der Wasserwandel in christlicher und buddhistischer Perspektive," *ZeitRelGeist* 41 (3, '89) 193-214.

The article first discusses Peter's walking on the waters of the Sea of Gennesaret (Mt 14:28-33) with reference to Greek parallels and in the light of the OT, especially the crossings of the Red Sea and the Jordan. Then it considers similar motifs and narratives in Buddhist literature, and reflects on the possible contacts between Jewish/Christian and Buddhist traditions [see § 32-1178].—D.J.H.

Mt 15:21-28, § 34-147.

127. [Mt 16:18] H. Hommel, "Die Tore des Hades," *ZeitNTWiss* 80 (1-2, '89) 124-125.

A. von Harnack's suggestion that πύλαι ᾅδου οὐ κατισχύσουσιν σοῦ was originally a promise that Peter would not die before the eschaton deserves reconsideration. Many Greek and Latin texts indicate that πύλαι ᾅδου refers to the steel gate of Hades.—D.J.H.

128. A. G. van Aarde, "Resonance and Reception: Interpreting Mt 17:24-27 in context," *Scriptura* 29 ('89) 1-12.

The article first engages in a literary-theoretical discussion of the concept of resonance (J. Lyons), or redundancy (S. R. Suleiman), or echo effect (R. C. Tannehill), in terms of frequency (G. Genette) as a narrative technique. Then it shows how the passage about Jesus' payment of the Temple tax in Mt 17:24-27 resounds not only with other pericopes concerned with the Temple in Mt but also with extra-textual artifacts.—C.R.M.

129. F. García Martínez, "La reprensión fraterna en Qumrán y Mt 18,15-17," *FilolNT* 2 (1, '89) 23-40.

The process of fraternal correction in Mt 18:15-17 has often been explained in the light of 1QS 5:26–6:1 (see CD 9:2-8). But there are so many differences that the Qumran procedure cannot have been a model for and much less the origin of the Matthean praxis. In Mt the first step is a private reprimand, whereas at Qumran the reprimand was made in the presence of the *mĕbaqqēr*. At Qumran the reprimand before witnesses led to the accumulation of testimonies so that the brother may not fall into the same fault again; in Mt the goal is simply to "gain" the brother. In Mt lack of repentance leads to expulsion from the community; at Qumran there are various punishments (return to grades of lower incorporation, temporary or permanent separation).—D.J.H.

130. [Mt 21:28-32] E. K. Broadhead, "An Example of Gender Bias in UBS^3," *BibTrans* 40 (3, '89) 336-338.

The third edition of the United Bible Societies' *Greek New Testament* designates Mt 21:28-32 as "The Parable of the Two Sons." But the story is surprisingly gender-neutral in its orientation (υἱός never appears, the two siblings are τέκνα) and should be read as a generic account that applies equally to male and female. [A response by R. G. Bratcher is appended.] —C.R.M.

Mt 23:25-26, § 34-169.

131. D. L. Turner, "The Structure and Sequence of Matthew 24:1-41: Interaction with Evangelical Treatments," *GraceTheolJourn* 10 (1, '89) 3-27.

This study examines four evangelical interpretative approaches to Mt 24:1-41 and concludes that the traditional preterist-futurist view is preferable. Thus vv. 4-14 describe the course of the present age, vv. 15-28 refer both to the A.D. 70 destruction of Jerusalem and to the ultimate abomination committed by the eschatological antichrist, vv. 29-31 tell of Christ's return to earth, and vv. 32-41 underline the certainty of the prophecy's fulfillment.—C.R.M.

Mt 24:28, § 34-181.

Mt 24:40-41, § 34-180

132. [Mt 25:14-30] D. Lys, "Contre le salut par les oeuvres dans la prédication des talents," *EtudThéolRel* 64 (3, '89) 331-340.

The anthropocentric reading of biblical texts is often a subtle search for salvation by works. A theocentric reading of the parable of the talents (Mt 25:14-30) shows that its center of attention is the absence of the master, not the merits of the servants.—D.J.H.

Mt 26:30, § 34-152.

Mark

133. J. Dowling, "Remote Preparation for a Meal by Mark," *Emmanuel* 95 (6, '89) 310-313, 344-345.

The feeding stories (Mk 6:32-44; 8:1-10), the cup sayings (10:38-39; 14:36), and the Last Supper account (14:22-25) indicate that self-giving within the framework of a festive banquet characterizes the Eucharist in Mark's Gospel.—D.J.H.

134. J. R. Edwards, "Markan Sandwiches. The Significance of Interpolations in Markan Narratives," *NovTest* 31 (3, '89) 193-216.

The Markan sandwiches emphasize the major theological motifs of the Gospel, especially the meaning of faith, discipleship, bearing witness, and the dangers of apostasy. The middle story nearly always provides the key to the theological purpose of the sandwich. After defining the characteristics of a Markan sandwich and searching for precedents in the OT and other pre-Christian literature, the article examines each of the nine sandwich units in Mark's Gospel (5:21-43; 6:7-30; 11:12-21; 14:1-11; 3:20-35; 14:17-31; 14:53-72; 15:40–16:8; 4:1-20).—D.J.H.

135. D. Jasper, "St. Mark's Gospel and the Interpretive Community," *Religion & Intellectual Life* [New Rochelle, NY] 6 (3-4, '89) 173-181.

There is a rhetoric at work in Mk effecting a systematic distortion of communication and exercising a domination over its readers in which the keynote is fear. Modern scholars of rhetoric seem to agree that proclamation and not rational persuasion lies at the heart of religious rhetoric. But the consequences of this absolute, rhetorical demand have not been properly recognized. Most radically, and disturbingly, such rhetoric seems to be operative within Mk, where language tends toward an absolute claim to truth without evidence and without recourse to logical argument.—C.R.M.

136. W. A. Johnson, "'The Jews' in Saint Mark's Gospel," *Religion & Intellectual Life* [New Rochelle, NY] 6 (3-4, '89) 182-192.

Mark's Gospel presents a carefully devised theological attack upon "the Jews." According to Mark, every kind of Jew—Pharisees, scribes, priests, Herodians, Herod Antipas, the Sadducees, the high priest, the Sanhedrin, and briefly in the passion narrative, the crowd—are of one mind in rejecting Jesus. Mk was written on behalf of Gentile Christianity, asserting that the Christian movement has only negative, that is hostile and inauthentic, connections with the Judaism out of which it came. It is a Gospel with a clear message that is uncongenial to the Jewish faith community.—C.R.M.

137. E. S. Malbon, "The Jewish Leaders in the Gospel of Mark: A Literary Study of Marcan Characterization," *JournBibLit* 108 (2, '89) 259-281.

Taking as starting points T. J. Weeden's work on characterization in Mk and M. J. Cook's study of the Jewish leaders in Mk, the article examines Mark's portrayal of the Jewish leaders: scribes and Pharisees; and chief priests, scribes, elders, and others. Then it draws three inferences concerning Mark's presentation of the Jewish leaders: Jewish leaders unified (opponents of Jesus); Jewish leaders distinguished (narrative escalation); and exceptional Jewish leaders (response to Jesus as key).—D.J.H.

138. J. Schreiber, "Wellhausen und Wrede: eine methodische Differenz," *ZeitNTWiss* 80 (1-2, '89) 24-41.

J. Wellhausen criticized W. Wrede for giving too much emphasis to inconsistencies and apparent contradictions in Mk. In his own work on Mark's Gospel Wellhausen acknowledged the natural incoherence of oral tradition and gave particular attention to historical matters. The relation between tradition and redaction, which was a matter of dispute between Wellhausen and Wrede at the beginning of the 20th century, remains a controversial issue in Markan scholarship today.—D.J.H.

139. R. G. Walsh, "Tragic Dimensions in Mark," *BibTheolBull* 19 (3, '89) 94-99.

Though not a "pure" tragedy, Mark's Gospel has tragic dimensions. In terms of plot the emphases on the passion and the "fatedness" of Jesus' death resemble tragedy. But the flaw and the peripety are absent. Jesus is not a tragic character, since he is not divorced from the perspective of God/fate. The opponents and the disciples come closest to tragic characterization. The narrative contains both a tragic and a comic vision in its assertion that life comes through death.—D.J.H.

Mk, § 34-99r.

140. [Mk 1:10] P. Trudinger, "Jonah: A Post-Exilic Verbal Cartoon?" *DownRev* 107 (367, '89) 142-143.

The Hebrew word *yônâ* means "dove," a symbol for God's faithfulness and for Israel as the missional servant of God depicted in the book of Jonah. At his baptism (Mk 1:10 parr.) the *yônâ* descends on Jesus, who undertakes to be God's faithful messenger to humankind, especially to "outsiders."—D.J.H.

141. [Mk 1:12-13] H. Kruse, "The Temptations of Jesus," [in Japanese] *Katorikku Kenkyu* [Tokyo] 28 (55, '89) 1-33.

The various objections of scholars against the historicity of the story of the temptation of Jesus are valid with respect to the long version in Mt 4:1-11/Lk 4:1-13 but do not apply to the short mention in Mk 1:12-13. The expanded version of the temptation account probably derives from Apollos.—C.R.M.

Mk 1:12-13, § 34-115.

Mk 3:22-30, § 34-124.

142. F. Neirynck, “ΚΑΙ ΕΛΕΓΟΝ en Mc 6,14,” *EphTheolLov* 65 (1, ’89) 110-118.

A survey of the opinions and arguments of scholars for and against reading ἔλεγον in Mk 6:14. It is very difficult to see in the plural of 6:14 the corruption of an original ἔλεγεν. By contrast ἔλεγον could have given rise to ἔλεγεν by assimilation to the singular ἤκουσεν. —C.R.M.

143. F. Neirynck, “Marc 6,14-16 et par.,” *EphTheolLov* 65 (1, ’89) 105-109.

A discussion of the Synoptic theories of P. Rolland [see § 34-100] and M.-É. Boismard as illustrated by their treatment of Mk 6:14-16 parr.—C.R.M.

Mk 6:14-16, § 34-100.

144. F. J. Matera, “The Incomprehension of the Disciples and Peter’s Confession (Mark 6,14–8,30),” *Biblica* 70 (2, ’89) 153-172.

The incomprehension of the disciples in Mk 6:14–8:30 derives not from a moral flaw but from a situation over which the disciples do not have complete control: Their hearts are hardened. This is why they cannot understand the significance of the feeding miracles, which should have revealed to them Jesus as the Shepherd Messiah. The bridge between the disciples’ incomprehension and Peter’s confession is a miracle found only in Mk, the healing of the blind man at Bethsaida (8:22-26). This miracle is paradigmatic for the disciples. Their eyes are opened because their hardness of heart has been removed. They now see clearly everything that has happened thus far in the narrative. Such clear perception, however, does not rule out further incomprehension, as the second half of the Gospel will show.—C.R.M.

145. [Mk 6:17-29] E. LaVerdiere, “The Death of John the Baptizer,” *Emmanuel* 95 (7, ’89) 374-381, 402.

The “flashback” story of John the Baptist’s death in Mk 6:17-29 highlights the risk involved in preaching repentance (see 6:12) and prepares the Twelve for Jesus’ death. The “historical parable” unfolds in four sections: arrest (6:17-20), banquet (6:21-23), execution (6:24-28), and burial (6:29).—D.J.H.

146. [Mk 6:30-44] I. de la Potterie, “Die wunderbare Brotvermehrung. Ihr Sinn und ihre Bedeutung im Leben Jesu,” *IntKathZeit/Communio* 18 (3, ’89) 207-221.

After reviewing various explanations of Jesus’ multiplication of the loaves and fishes, the article focuses on the account in Mk 6:30-44 and distinguishes Markan redactional and pre-Markan liturgical elements from the earliest tradition. Then it reflects on the event that generated the tradition, its significance for understanding Jesus’ mission in Galilee, and interpretations that have been proposed in the history of interpretation.—D.J.H.

147. [Mk 7:24-30] F. Dufton, “The Syrophoenician Woman and her Dogs,” *ExpTimes* 100 (11, ’89) 417.

In the dialogue between Jesus and the Syrophoenician woman (Mk 7:24-30; Mt 15:21-28) the word κυνάρια is used in two different senses according to the cultural background of the speaker. Jesus refers to “dogs outside” (i.e. savage animals) with the same word the woman uses to indicate “dogs inside” (i.e. household pets). Only a Gentile could have spoken the memorable words about the dogs eating the scraps under the table, for no Jew would have allowed dogs to be there.—C.R.M.

148. J. Marcus, "Mark 9,11-13: 'As It Has Been Written,'" *ZeitNTWiss* 80 (1-2, '89) 42-63.

The exegetical problems in Mk 9:11-13, especially the suddenness and awkwardness of 9:12b, are illuminated by attention to contemporary Jewish methods for dealing with scriptural contradictions, most notably the "refutational form" in the *Mekilta.* Thus "As it has been written of Elijah" in 9:13b is a reference not to a specific OT text, but to 9:13a as the syllogistic conclusion that reconciles the scriptural expectations expressed in 9:11 and 9:12b. This exegetical conclusion "has been written" in the sense that it harmonizes the biblical idea of a forerunner with the biblical idea of a suffering Messiah. The article concludes with theological reflections on the analysis and an appendix on the "refutational form" in the *Mekilta.*—C.R.M.

149. S. H. Smith, "The Literary Structure of Mark 11:1–12:40," *NovTest* 31 (2, '89) 104-124.

After assessing the problems involved in explaining the literary structure of Mk 11:1–13:2, the study examines how the section is to be delimited, establishes the structure of the section itself, ascertains the theological implications of this structure, and determines its function in the Markan community. Within the limits set by 10:46-52 and 13:1-2, Mark arranged the pericopes at his disposal on the basis of a three-day scheme in 11:1–12:12 and according to a double triadic arrangement in 12:13-44 (12:13-17, 18-27, 28-34; 12:35-37, 38-40, 41-44). Mk as a whole and 11:1–12:44 in particular represent a rallying cry to the Markan community delivered shortly before the fall of Jerusalem in A.D. 70. It was especially a call to the Jewish Christians of that community.—C.R.M.

Mk 12:1-12, § 34-313.

Mk 12:13-17, § 34-376.

150. [Mk 13:14] E. Best, "The Gospel of Mark: Who was the Reader?" *IrBibStud* 11 (3, '89) 124-132.

A growing consensus believes that Mark wrote his Gospel for public reading. The "reader" would be someone taking part in a church service. The gloss in Mk 13:14 ("let the reader understand") was a private note to the public reader to call attention to the solecism "standing where he [sic] should not."—D.J.H.

151. [Mk 14] J. Dowling, "Dining and Discipleship by Mark," *Emmanuel* 95 (7, '89) 364-369.

By stressing the participation of the disciples in the prophetic gesture of Jesus at the Last Supper Mark underlined the necessity for a disciple of Jesus to participate in his passion. His technique of contrasting Jesus' generosity and strength with the disciples' selfishness and weakness reaches its culmination here.—D.J.H.

152. [Mk 14:26] H. Rusche, "Das letzte gemeinsame Gebet Jesu mit seinen Jüngern. Der Psalm 136," *WissWeis* 51 (2-3, '88) 210-212.

The hymn sung by Jesus and his disciples as they left the Last Supper and moved to the Mount of Olives (Mk 14:26; Mt 26:30) was Psalm 136. It was fitting that at this moment Jesus recounted God's mighty acts and the disciples responded "for his steadfast love endures forever." Ps 136:23 ("he remembered us in our low estate") connected Jesus' passion with Israel's past.—D.J.H.

153. [Mk 14:32-42] B. Saunderson, "Gethsemane: The Missing Witness," *Biblica* 70 (2, '89) 224-233.

It is frequently asserted that no genuine witness stands behind Jesus' words in the Gethsemane pericope (Mk 14:32-42 parr.) on the grounds that the disciples were asleep. But the mysterious young man of Mk 14:51-52 cannot be ruled out as a witness. The description of his clothing does not demand that he had been in bed or asleep before Jesus' arrest. Historical evidence for the custom of pilgrims camping on the Mount of Olives widens the field of possible witnesses.—D.J.H.

154. B. T. Viviano, "The High Priest's Servant's Ear: Mark 14:47," *RevBib* 96 (1, '89) 71-80.

In the tradition preserved in Mk 14:47 the servant of the high priest was not a lowly domestic but rather the prefect of the priests, the chief assistant or deputy of the high priest. The cutting of his earlobe (ὠτάριον) constituted mutilation and disqualified him from the priestly office (see Lev 21:18; Josephus, *Ant.* 14:365-366 and *War* 1:269-270; *t. Para* 3:8). The incident should be understood as a criticism of the religious establishment in Israel, i.e. the Temple service as it was being conducted by the predominantly Sadducean and collaborationist priesthood.—D.J.H.

155. J. Marcus, "Mark 14:61: 'Are You the Messiah-Son-of-God?'" *NovTest* 31 (2, '89) 125-141.

When the titles "Christ" and "the Son of the Blessed" in Mk 14:61 are taken as synonyms, the charge of blasphemy in 14:63-64 is difficult to understand since a simple claim to be the Messiah would not incur such a charge. Actually the two titles are in restrictive rather than non-restrictive apposition so that the second qualifies the first; indeed the accent falls on the second title. Far from being a synonym for "the Messiah," "Son of God" indicates what sort of messianic expectation is in view: not the Messiah-Son-of-David, nor the Messiah as the son of any other human being, but rather the Messiah-Son-of-God. Thus the phrase would have fallen on Jewish ears as a claim to commensurability with God. In such a situation the charge of blasphemy becomes plausible.—C.R.M.

Mk 15:25, § 34-88.

156. [Mk 15:40–16:8] L. Schottroff, "Die mutigen Frauen aus Galiläa und der Auferstehungsglaube," *Diakonia* 20 (4, '89) 221-226.

The courageous women who followed Jesus from Galilee and were close to him during his passion and death were the first witnesses to his resurrection. Their example has great significance for church life and mission.—D.J.H.

157. A. T. Lincoln, "The Promise and the Failure: Mark 16:7, 8," *JournBibLit* 108 (2, '89) 283-300.

When Mk 16:7 and 16:8 are taken together they provide a paradigm for the interplay between divine promise and human failure in Christian existence according to Mark. The unexpectedness of v. 8 makes the reader review the preceding narrative. This shows that

vv. 7-8 are the final and climactic example of a promise-failure juxtaposition pattern that starts with 8:27-33 but is also present more generally in the first half of the Gospel. Not only does the reading of 16:7-8 as a promise-failure juxtaposition cohere with the rest of the narrative, but also these very elements in the ending of the Gospel are most likely to be the Evangelist's own stress, his redaction of the tradition he received. For the actual readers the ending is an encouragement to persevere despite failure and disobedience, since the promise of v. 7 was fulfilled, these factors notwithstanding.—C.R.M.

Luke

158. D. J. BOSCH, "Mission in Jesus' Way: A Perspective from Luke's Gospel," *Missionalia* [Pretoria] 17 (1, '89) 3-21.

Luke's distinctive contribution to the theme "mission in Jesus' way" is discussed under three headings: empowering the weak and lowly, healing the sick, and saving the lost. In the Lukan context it is impossible to dissociate any one element from the other two. In the modern missionary period the church's overall emphasis has been on saving the lost.—D.J.H.

159. J. M. DAWSEY, "*Mathetai (autou)* and Luke's Concern for the Sound of His Gospel," *MelTheol* 40 (1, '89) 59-62.

Forms of οἱ μαθηταὶ αὐτοῦ appear sixteen times in Luke's Gospel. The Evangelist's use of unaccompanied μαθηταί (i.e. without αὐτοῦ) often shows his concern with proper sound in the narrative.—D.J.H.

160. J. J. KILGALLEN, "'Peace' in the Gospel of Luke and Acts of the Apostles," *StudMiss* 38 ('89) 55-79.

According to Lk-Acts peace (εἰρήνη) is attainable chiefly through the generosity of God at work in Jesus Christ. Repentance and commitment to Jesus Christ are two "contextual" elements that make peace a reality. But by and large peace is esteemed as a gift by which God puts an end to various types of strife and confusion.—D.J.H.

161r. J. T. SANDERS, *The Jews in Luke-Acts* [*NTA* 31, pp. 367-368].

J. A. WEATHERLY, "The Jews in Luke-Acts," *TynBull* 40 ('89) 107-117.—The article critiques the means by which Sanders reconciles elements of Lk-Acts that appear to be positive to Jews with his hypothesis of Luke's utter hatred for all of that race. The discussion considers the distinction between speech and narrative, ecclesiastical continuity and ethnic hatred, and exegetical methodology. An accurate understanding of Luke's view of the Jews must balance both the positive and negative elements of their portrayal. Absolute, even exclusivistic, religious conviction is not and need not produce racial bigotry.—C.R.M.

Lk, § 34-223.

Lk 1:1-4, § 34-456.

162. M. GUERRA GÓMEZ, "Análisis filológico-teológico y traducción del himno de los ángeles en Belén (Lc 2,14 y comienzo del 'Dóxa-Gloria . . .', himno de 'Laudes' en las liturgias greco-orientales y de la 'Misa' en las latinas)," *Burgense* 30 (1, '89) 31-86.

The detailed philological analysis of each element in the Greek text of the angelic hymn in Lk 2:14 yields the following Spanish translation: "Gloria en las alturas a Dios, en la tierra Paz y Bondad (Benevolencia) en medio de los hombres." If the genitive εὐδοκίας is accepted, the second part should be rendered in this way: "y en la tierra paz a los hombres de buena voluntad." The acclamatory hymn of the angels carries a liturgical-apocalyptic dimension. —D.J.H.

Lk 4:1-13, §§ 34-115, 141.

163. [Lk 6:27-35] R. W. Funk, "Unraveling the Jesus Tradition. Criteria and Criticism," *Forum* 5 (2, '89) 31-62.

The complex of sayings on love of enemies found in Lk 6:27-35 and Mt 5:38-48 present such an array of problems that it is difficult to reconstruct the common source, Q, and trace the earlier history of the tradition. The difficulties evident in the history of scholarship owe to a lack of clarity in the formation and application of criteria on which redactional and stratigraphical judgments are based. This study attempts both to unravel the relation between the written texts and to formulate the correlative criteria on which critical judgments rest.—C.R.M.

Lk 7:18-23, § 34-123.

164. W. J. Cotter, "Children Sitting in the Agora. Q(Luke) 7:31-35," *Forum* 5 (2, '89) 63-82.

The Q unit underlying Lk 7:31-35 and Mt 11:16-19 is clearly composite: a similitude for "this generation" (vv. 31-32), a protest saying about the unfair judgment of John and Jesus (vv. 33-34), and a proverb of hope for the justification of Wisdom by her children (v. 35). Careful analysis of each part indicates the need for caution in attributing this material to the historical Jesus.—D.J.H.

165. L. E. Vaage, "Q^1 and the Historical Jesus: Some Peculiar Sayings (7:33-34; 9:57-58, 59-60; 14:26-27)," *Forum* 5 (2, '89) 159-176.

The sayings found in Lk 7:33-34; 9:57-60; and 14:26-27 all belong to the initial literary stratum of Q^1. In addition to their linguistic oddities, the sayings do not correspond in content either to ancient (Hellenistic) social conventions or to other (early and later) characterizations of Jesus. Their speaker emerges as neither apocalyptist nor sage but rather as a social gadfly, a marginal figure whose life-style and appeal to others were to go in a different way from the "normal" one.—D.J.H.

Lk 9:7-9, § 34-100.

166. [Lk 9:51-55] E. LaVerdiere, "Calling Down Fire from Heaven," *Emmanuel* 95 (6, '89) 322-329.

By telling in Lk 9:51-55 how the Samaritans rejected Jesus even after all the preparatory work of the forerunners, Luke brought us all face to face with failure. Evangelizers must be able to deal with failure (or apparent failure) when it comes in spite of their best efforts.—D.J.H.

Lk 9:57-60, § 34-165.

167. M. G. STEINHAUSER, "Putting One's Hand to the Plow. The Authenticity of Q 9:61-62," *Forum* 5 (2, '89) 151-158.

There are good reasons to suppose that Matthew omitted the Q saying now preserved in Lk 9:61-62. The present setting, however, indicates that it was placed into the Q sequence at a later stage in the development of the Q text. Since the logion is formulated from the viewpoint of the Christian community, Jesus did not say it and it should not be included in the primary data base for determining who Jesus was.—D.J.H.

Lk 11:2-4, §§ 34-117–118.

168. [Lk 11:5-8] C. M. TUCKETT, "Q, Prayer, and the Kingdom," *JournTheolStud* 40 (2, '89) 367-376.

Contrary to D. R. Catchpole [§ 28-536], it is doubtful whether Lk 11:5-8 can or should be fitted into the context of other Q material in Lk 11 as part of a Q sequence. If Lk 11:5-8 was not part of Q, there is a smooth transition from the prayer for God's kingdom (Lk 11:2-4) to the section about answering prayer (11:9-13). [In the same issue (pp. 377-388) Catchpole argues that Lk 11:5-8 fits in a Q sequence concerned with the divine Father's provision of necessary food.]—D.J.H.

Lk 11:14-23, § 34-124.

169. R. J. MILLER, "The Inside is (Not) the Outside. Q 11:39-41 and GThom 89," *Forum* 5 (1, '89) 92-105.

Gospel of Thomas 89 ("Why do you wash the outside of the cup? Do you not think that he who made the inside is the same one who made the outside?") has a strong claim to authenticity. Its inside-outside imagery is used in a way completely opposite every significant usage of the same imagery in every layer of the Synoptic tradition. When the saying surfaced in Q, the inside/outside distinction was moralized and the saying was turned against the Pharisees. Finally the saying was taken over and adapted in Mt 23:25-26 and Lk 11:39-41, respectively.—D.J.H.

170. J. S. KLOPPENBORG, "The Q Sayings on Anxiety (Q 12:2-7)," *Forum* 5 (2, '89) 83-98.

The block of Q found at Lk 12:2-7/Mt 10:26-31 consists of four or possibly five originally independent units: (1) Lk 12:2, which is attested in other settings in Mk 4:22 and *Gospel of Thomas* 5, 6; (2) 12:3, which also appears in conjunction with the lamp saying (Lk 11:33/Mk 4:21) in *Thomas* 33; (3) 12:4-5, attested in *2 Clem.* 5:4; (4) 12:6, 7b, a wisdom question leading to a *qal wĕhômĕr* conclusion; and (5) 12:6a, the assertion "All the hairs of your head are numbered," which is reused by Luke at 21:18 and again in Acts 27:34.—C.R.M.

Lk 12:10, § 34-124.

171. M. LÀCONI, "Ricchi davanti a Dio (Lc 12,13-21)," *SacDoc* 34 (1, '89) 5-41.

Lk 12:13-21 consists of a narrative setting (vv. 13-14), a teaching (v. 15), a parable (vv. 16-20), and a closing (v. 21). This article considers the text and its versions; Luke's work of composition (synchronism) and the genesis of the text (diachronism); the exegesis and interpretation of each part; the overall vision of the text, its message within the context of the Gospel, and the issue of historicity; and the actualization of the text.—D.J.H.

172. [Lk 12:42-48] A. J. Dewey, "A Prophetic Pronouncement. Q 12:42-46," *Forum* 5 (2, '89) 99-108.

Lk 12:42-46 contains a prophetic pronouncement of Wisdom, perhaps from a secondary layer of Q. Lk 12:47-48a provides further illustrations, with 12:48b finishing the piece with a final justification. Lk 12:48b entered the Jesus tradition with the work of Luke. Neither Lk 12:42-46 nor 12:48b should be considered authentic sayings of Jesus.—D.J.H.

173. S. J. Patterson, "Fire and Dissension. Ipsissima Vox Jesu in Q 12:49, 51-53?" *Forum* 5 (2, '89) 121-139.

This investigation of the logia from Q found at Lk 12:49, 51-53 first discusses the extent and form of the Q text. Next it suggests that the independent attestation of these sayings in *Gospel of Thomas* 10 and 16 indicates that they did not originate with Q but have a tradition history extending into the period prior to both Q and *Thomas*. Then the negative and positive criteria that were utilized in obtaining these results as well as the method for their application are set forth. The *Thomas* 10 version of Lk 12:49 has a strong claim to authenticity as a saying of Jesus; the sayings in Lk 12:51-53/*Thomas* 16 are not authentic.—C.R.M.

Lk 13:22-24, § 34-121.

174. [Lk 13:34-35] K. O. Sandnes, "Jesus som profet (Jesus as Prophet)," *TidsTeolKirk* 60 (2, '89) 95-109.

Starting from M. Weber's theory of prophets as charismatic leaders, this article focuses on prophetic utterances by Jesus about the fall of Jerusalem and the cleansing of the Temple according to Lk 13:34-35 and 19:41-46. When these prophecies are compared to Josephus' description of the prophet Jesus ben Hananiah, the Lukan passages are shown to use traditional formal elements from prophetic judgment speeches in the OT. As a concluding hypothesis it is suggested that these prophecies were not literary creations, but that they originated with Jesus.—H.M.

175. R. H. Stein, "Luke 14:26 and the Question of Authenticity," *Forum* 5 (2, '89) 187-192.

There is no convincing argument to deny the authenticity of the logion on hating one's family (Lk 14:26; Mt 10:37; *Gospel of Thomas* 55, 101), and there are several strong arguments in its favor. This saying is to be acknowledged as authentic in its Lukan form, though it appears that some Lukan redactional features have been added to it.—D.J.H.

Lk 14:26-27, § 34-165.

176. G. D. Cloete and D. J. Smit, "'Rejoicing with God . . .' (Luke 15:11-32)," *Journ TheolSAfric* 66 ('89) 62-73.

The article offers exegetical, hermeneutical, and homiletical comments on Lk 15:11-32. In interpreting this parable one must emphasize the central role of the Father-figure, the strong accent on joy, and the aspect of invitation. The Pharisees and scribes must recognize themselves in the elder brother.—D.J.H.

177. [Lk 16:1-13] P. S. Wilson, "The Lost Parable of the Generous Landowner and Other Texts for Imaginative Preaching," *Quarterly Review* [Nashville, TN] 9 (3, '89) 80-99.

The article first outlines a format for preachers to work with biblical commentaries on a text: imagining the story of the text, exegesis and concerns of the text, and sketching the flow of the sermon. Then it applies the process to the parable of the generous landowner (or, the dishonest steward) in Lk 16:1-13, and to the story of the cleansing of the lepers in Lk 17:11-19.—D.J.H.

178. A. J. Dewey, "Quibbling Over Serifs. Observations on Matt 5:18/Luke 16:17," *Forum* 5 (2, '89) 109-120.

The Q saying in Lk 16:17 can be read as an "impossible aphorism" that juxtaposes heaven and earth with a minuscule serif to increase imaginative tension. Since Lk 16:17 can be isolated from both the Matthean secondary elements and the surrounding Q material, and since it is formally equivalent to Mk 10:25 and conveys an aphoristic subversion similar to Mk 10:25 (but in marked contrast to later traditions), this provocative utterance may have come out of the social observations of Jesus of Nazareth.—D.J.H.

179. E. Reinmuth, "Ps.-Philo, *Liber Antiquitatum Biblicarum* 33,1-5 und die Auslegung der Parabel Lk 16:19-31," *NovTest* 31 (1, '89) 16-38.

In ps.-Philo's *Biblical Antiquities* 33:1-5 Deborah rejects the possibility of repentance after death and prayers by the righteous dead on behalf of the living. The parallels with the "underworld" scene (vv. 25-30) in the parable of the rich man and Lazarus in Lk 16:19-31 suggest that existing concepts were pressed into the service of Christian preaching.—D.J.H.

Lk 17:11-19, § 34-177.

180. C. N. Jefford, "The Dangers of Lying in Bed. Luke 17:34-35 and Parallels," *Forum* 5 (1, '89) 106-110.

Lk 17:34-35 best preserves the source tradition. It does not necessarily follow that Mt 24:40-41 and *Gospel of Thomas* 61:1 derived directly from the Lukan text. The Lukan version already is a step removed from the underlying source. The other two versions contain numerous unique features that appear to be independent of the general tradition.—D.J.H.

181. [Lk 17:37] H. O. Guenther, "When 'Eagles' Draw Together," *Forum* 5 (2, '89) 140-150.

The eagle saying found in Lk 17:37/Mt 24:28 is a painfully veiled proverb-like statement. It does not convey any unique message of its own. It has been shaped along the lines of other parabolic eagle (vulture) sayings found in the OT (e.g. Hab 1:8; Job 39:27, 30). In Q it is from the outset a commentary on the lightning saying (Mt 24:27/Lk 17:24). A logion that makes its point exclusively in relation to and in support of other apocalyptic statements is not likely to be an authentic Jesus saying.—C.R.M.

Lk 19:41-46, § 34-174.

182. F. J. Matera, "Luke 22,66-71. Jesus Before the ΠΡΕΣΒΥΤΕΡΙΟΝ," *EphTheolLov* 65 (1, '89) 43-59.

This investigation examines Luke's account of Jesus before the πρεσβυτέριον in Lk 22:66-71 within the context of Lk-Acts. First it compares the Markan and Lukan accounts of Jesus before the Sanhedrin. Then it focuses on the major differences in Luke's version of this scene vis-à-vis Mk to demonstrate that in each instance these differences can be explained in terms of Luke's redactional activity. Luke's presentation, therefore, does not preserve an independent tradition about Jesus' trial before the Jewish leadership and consequently does not have greater claim to historical reliability than does Mark's. The question of whether or not there was a formal Jewish trial at which Jesus was condemned to death remains open.—C.R.M.

183. F. Rousseau, "Un phénomène particulier d'inclusions dans Luc 24.13-35," *StudRel/SciRel* 18 (1, '89) 67-79.

The Emmaus pericope (Lk 24:13-35) contains eight sub-units (vv. 13-16, 17-19a, 19b-21, 22-24, 25-27, 28-29, 30-32, 33-35). Each sub-unit centers around the theme of Jesus' death and resurrection and is marked off by "inclusions." The text as a whole manifests the following concentric structure: A B B′ C C′ D D′ A′.—D.J.H.

John

184. D. T. Adamo, "Sin in John's Gospel," *EvangRevTheol* 13 (3, '89) 216-227.

The Fourth Gospel views sin as being in total deep darkness. It is a universal phenomenon. The term "world" is used to refer to sinful people (see Jn 10). Sin is synonymous to being in bondage (8:33). Demonic possession is sin (7:20). The source of sin is the devil or Satan.—D.J.H.

185. M. Barth, "Ultimate Reality and Meaning in the Light of John's Gospel," *Ultimate Reality and Meaning* [Toronto] 12 (2, '89) 84-103.

The Fourth Gospel makes a contribution to the many philosophical and religious, theoretical-abstract, and ethical/practical endeavors to face reality, discern its meaning, and act responsibly. After an introduction to Jn, the article considers its discussion of ultimate reality and meaning under these headings: God in search of humanity (the ultimate in search of non-ultimates), and a destructive and a constructive impact on non-ultimates.—C.R.M.

186. A. Evenson, "Mary of Magdala," *BibToday* 27 (4, '89) 219-224.

After summarizing the model of discipleship developed in the Fourth Gospel, the article discusses Mary of Magdala in terms of faith, discipleship, and apostleship. The Evangelist portrayed Mary of Magdala as a model of discipleship that women and men alike can imitate.—D.J.H.

187. A. Feuillet, "Les promesses johanniques de l'Esprit Paraclet. Leur importance et la lumière projetée sur elles par le reste du Nouveau Testament. Deuxième partie: Les rapports des promesses du Paraclet avec plusieurs textes capitaux du Nouveau Testament," *Divinitas* 33 (2, '89) 107-130.

This installment [see § 33-1203] first considers the relation between the promises of the

Spirit-Paraclete in the Fourth Gospel and various texts in 1 John: 1 Jn 2:1 and the origin and meaning of the designation of the Holy Spirit as the Paraclete, the anointing that teaches Christians according to 1 Jn 2:20, 27 as a possible equivalent to the "other Paraclete" of Jn 14–16, and the double meaning of "from the beginning" in the Fourth Gospel and 1 John. Then it discusses the Johannine promises of the Spirit-Paraclete in relation to texts in the Synoptic Gospels and the Fourth Gospel. [To be continued]—D.J.H.

188. D. J. Harrington, "'The Jews' in John's Gospel," *BibToday* 27 (4, '89) 203-209.

Sociological, historical, and theological factors contributed to John's negative portrait of the "Jews." Though it was not the Evangelist's intent, the Fourth Gospel can become a vehicle for increasing anti-Semitism. Two major avenues open to those who want to do something about this problem are educating people to recognize the shape of the problem and reflecting on what our biblical translations communicate.—D.J.H.

189. T. H. Herlong, "The Covenant in John," *Emmanuel* 95 (7, '89) 394-400.

John presented Jesus as the new Moses. The new covenant constituted by Jesus' life unfolds according to the pattern outlined in the book of Exodus.—D.J.H.

190. T. A. Hoffman, "A.M.D.G. According to John," *RevRel* 48 (4, '89) 594-598.

According to the Fourth Gospel, Jesus' glory is intimately connected with the Father's glory, is something "seen" or perceived, is essential to his mission, and reaches its climax on the cross. The more completely Jesus' commission in the farewell discourse is realized in the church, the more fully will the Father's saving love be revealed to the world, and the greater will be the revelation of God's glory.—D.J.H.

191. H. Hollis, "The Root of the Johannine Pun - ʽΥΨΩΘΗΝΑΙ," *NTStud* 35 (3, '89) 475-478.

Genesis 40 uses the verb *nś'* ("lift up") both to mean an elevation in status and to indicate death by hanging on a tree. John's choice of ὑψόω (3:14; 8:28; 12:32, 34) reflects the literal and figurative meanings of *nś'*, of being lifted up in both ways.—D.J.H.

192. P. S. Kaufman, "Anti-Semitism in the New Testament: The Witness of the Beloved Disciple," *Worship* 63 (5, '89) 386-401.

When considering the question of whether the Jews or the Romans had the major responsibility for the death of Jesus, there are several critical points on which the Johannine account may offer a historical corrective to the picture found in the Synoptics. Jn suggests the possibility of greater involvement of the Romans, has no formal trial before the Sanhedrin, shows none of the inflammatory action of the people in the trial before Pilate or during the crucifixion, and does not report that the leaders mocked the crucified Jesus. There may have been no involvement of the people in the arrest, trial, or mockery of Jesus. There may have been collusion between Pilate and the Jewish leaders.—C.R.M.

193. W. S. Kurz, "The Beloved Disciple and Implied Readers," *BibTheolBull* 19 (3, '89) 100-107.

The Fourth Gospel seeks a typological identification between the "disciple whom Jesus loved" and the implied reader of the text. This conclusion arises from "gaps" that relate to the beloved disciple. References to him in chapters 18–21 confirm his paradigmatic significance as the ideal disciple.—D.J.H.

194. X. Léon-Dufour, "Bulletin d'exégèse du Nouveau Testament. L'Evangile de Jean," *RechSciRel* 77 (2, '89) 261-280.

Descriptions and evaluations of sixteen recently published books, in various languages, on John's Gospel appear in three categories: general studies (eight), monographs (four), and particular texts (four).—D.J.H.

195. H. A. Lombard, "Ondersoek na 'n Johannese kerk/skool: Metodologiese kantaantekeninge oor die verloop van die ondersoek (Investigation of a Johannine church/school: Methodological remarks on the course of the case)," *HervTeolStud* 45 (1, '89) 59-78.

Scholars have assigned the distinctiveness of the Fourth Gospel to its formation allegedly within or for a separate and independent Johannine community or school. The article assesses the scholarly reconstructions and descriptions of this community by a critical scrutiny of the hermeneutical paradigms and exegetical procedures used by scholars. It shows that this debate, as often happens in modern NT scholarship, culminated in controversies about methodology, and suggests that progress demands an integration and/or correlation of methods.—D.J.H.

196. F. J. Monaghan, "The love Gospel," *Homiletic & Pastoral Review* [New York] 89 (11-12, '89) 26-29.

Though the first mention of Jesus' love for us occurs in Jn 13:1, it is clear from John's narrative that Jesus loved us from the very beginning and especially in his death on the cross.—D.J.H.

197. F. Neirynck, "Parentheses in the Fourth Gospel," *EphTheolLov* 65 (1, '89) 119-123.

The article adds some supplementary entries to the almost complete historical survey in G. Van Belle's *Les parenthèses dans l'Évangile de Jean* (1985) of all passages described as parenthetical in the printed editions, grammars, special studies, and commentaries.—C.R.M.

198. C. Osiek, "The Jesus of John's Gospel. A Breed Apart," *Church* 5 (3, '89) 24-27.

While in the other Gospels Jesus calls attention to the absolute claims of the reign of God and evangelizes all who will listen, in Jn the person of Jesus functions as the central focus that draws all things to himself. Jesus is the full revelation of God, or at least as full as human understanding can absorb.—C.R.M.

199. C. Osiek, "The 'Liberation Theology' of the Gospel of John," *BibToday* 27 (4, '89) 210-218.

Liberation is the successive discovery of new dimensions of love for Jesus that frees persons from the limitations that they impose upon themselves. Four models in John's Gospel that illustrate the liberating relationship with Jesus are Nicodemus, the woman at the well, the man born blind, and Martha. Jesus and these characters tell us what every disciple is called to be: a person who gives form, shape, and meaning to the message of liberation that is at the heart of the Gospel.—D.J.H.

200. J. Painter, “Quest and Rejection Stories in John,” *JournStudNT* 36 (’89) 17-46.

The study identifies and analyzes two types of pronouncement story in the Fourth Gospel: quest stories and rejection stories. After delineating the anatomy of the quest story, the article discusses the following examples of the type: Jn 1:35–2:11; 2:1-10; 2:13-22; 2:23–3:15; 4:3-42; 4:46-54; 6:1-36; 11:1-45; 12:20-(26)36; 18:1-11; 20:1-18. Then it describes the outline of the rejection story and examines the following passages: 5:1-18; 6:1-71; 7–8; 9:1-41; 10; 11:46–12:11. The conclusion suggests that the quest stories were developed in the context of Diaspora Judaism and that the rejection stories represent a modification of the quest story’s emissary Christology in the face of negative synagogue reaction.—C.R.M.

201. F. Porsch, “‘Ihr habt den Teufel zum Vater’ (Joh 8,44). Antijudaismus im Johannesevangelium?” *BibKirch* 44 (2, ’89) 50-57.

The harsh and negative portrayal of the “Jews” in the Fourth Gospel can be explained in light of the struggle within Judaism in the late 1st century A.D. and the Johannine dualism of decision that led to an identification of the “world” and the “Jews.” Besides these historical and theological factors one must also reckon with the psychological dynamics of projection on the part of the Johannine community.—D.J.H.

202. A. Reinhartz, “Jesus as Prophet: Predictive Prolepses in the Fourth Gospel,” *JournStudNT* 36 (’89) 3-16.

A review of the range of Jesus’ predictions in Jn shows that these prolepses function as part of a literary device in which almost every prolepsis has an internal referent. The main purpose of the prediction/fulfillment device is to indicate Jesus’ unique identity as the Son of God, who has been given the authority to speak God’s words and to do God’s works in the world. The prolepses are also an expression of the Johannine emphasis on realized eschatology. The fulfillment of Jesus’ predictions, even if only partial now, acts as a guarantee of their future, complete fulfillment.—C.R.M.

203. G. Segalla, “La Scrittura nel Quarto Vangelo,” *StudPat* 36 (1, ’89) 89-113.

After surveying the state of the question regarding the OT in the Fourth Gospel, the article discusses the nature of the OT text and its Christian use in the Gospel, the great biblical traditions and their Christian interpretation, and Christology as the key with which John read the Scriptures. A chart listing all the OT texts cited in the Fourth Gospel and a two-page bibliography conclude the study.—D.J.H.

204. N. Tialet, “Les étapes de la foi dans l’évangile de Jean,” *Christus* [Paris] 36 (143, ’89) 306-312.

In the Fourth Gospel faith is an activity that develops in steps: movement toward Jesus, the signs, the passion as the supreme sign for faith, and believing beyond seeing.—D.J.H.

205. J. G. van der Watt, “The Use of αἰώνιος in the Concept ζωὴ αἰώνιος in John’s Gospel,” *NovTest* 31 (3, ’89) 217-228.

An examination of the usages of ζωή without αἰώνιος reveals three clearly definable groups: (1) ζωή used in references to God or the Son, (2) ζωή used in close conjunction with other nouns, and (3) where the immediate context makes a repetition of αἰώνιος unnecessary. On the other hand, αἰώνιος is used with ἔχω + ζωή + reference to faith, εἰς + ζωή phrases, and in cases where a section or argument reaches its culmination. Ζωή αἰώνιος must be regarded as the primary and basic expression, while ζωή (alone) is used without any semantic difference.—C.R.M.

206. M. P. WILSON, “St John, the Trinity, and the Language of the Spirit,” *ScotJournTheol* 41 (4, ’88) 471-483.

Taking John’s Gospel (especially chap. 17) as a guide, the article seeks to describe a practical understanding of the work of the Holy Spirit that employs the doctrine of the Trinity as the keystone of Christian theology and experience. It gives particular attention to the oneness that begins within the life of the Trinity and extends from thence to Jesus, the oneness that Jesus wants to be built between his Father and the disciples and to exist among the disciples.—D.J.H.

207. J. ZUMSTEIN, “L’évangile johannique: une stratégie du croire,” *RechSciRel* 77 (2, ’89) 217-232.

In the Fourth Gospel the identity of Jesus as pre-existent Son of God becomes the point of conflict between believing and not believing. Appealing to the figure of the beloved disciple, the Evangelist sought to reframe Christian identity in new conditions. His strategy in leading his readers to a more adequate faith can be gleaned from particular texts and literary devices in the Gospel. Nevertheless, 1 John suggests that the Gospel resulted in a conflict of interpretations, which required an “orthodox” re-centering of Johannine belief.—D.J.H.

208. L. DEVILLERS, “Exégèse et théologie de Jean I, 18,” *RevThom* 89 (2, ’89) 181-217.

After surveying the difficulties posed by Jn 1:18, the article discusses the use of εἴς by John and the meaning of ἐξηγήσατο. Then it proposes this translation for Jn 1:18b: “The only Son, God, the One who is, he is the one who has guided into the bosom of the Father.” In other words, the only Son, who is God, and who was revealed to Moses as “the One who is,” he is the one who has opened up the way that leads into the bosom of the Father. This interpretation is explained with reference to Exod 3:14 and Christ according to the Fathers, the revelation of the bush and Jn 1:18, the Jewish milieu of John and the events of the exodus, the theme of filial adoption in John’s Prologue, and μονογενὴς θεός.—D.J.H.

209. [Jn 1:18] R. ROBERT, “Le mot final du prologue johannique. A propos d’un article récent,” *RevThom* 89 (2, ’89) 279-288.

In response to I. de la Potterie [§ 33-202] the article defends the position that the verb ἐξηγήσατο in Jn 1:18 carries the double meaning of “narrate” and “guide” [§ 32-684]. —D.J.H.

210. L. SCHENKE, “Die literarische Entstehungsgeschichte von Joh 1,19-51,” *BibNotiz* 46 (’89) 24-57.

The four scenes in Jn 1:19-51 (vv. 19-28, 29-34, 35-42, 43-51) describe the manifestation of the pre-existent Son of God before “Israel” and the coming of true Israelites to Jesus. Various literary features—narrative unevenness, repetitions and resumptions, tensions, reminiscences of the Synoptic Gospels—indicate that the text was not an original unity but rather passed through a process of composition. In adapting and expanding the *Vorlage* in light of the Synoptic tradition the Evangelist stressed more strongly the subordination of John the Baptist to Jesus. Between the *Vorlage* and Jn 1:19-51 there took place an intensive theological reflection on the following themes: the role of John the Baptist in salvation history, the difference of Christian baptism from John's baptism, the relation of "Israel" to official Judaism, and the relationship of the circle of Jesus' disciples to John's disciples.—D.J.H.

Jn 1:35-51, § 34-370.

Jn 2:10, § 34-284.

Jn 2:13-22, § 34-435.

Jn 2:23–3:21, § 34-34.

211. C. Ukachukwu Manus, "The Samaritan Woman (Jn 4:7ff): Reflections on Female Leadership and Nation Building in Modern Africa," *African Christian Studies* [Nairobi] 4 (4, '88) 73-84.

The article focuses on what the theological drama found in Jn 4:7-42 indicates about the role of women in leadership and nation building in the context of the developing countries of Africa today. It examines the context of the pericope, provides an exposition of the text, offers observations on where Johannine theology impinges on contemporary Africa, and proposes a relevant socio-theological evaluation of the role of women.—C.R.M.

212. J. Vitório, "Jesus: a festa e a morte. Leitura de Jo 5,1-18," *PerspTeol* 21 (54, '89) 199-220.

Jn 5:1-18 consists of introductory and concluding comments by the narrator (vv. 1-5, 18) as well as five encounters: Jesus and the sick man (vv. 6-9), the Jews and the healed man (vv. 10-13), Jesus and the healed man (v. 14), the healed man and the Jews (vv. 15-16), and Jesus and the Jews (v. 17). The pericope deals with who can work on the Sabbath, who gives life and death, and who participates and does not participate in the festival.—D.J.H.

Jn 5:17-18, § 34-435.

213. J. Painter, "Tradition and Interpretation in John 6," *NTStud* 35 (3, '89) 421-450.

This paper argues that, though independent of the Synoptics, John made use of Synoptic-like tradition and that Jn 6 provides evidence of a developing and yet unified interpretation of that tradition. It first considers the recognition and characterization of the tradition: (1) Jn 6 and the Synoptics and (2) the traditional stories in Jn 6:1-21. Then it examines the interpretation of this tradition that became the basis for two editions of Jn 6: (1) the quest story of 6:1-36 (first edition) and (2) the rejection stories of 6:36-71 (second edition). Thus a traditional feeding story was first transformed into a quest story and then, when the Johannine Christians were excluded from the synagogue, was further modified to highlight the theme of rejection.—C.R.M.

Jn 8:44, § 34-201.

214. S. Sabugal, "La resurrección de Lázaro (Jn 11,1-54)," *Estudio Agustiniano* [Valladolid] 24 (1, '89) 55-70.

This analysis of the Lazarus episode in Jn 11:1-54 first examines the Johannine redaction:

literary structure, dramatic composition, and theological interpretation. Then it reconstructs the pre-Johannine tradition contained in the redaction and reflects on how it functioned in the pastoral practice of the early church. Finally it argues that the pre-Johannine tradition faithfully recounted a historical event in Jesus' Judean ministry.—D.J.H.

215. S. Fourie and J. Rousseau, "'Eenheid' in Johannes 13-17" ["Unity" in John 13-17], *Scriptura* 29 ('89) 19-35.

The article offers a detailed analysis of the concept of unity in Jn 13–17 and discusses its feasibility for the ecclesiastical situation in South Africa today.—C.R.M.

216. [Jn 13:31–17:26] U. Schnelle, "Die Abschiedsreden im Johannesevangelium," *ZeitNTWiss* 80 (1-2, '89) 64-79.

After a brief discussion of presuppositions, this investigation of the Johannine farewell discourses presents an exegetical treatment of Jn 13:31–17:26 that seeks to trace its tradition-historical background, its redactional formation, and its theological assertions. Alongside his own contribution, the Evangelist worked numerous traditions of the Johannine school into the farewell discourses in order to present his community with an understanding of its situation. Far from being situationless or functionless, the farewell discourses reveal the endeavor of the Evangelist to make accessible to his community the meaning and significance of the glorification of Jesus.—C.R.M.

217. [Jn 14–17] W. R. Domeris, "The Paraclete as an Ideological Construct. A Study in the Farewell Discourses," *JournTheolSAfric* 67 ('89) 17-23.

The Fourth Evangelist used the farewell discourses to legitimate not only his presentation of Jesus but also his own position in the community as the rightful successor of the beloved disciple. What could be a more powerful support for such a claim than Jesus promising a successor (the Paraclete) who so perfectly matched the role of the Evangelist?—D.J.H.

218. J. S. Ukpong, "Jesus' Prayer for His Followers (Jn. 17) in Mission Perspective," *AfricTheolJourn* 18 (1, '89) 49-60.

After comments on the context and literary genre of Jn 17, this study of Jesus' departure prayer for his disciples examines the structure and content of the text under the following thematic headings: glorification of the Son, glorification of the Father, world-disciple contrast, and unity of all believers with the Father and Son. This prayer of Jesus provides the foundation of and impetus for mission.—C.R.M.

219. [Jn 19:5] B. Schwank, "Ecce homo," *ErbAuf* 65 (3, '89) 199-209.

Pilate's statement in Jn 19:5 ("Behold, the man") answers his own question, "What is truth?" (18:38). Jesus is the way for all human beings who seek the way of truth (see 8:12).—D.J.H.

Jn 19:14, § 34-88.

220. É. Delebecque, "Retour sur Jean XX, 9," *RevBib* 96 (1, '89) 81-94.

The verb ᾔδεισαν in Jn 20:9 should not be translated by the verb "understand" or as a pluperfect. The meaning is that the disciples then "knew not." The verse should be read in connection with Jn 2:22. Also included is a list of corrections (pp. 93-94) for Delebecque's *Évangile de Jean* (1987).—D.J.H.

221. D. H. Gee, "Why Did Peter Spring into the Sea? (John 21:7)," *JournTheolStud* 40 (2, '89) 481-489.

Peter's action of springing into the sea in Jn 21:7 was prompted not by joy and enthusiasm but by fear and guilt. This interpretation coheres with the picture of Peter provided in the rest of the Fourth Gospel, takes account of the subsequent actions portrayed in the story, and makes sense of the word ἀνέβη. Thus Peter jumped into the water and remained there seeking to avoid an encounter with the Lord; yet he responded in spite of himself to the request for fish (v. 10).—C.R.M.

222. [Jn 21:11] J. M. Ross, "One Hundred and Fifty-Three Fishes," *ExpTimes* 100 (10, '89) 375.

O. T. Owen's suggestion that by gematria 153 in Jn 21:11 is the number of the word Pisgah [see § 33-697] is far from the natural context of Jn 21:1-14 and few if any of the contemporary readers of the Gospel would see the significance of the allusion to the death of Moses. Nothing in Jn 21 hints that a mathematical interpretation of the 153 fish should be sought.—C.R.M.

Acts of the Apostles

223. G. Betori, "Alla ricerca di un'articolazione per il libro degli Atti," *RivistBib* 37 (2, '89) 185-205.

The article first discusses the principles (biographical, geographical, theological, etc.) by which scholars have divided the text of Acts into two, three, four, five, and six parts, respectively. Then it looks at outlines that include both Lk and Acts, and offers brief methodological considerations on the outline of Acts.—D.J.H.

224. F. F. Bruce, "Commentaries on Acts," *BibTrans* 40 (3, '89) 315-321.

The Beginnings of Christianity (1920-33), edited by F. J. Foakes Jackson and K. Lake, marked the end of an era in the study of Acts. Commentaries and other studies on Acts since the 1930s have been influenced, positively or otherwise, by the work of M. Dibelius. The article comments on some fifteen commentaries, including contributions to one-volume commentaries on the Bible, and several other studies on Acts. The forthcoming work by C. K. Barrett (ICC) will commend itself as the best available commentary on Acts.—C.R.M.

225r. C. J. Hemer, *The Book of Acts in the Setting of Hellenistic History* [*NTA* 34, p. 109].

W. W. Gasque, "The Historical Value of Acts," *TynBull* 40 ('89) 136-157.—This is the first major treatment of the question of the historicity of Acts since A. Wikenhauser's *Die Apostelgeschichte und ihr Geschichtswert* (1921). Although similar in size and scope to Wikenhauser's monograph, Hemer's work is even more detailed. He seems to have combed through all of the Greek and Latin inscriptions and papyri uncovered by seven decades of further historical research. If there is a limitation to Hemer's book, it is that the bulk of the evidence is related to Acts 13–28 (with only scanty attention paid to Acts 15). He also undervalues the theological concerns of the author and the diverse currents in early Christian doctrine. Nevertheless the book is a tour de force and meets a long felt need.—C.R.M.

226. T. C. GEER, "The Two Faces of Codex 33 in Acts," *NovTest* 31 (1, '89) 39-47.

The 9th-century minuscule, Codex 33, has long been considered an important witness for the Egyptian tradition in the text of Acts. In fact, the textual affinities of Codex 33 change significantly at Acts 11:25/26. It is basically a witness for the Majority text tradition in Acts 1:1–11:25 and an excellent witness for the Egyptian textual tradition in Acts 11:26–28:31. —D.J.H.

227. E. LÖVESTAM, "Apostlagärningarnas ärende" [The Message of Acts], *SvenskTeol Kvart* 64 (1, '88) 1-6.

Luke's basic intention in Acts is to show how God's saving work in Messiah Jesus, presented in his Gospel, is fulfilled in the church under the impetus and leadership of the Holy Spirit. The Pentecost account presents the giving of the Spirit as a counterpart to what happened at Sinai with the giving of the Old Covenant. Indeed, the narrative is shaped by contemporary Jewish interpretations of the Sinai event (e.g. Philo's *De decalogo* 33-46). Thereafter the Spirit plays the fundamental role in the events narrated in Acts, including especially the incorporation of Gentiles into a new people of God that breaks through all ethnic barriers. The rejection of the Christian message on the part of the majority of Jews is interpreted as part of a divine process that prods the apostles to bear the message to all lands and peoples, "to the outermost parts of the earth" (1:8).—B.A.P.

228. M. A. SEIFRID, "Messiah and Mission in Acts: A Brief Response to J. B. Tyson," *JournStudNT* 36 ('89) 47-50.

The annulment of the Law under the messianic reign of Jesus that is worked out in Acts should not be taken to imply that no rule is any longer in force [see § 32-211]. For Luke no stipulation of the Law is removed without a higher, more universal obligation being added. Luke raises no question about the Law in Acts that does not have to do with the Gentile mission, which finds its basis in the words of Jesus in Acts 1:8. Therefore, contrary to Tyson [see § 32-706], Luke's interpretation of the Law is best described not as utilitarian, but as a messianic interpretation based on what Luke regards to be the very words of the Messiah. —C.R.M.

Acts, §§ 34-160–161, 254.

229. D. L. MEALAND, "The Phrase 'Many Proofs' in Acts 1,3 and in Hellenistic Writers," *ZeitNTWiss* 80 (1-2, '89) 134-135.

A search of the writings of a representative selection of Hellenistic authors by means of a compact disc harnessed to an Ibycus micro-computer uncovers ample evidence for phrases like πολλοῖς τεκμηρίοις in Acts 1:3 being normal in Hellenistic Greek.—C.R.M.

230. A. ROOSEN, "Service de la Parole et service des pauvres dans *Actes* 6,1-7 et 20,32-35," *Studia Moralia* [Rome] 27 (1, '89) 43-76.

The article investigates the apparently contradictory principles enunciated by the Twelve (6:1-7) and Paul (20:32-35) in Acts with regard to the relation between the ministry of the word and service of the poor. An examination of the pericopes in question shows that the two principles do not conflict since they apply to different audiences. While the Twelve were concerned with pastors who also carried out missionary activity, Paul addressed himself to presbyters who were exclusively pastors. Paul's comments were limited to a particular time and place but the principle established by the Twelve, as is demonstrated by the case of Philip (8:4-40), is permanently valid.—C.R.M.

Acts 6:9-14, § 34-435.

Acts 7, § 34-309.

231. J. J. Kilgallen, "The Function of Stephen's Speech (Acts 7,2-53)," *Biblica* 70 (2, '89) 173-193.

The explicit argument of Stephen's speech in Acts 7:2-53 is the accusation, sustained by reference to past and present examples, that Israel has always opposed and is now opposing the will of God. Although Christology is not the overt theme of the speech, it is the mention of Jesus that produces the "interruption." The speech at a deeper level is controlled by two themes brought forward by the formulation of the accusations against Stephen (Jesus and the Temple) and a third theme only broached in them (the Law). Overall the speech functions both to bring the Jerusalem preaching to a conclusion and to aid in Luke's explanation as to how and why Christianity separated itself from the Temple and Law as it professed Jesus alone as the one means necessary for salvation.—C.R.M.

232. T. Jørgensen, "ACTA 15:22-29. Historiske og eksegetiske problemer" [Acts 15:22-29. Historical and Exegetical Problems], *NorskTeolTids* 90 (1, '89) 31-45.

After situating Acts 15:22-29 in its larger context, the article offers an exegesis of the passage and discusses the historical problem of reconciling the accounts in Acts 15 and Galatians 2. Substantial differences between the two texts remain, but these are reduced if the apostolic decree is seen not as a *conditio salutis* but rather as a practical regulation of the fellowship between Jewish and Gentile Christians.—H.M.

233. P. R. Trebilco, "Paul and Silas – 'Servants of the Most High God' (Acts 16.16-18)," *JournStudNT* 36 ('89) 51-73.

The article examines the pagan and Jewish usage of the term ὕψιστος in order to shed light on Acts 16:16-18. Paul exorcized the demon from the slave girl because the content of her proclamation was misleading to pagans. Only to a Jew or Judaizer would the title ὁ θεὸς ὁ ὕψιστος have suggested that Yahweh was meant. To others the referent would be one of a number of other gods. Paul acted to remove the danger. Luke retained the title to highlight the risk and danger connected with its use as a designation for God.—C.R.M.

234. [Acts 17:1] R. Riesner, "Amphipolis. Eine übersehene Paulus-Station," *BibKirch* 44 (2, '89) 79-81.

Taking as a starting point the reference to Paul's passing through Amphipolis in Acts 17:1, the article describes the location of the city, archaeological excavations there, and the evidence for syncretism in the Hellenistic-Roman period.—D.J.H.

235. N. ONWU, "Ministry to the Educated: Reinterpreting Acts 17:16-34 in Africa," *African Christian Studies* [Nairobi] 4 (4, '88) 61-71.

The article examines Acts 17:16-34 with regard to its potential for highlighting the need to minister to the educated. The discussion centers on approach and method, the social context of the passage, analysis and interpretation, and application today. This text provides a lesson in realism, showing how to effect genuine and lasting social and religious change. It challenges the church in Africa to focus its ministry on the educated through whom modern Africa has been ruined.—C.R.M.

236. [Acts 20:17-38] C. J. HEMER, "The Speeches of Acts. I. The Ephesian Elders at Miletus," *TynBull* 40 ('89) 77-85.

There seem to be real Paulinisms in Luke's account of Paul's speech to the Ephesian elders in Acts 20:17-38, which is the only speech embedded in a "we-passage" account of a public occasion. They occur in a context nearer than elsewhere to the purpose and audience of the Pauline epistles and the natural force of this observation should not be underplayed. Although Luke's editing or technique of abbreviation is not to be denied, it may be suggested that the parts of speaker and eyewitness recorder fell so close together that there is little scope for the attempt to separate their contributions.—C.R.M.

Acts 20:32-35, § 34-230.

Acts 21:28-31, § 34-413.

EPISTLES–REVELATION

Paul

237. F. H. AGNEW, "Paul's Theological Adversary in the Doctrine of Justification by Faith: A Contribution to Jewish-Christian Dialogue," *JournEcumStud* 25 (4, '88) 538-554.

There are serious reasons for questioning the view that Paul's adversary was the average Jewish theologian/believer of the day animated by a humanistic (Pelagian) doctrine of works-righteousness. Rather, Paul wished to free converts, especially those of Gentile origin, from the need either to practice the rite of circumcision or to abide by the dietary, purificatory, and liturgical aspects of the Hebrew Law. In the development of his polemic Paul devised a "straw" adversary who represented not only the judaizing opponents but also the position of works-righteousness pushed to its logical humanizing extreme, thus allowing for the full explanation of the gratuity of salvation.—D.J.H.

238. J.-N. ALETTI, "L'acte de croire pour l'apôtre Paul," *RechSciRel* 77 (2, '89) 233-250.

This study of the act of faith according to Paul first discusses two "Lutheran" approaches and the criticisms raised against them. Then it considers difficulties connected with the Pauline vocabulary of belief: πιστεύω and words of the same root, and other word-families. Finally it analyzes the act of faith with reference to Romans 4: the Pauline interpretation of Gen 15:6, the dimensions of the act of faith, and Abraham's faith and Christian faith. —D.J.H.

239. J. C. BEKER, “Paul the Theologian. Major Motifs in Pauline Theology,” *Interpretation* 43 (4, ’89) 352-365.

Paul’s thought contains a coherent center, which is located on a subtextual level. Paul’s center must be located in the apocalyptic substratum of his thought, which as the filter for his Christian convictions becomes manifest in the text of his letters. Analysis of 1 Corinthians 15 (with Rom 8:17-30); Phil 3:4-11; and Romans 9–11 helps to clarify three interrelated issues of Paul’s thought: the interaction of the coherent center with contingent situations, the relation of specific symbols/motifs in his letters to the coherent center, and the contradictory and/or developmental character of Paul’s thought.—D.J.H.

240. D. J. BOSCH, “Paul on Human Hopes,” *JournTheolSAfric* 67 (’89) 3-16.

Drawing on the ideas of J. L. Segundo and J. C. Beker, this article explores what Paul has to say about this-worldly realities and hopes with reference to the “transcendent data” of Christ’s death and resurrection, the church as the base for “secular” hopes, the unity of theology and ethics, the Christian’s calling, and hoping against hope.—D.J.H.

241. C. E. BROWN, “‘The Last Enemy Is Death.’ Paul and the Pastoral Task,” *Interpretation* 43 (4, ’89) 380-392.

The article first addresses two questions that emerge from Romans: How is death “the wages of sin” (6:23)? How are we set free from the law of sin and death by the law of the Spirit in Christ Jesus (8:2)? Then it reflects on the pastoral task with regard to dealing with anxiety about death and its equivalents.—D.J.H.

242. J. E. DAVIDSON, “The Patterns of Salvation in Paul and in Palestinian Judaism,” *JournRelStud* 15 (1-2, n.d.) 99-118.

The fundamental pattern of salvation in Palestinian Judaism and Paul was basically the same: God’s grace offered to his people, to which the proper and expected response is obedience to his will. The points of difference lie in their approaches to the concrete content of law, empowerment for obedience, and the nature of obedience. Paul emphasized the all-encompassing action of God in the believer’s life, whereas Palestinian Judaism tended to stress human ability in responding to the obligation to be obedient.—D.J.H.

243. D. S. DOCKERY, “An Outline of Paul’s View of the Spiritual Life: Foundation for an Evangelical Spirituality,” *CriswellTheolRev* 3 (2, ’89) 327-339.

The Pauline view of the spiritual life is summarized by 2 Cor 3:17b: “Where the Spirit of the Lord is, there is liberty.” After considering the Spirit’s work in the new life of the believer and of the community, the article discusses the spiritual life as a life of freedom, tension in the spiritual life, and the way toward maturity in the spiritual life.—D.J.H.

244. T. C. GEER, “Paul and the Law in Recent Discussion,” *RestorQuart* 31 (2, ’89) 93-107.

In an attempt to delineate directions in research about Paul’s relationship to the Law, the article discusses four recent monographs: H. Hübner, *Law in Paul’s Thought* (1984); H. Räisänen, *Paul and the Law* (1986); E. P. Sanders, *Paul, the Law, and the Jewish People* (1983); and L. Gaston, *Paul and the Torah* (1987). After assessing the merits of each book, it draws general conclusions and makes suggestions for future research.—D.J.H.

245. N. GUILLEMETTE, "Saint Paul and Women," *East Asian Pastoral Review* [Manila] 26 (2, '89) 121-133.

Paul's statements about women (Gal 3:26-28; 1 Cor 7:1-40; 11:2-16; 14:34-35; Col 3:18-19; Eph 5:21-32; 1 Tim 2:11-15; 5:13-15) reflect the tension between the claim of full freedom and equality with men on the one hand and the patriarchal, indeed anti-feminist, assumptions of his sociocultural background on the other. The error of those who accuse Paul of misogyny is their failure to take into account his cultural background.—D.J.H.

246. M. D. HOOKER, "ΠΙΣΤΙΣ ΧΡΙΣΤΟΥ," *NTStud* 35 (3, '89) 321-342.

All the Pauline passages where the phrase πίστις Χριστοῦ appears (Rom 3:22, 26; Gal 2:16 [bis], 20; 3:22; Phil 3:9) refer to the earthly Jesus, understand πίστις Χριστοῦ as the ground of the believer's existence, allude to the faith of the believer, have to do with righteousness, concern being in Christ, and involve Christ's death. Logic demands that πίστις Χριστοῦ refers to Christ's own faith (subjective genitive). Christ became what we are in order that we might become what he is (interchange).—D.J.H.

247r. N. HYLDAHL, *Die paulinische Chronologie* [*NTA* 31, p. 371].

T. ENGBERG-PEDERSEN, "Et paulinsk *annus mirabilis*?" [A Pauline *annus mirabilis*?], *DanskTeolTids* 52 (1, '89) 21-40.—This review article provides an outline of the structure and the argument of the book, as well as a critique of its results. The dating and geographical placing of Philippians (in Ephesus in late winter), 1 Corinthians (in Ephesus in April), and 2 Corinthians (in Macedonia in October) all in —A.D. 54, Paul's *annus mirabilis*, are accepted as proven with a high degree of probability. The dating and placing of Philemon, Colossians (in Ephesus at the time of Paul's writing of Philippians), and Galatians (in Colossae, a month later, before the writing of 1 Corinthians) are regarded as not proven, but not impossible. The book as a whole is praised for its convincing results in some areas and for its suggestiveness in others.—H.M.

248. L. E. KECK, "Images of Paul in the New Testament," *Interpretation* 43 (4, '89) 341-351.

The NT image of Paul is a collage of quite different images. The essay compares Paul's last letter (Romans) with his first (1 Thessalonians), examines the deutero-Pauline images of Paul (Ephesians, 2 Thessalonians, Pastorals), and outlines the definitive portrait of Paul narrated by Acts. It is exceedingly difficult to disallow any of the NT images of Paul as lacking a historical foundation in Paul himself because we may be dealing with a series of exaggerations, including those projected by the apostle. The diverse images of Paul reflect an extended struggle for the legacy of Paul, for the "rights" to Paul.—C.R.M.

249. J. F. KILNER, "A Pauline Approach to Ethical Decision-Making," *Interpretation* 43 (4, '89) 366-379.

In his letters Paul demonstrates a way of thinking ethically, a way to approach moral dilemmas. His approach is God-centered, reality-bound, and love-impelled. All aspects of Pauline ethics are rooted in the consistently trustworthy character and purposes of God.—D.J.H.

250. P.-G. Klumbies, “La liberté de penser Dieu autrement: Paul et la théologie,” *LumVie* 192 (’89) 65-72.

In his statements about God Paul conveys an original approach: God is known from the perspective of Christ and his saving act on our behalf. Paul’s doctrine of God is rooted in Christology and soteriology.—D.J.H.

251r. D.-A. Koch, *Die Schrift als Zeuge des Evangeliums* [*NTA* 31, p. 242].

C. D. Stanley, “LXX and NT: A Review,” *BullIntOrgSeptCogStud* 21 (’88) 3-9.—Koch’s fundamental thesis is that Paul actively and consciously modified the wording of his *Vorlage* where necessary to bring out what he as a Christian felt was the true meaning of the Scriptures as a witness to the coming of Christ and his gospel. Koch’s seminal attempt to distinguish intentional Pauline modifications from genuine textual variants represents a major step in the right direction. But his failure to specify the grounds for his various conclusions renders their uncritical use for text-critical purposes suspect. More attention could also have been given to evidence within the Septuagint tradition that might support Paul’s use of a different *Vorlage* for at least some of his apparently divergent readings.—D.J.H.

252. L. Kreitzer, “Adam as Analogy: Help or Hindrance?” *NewBlackfr* 70 (828, ’89) 278-284.

Paul used the Adam/Christ analogy to demonstrate the relationship that exists between Christ and the Christian believers. In 1 Corinthians 15 the focus of the analogy is with Adam and Christ as symbolic persons while in Romans 5 the focus is on their respective acts. The Adam/Christ analogy is inadequate at points, and thus is both a help and a hindrance.—D.J.H.

253. D. Lührmann, “Paul and the Pharisaic Tradition,” *JournStudNT* 36 (’89) 75-94.

Psalms of Solomon bring us nearer to Paul than do other sources of Pharisaism (Josephus, Mk, Qumran, rabbinic literature). They can show us some of Paul’s presuppositions, options, questions, or even solutions and can lead us to understand what it meant to be a Pharisee in his day. The article focuses particularly on *Pss. Sol.* 3 and relates it to such texts as Rom 1:3-4; 3:24-26. Both Paul and *Psalms of Solomon* are concerned with the qualitative difference between sin and righteousness. But for Paul the decisive difference of sin and righteousness is annulled in Christ as are other fundamental contrasts (e.g. life and death, freedom and slavery, rich and poor, etc.). In this way Paul radicalized what is said in *Psalms of Solomon* about the righteous ones who trust upon belonging to Abraham’s seed and being heirs of the promises.—C.R.M.

254. A. Moda, “Paolo prigioniero e martire: per una cronologia degli ultimi anni,” *BibOr* 31 (2, ’89) 50-181.

This examination of Pauline chronology first discusses some fixed points: the great famine under Claudius (Acts 11:28), the edict of Claudius concerning the expulsion of Jews from Rome (Acts 18:2), the proconsulship of Gallio (Acts 18:12), the succession of Felix by Porcius Festus (Acts 24:27), and Paul’s journey to Jerusalem with the collection. Then it reflects on the organization of Pauline chronology: the limits of the undertaking, the data in Acts and the Pauline letters, structuring the chronology, and various schemas (low, high, middle). Finally it considers the chronology of Paul’s martyrdom and of his final years. Also included are a five-page bibliography and an appendix providing examples of the various chronological schemas.—D.J.H.

255. B. Obijole, “St. Paul’s Concept of Principalities and Powers,” *Biblebhashyam* 15 (1, ’89) 25-39.

The concept of world powers is very much in the fabric of Pauline theology. The article discusses Paul’s notion of world powers under these headings: the rulers of this age, the Law as a satanic agency, the bondage of corruption, and Christ’s vanquishing of the principalities and powers.—D.J.H.

256. J. Plevnik, “The Center of Pauline Theology,” *CathBibQuart* 51 (3, ’89) 461-478.

After reflecting on the task of searching for the center of Pauline theology, the article examines the arguments and solutions given by W. D. Davies, K. Stendahl, N. A. Dahl, E. P. Sanders, J. C. Beker, J. Reumann, and R. B. Hays. Any center of Pauline theology must include all the components of the apostle’s gospel: his understanding of Christ and of God, his understanding of God’s salvific action through Christ involving the Easter event and its implications, the present lordship, the future coming of Christ, and the appropriation of salvation.—D.J.H.

257. S. E. Porter, “Wittgenstein’s Classes of Utterances and Pauline Ethical Texts,” *JournEvangTheolSoc* 32 (1, ’89) 85-97.

The article first discusses the three classes of utterances distinguished by L. Wittgenstein and calls attention to some problems encountered by A. C. Thiselton in *The Two Horizons* (1980) when he applied this schema to Paul’s statements. Then it examines the consequences of classifying Gal 3:28-29 according to Wittgenstein’s categories.—D.J.H.

258. L. Ramaroson, “Trois études récentes sur ‘la foi de Jésus’ dans saint Paul,” *SciEsp* 40 (3, ’88) 365-377.

Three recent articles on the “faith of Jesus/Christ” according to Paul by L. T. Johnson [§ 26-964], S. K. Williams [§ 32-233], and Ramaroson [§ 32-230] are discussed separately and compared with regard to points of convergence. The subjective sense (“the faith of Jesus,” i.e. the faith that Jesus exercised) is preferable to the objective sense (“faith in Jesus/Christ”). The faith of Jesus is his obedience, which fulfilled a soteriological function. —D.J.H.

259. J. H. Roberts, “Aspekte van die kerk by Paulus” [Aspects of the Church According to Paul], *TheolEvang* 22 (1, ’89) 6-12.

Taking its starting point from recent articles by R. Haight and R. W. Wall [§ 32-216], the article reflects on Pauline ecclesiology in terms of the rest of the NT, the relation between unity and diversity, ecclesial structures, and the church as a missionary society. Then it subjects aspects of modern church practice to the scrutiny of the Pauline material.—D.J.H.

260. P. Stuhlmacher, “Adolf Schlatter als Paulusausleger—ein Versuch,” *TheolBeitr* 20 (4, ’89) 176-190.

Next to the Gospels Schlatter worked most intensively on Paul’s writings. He refused to think of Paul in isolation from Jesus and Jerusalem. He understood Paul in a broad ecumenical context, saw the proclamation of God’s righteousness in Christ as the center of Paul’s gospel, rejected the sharp dichotomy between Law and gospel, and viewed the righteousness of faith as inextricably bound to Christian activity in righteousness and love.—D.J.H.

261. J. O. Tuñí, “Pablo y Jesús. La vida de Jesús y la vida de Pablo,” *RevistLatAmTeol* 5 (15, ’88) 285-305.

The Castilian Spanish version of an article published in Catalan in *Revista Catalana Teologia* [§ 32-1230].—D.J.H.

262. J. S. Vos, “Nieuw licht op de apostel Paulus. Tendenties in het huidige onderzoek” [New Light on the Apostle Paul. Tendencies in Present Research], *GerefTheolTijd* 89 (1, ’89) 23-40.

This review of recent research on Paul first traces the challenges to the Reformation insistence on justification as the center of Paul’s theology from W. Wrede, A. Schweitzer, W. D. Davies, K. Stendahl, F. Watson, and E. P. Sanders. Then it examines the discussion about Paul’s theological system among H. Hübner, H. Räisänen, J. C. Beker, D. Patte, and others. [To be continued]—D.J.H.

Paul, § 34-491.

Romans, 1-2 Corinthians

263. F. Varo, “El léxico del pecado en la Epístola de San Pablo a los Romanos,” *ScriptTheol* 21 (1, ’89) 99-116.

The article first surveys terms for “sin” in the Hebrew Bible that are derived from the roots *ḥṭ’*, *pš‘*, and ‘*wh*. Then it considers the Septuagint’s vocabulary of “sin” with particular attention to ἁμαρτάνω, ἀνομία, and ἀδικία. Finally it discusses the Greek words for sin that Paul used in Romans: ἁμαρτία, ἀδικία, ἀνομία, παράπτωμα, and παράβασις. Sin is basically the rupture of the order willed by God; it is the rebellion of human beings against God and produces social disintegration.—D.J.H.

264. C. Breytenbach, “Oor die vertaling van περὶ ἁμαρτίας in Romeine 8:3 (On the translation of περὶ ἁμαρτίας in Romans 8:3),” *HervTeolStud* 45 (1, ’89) 30-33.

In light of the Septuagint’s occurrences of (τὸ) περὶ (τῆς) ἁμαρτίας it is unlikely that περὶ ἁμαρτίας in Rom 8:3d can be translated “as a sin offering.”—D.J.H.

265. H. Hommel, “Denen, die Gott lieben. . . . Erwägungen zu Römer 8,28,” *ZeitNTWiss* 80 (1-2, ’89) 126-129.

There are so many similarities between Rom 8:28 and Plato’s statements in *Republic* 612E–613A that one must suppose that Paul used a familiar quotation that had Plato as its ultimate source.—D.J.H.

266. M. Parmentier, “Greek Church Fathers on Romans 9,” *Bijdragen* 50 (2, ’89) 139-154.

The research group “Relationship Judaism-Christianity” at the Catholic Theological University of Amsterdam concentrates on the synchronic and diachronic tensions visible in the literature of pre-rabbinic Judaism, rabbinic Judaism, and early Christianity. One project involves research on the Greek patristic exegesis of Romans 9, with particular attention to the influence of the Fathers’ historical situation and their use of the substitution model regarding Judaism and Christianity.—D.J.H.

267. C. JOURNET, "Sur la conversion d'Israël (A propos de saint Paul, Rm 9–11)," *NovVet* 64 (2, '89) 146-151.

These reflections on Israel's destiny in the light of Romans 9–11 are based on Journet's responses to questions during a 1971 retreat on Paul.—D.J.H.

268. B. W. LONGENECKER, "Different Answers to Different Issues: Israel, the Gentiles and Salvation History in Romans 9-11," *JournStudNT* 36 ('89) 95-123.

In Romans 9–11 Paul attempts to address a problem that his argument in Romans 1–8 has provoked: Since God had entered into covenant relationship with Israel, and since salvation is granted now on a basis apart from race, can God be said to be faithful? Paul's case is worked out from various angles and approaches but underlying it all is a distinctively ethnic view of salvation history and Israel's role in it throughout its successive stages. Paul's elaborate argument maintains two fundamental convictions: (1) One does not need to adopt any ethnic symbols of the people of Israel in order to experience God's grace, and (2) God works the salvation of the world through an ethnic people, Israel. In Romans 9–11 Paul demonstrates that his is a universalism contained within the confines of Jewish ethnocentrism. —C.R.M.

269. [Rom 9:33] D. A. OSS, "The Interpretation of the 'Stone' Passages by Peter and Paul: A Comparative Study," *JournEvangTheolSoc* 32 (2, '89) 181-200.

The article examines the basic question of the use of the OT in the NT through an investigation of the "stone" passages in Rom 9:33 and 1 Pet 2:4-10. The Pauline and Petrine approaches to the OT texts (see Ps 118:22; Isa 8:14; 28:16) are discussed in terms of exegetical methods comprising implicit interpretation (text form) and those comprising explicit interpretation (exposition). Both Peter and Paul were men of their times with respect to hermeneutical methodology. What sets NT exegesis apart from 1st-century Jewish exegesis was not any particular method but an entire hermeneutical posture that was both christocentric and revelatory.—C.R.M.

270. [Rom 12:2-8] N. BAUMERT, "Zur 'Unterscheidung der Geister,'" *ZeitKathTheol* 111 (2, '89) 183-195.

The biblical foundations for the discernment of spirits are to be found in Paul's letters. After discussing the charism of discernment, the article considers Rom 12:2-8 as a text about discernment, describes Rom 12:6 as the pivot of the text, relates Rom 12:7-8 to the rules of discernment proposed by Ignatius of Loyola, and refers to the actual signs of God's benevolence as the basis of all discernment.—D.J.H.

271. D. A. BLACK, "The Pauline Love Command: Structure, Style, and Ethics in Romans 12:9-21," *FilolNT* 2 (1, '89) 3-22.

Rom 12:9-21 is a coherent and carefully structured discourse unit. The chiastic structure, along with a numerical interest, euphony, and symmetry, make 12:9-13 a piece of artistic prose. The structure in 12:14-16 is not mainly chiastic but rather one of general content, of functional correspondence between formal elements, and of basic stichometry. In 12:17-21 Paul appeals tacitly to the sectarian members of the Christian community in Rome, and this fact explains the polemical edge and unpolished style in his formulation. Throughout Paul's concern is with the specific manner in which believers (generally, but also in Rome) are to live in accord with their new life and the new obedience demanded on the basis of it.—D.J.H.

272. P. Müller, “Grundlinien paulinischer Theologie (Röm 15,14-33),” *KerDog* 35 (3, ’89) 212-235.

In Rom 15:14-33 the different lines of Pauline theology in general and of the letter to the Romans in particular come together: the apostle’s relation to the community, his plans to come to Rome, the missionary task of the apostle, the gospel, the call from God, the significance of community, freedom from the Law, etc. The collection symbolized the oneness of the gospel and its ability to accept different traditions.—D.J.H.

273. M. Zappella, “A proposito di Febe ΠΡΟΣΤΑΤΙΣ (Rm 16,2),” *RivistBib* 37 (2, ’89) 167-171.

That προστάτις in Rom 16:2 designated Phoebe as one who offered hospitality to travelers is indicated by the use of προστασία in an inscription from Solomos, near Corinth.—D.J.H.

274. P. B. Boshoff, “Die reëls en tussen die reëls van die Korintiërbriewe: Walter Schmithals se ‘Die Gnosis in Korinth’ (The lines and between the lines of the letters to the Corinthians: Walter Schmithals’ ‘Gnosticism in Corinth’),” *HervTeolStud* 45 (2, ’89) 302-327.

The article presents W. Schmithals’s understanding of 1–2 Corinthians which assumes Paul’s lively dialogue with gnostic opponents. The discussion appears under the following headings: literary analysis, the opponents, Christology, gnosis, anthropology, ethics, eschatology, ecclesiology, and Paul and the historical Jesus.—C.R.M.

275. [1–2 Cor] L. McGraw, “The City of Corinth,” *SWJournTheol* 32 (1, ’89) 5-10.

After describing the location of Corinth, the article considers its history, social life, and church and relation to Paul. The commercial, political, cultural, and religious surroundings of Corinth brought an immense amount of external pressure on the spiritually immature body of Christ.—D.J.H.

276. J. A. Davis, “The Interaction Between Individual Ethical Conscience and Community Ethical Consciousness in 1 Corinthians,” *HorBibTheol* 10 (2, ’88) 1-18.

After considering the relation between wisdom and ethics in 1 Corinthians, the article examines chapters 8 and 9 in an attempt to describe the ethic that Paul advances there with respect to the interaction between individual ethical conscience and community ethical consciousness. It concludes that no one formulation of principle can grant consistent priority to the individual ethical conscience or to the ethical consciousness of the community in an ethical conflict between the two. The criterion of love can be used in contemporary attempts to discern whether the ethical conscience of the individual or the ethical consciousness of the group is the more reliable guide.—C.R.M.

277. M. M. Mitchell, “Concerning περὶ δέ in 1 Corinthians,” *NovTest* 31 (3, ’89) 229-256.

It is often assumed by scholars that each περὶ δέ in 1 Corinthians (7:25; 8:1; 12:1; 16:1, 12) refers back to 7:1 (“concerning the matters about which you wrote”) and that Paul used the expression to respond point by point and in order to the Corinthians’ letter. But the formula περὶ δέ, as found in a wide variety of ancient Greek texts (especially letters), is simply a shorthand way of introducing the next topic. The only requirement is that the topic is readily known to both author and reader. In itself the formula gives no information about how the author or reader became informed of the topic, or about the order of presentation of topics.—D.J.H.

278. [1 Cor] B. W. Winter, "Secular and Christian Responses to Corinthian Famines," *TynBull* 40 ('89) 86-106.

After discussing famines in the East (especially Corinth) in the 40s and 50s of the 1st century A.D., the article considers the social dislocation caused by famine or fear of famine and suggests a connection with the present ἀνάγκη mentioned in 1 Cor 7:26. Then it compares the Corinthians' official response to this problem with the appointment of Tiberius Claudius Dinippus as curator of the grain supply and Paul's response in 1 Cor 7:27-31 with his seeming indifference to the "have nots" of 1 Cor 11:21, 34. Finally it examines the possible reason for the different responses of the Jerusalem and Corinthian churches to food shortages.—D.J.H.

279. W. D. Spencer, "The Power in Paul's Teaching (1 Cor 4:9-20)," *JournEvang TheolSoc* 32 (1, '89) 51-61.

Paul's display of his life of suffering as an imitation of Christ is his power (see 1 Cor 4:19), which is lacking in others who merely talk rather than share in Christ's sufferings. This interpretation is recommended especially by the immediate context: the list of sufferings (4:11-13), imitation of Paul's ways (4:16-17), and the challenge of Paul's sufferings (4:18-21). —D.J.H.

280. J. J. Engelbrecht, "Kerklike tug volgens 1 Korintiërs 5 en 6 (Ecclesiastical discipline according to 1 Cor 5 & 6)," *HervTeolStud* 45 (2, '89) 387-400.

According to Paul believers in Christ form a community that in certain respects is completely different from Jews or Gentiles. Ecclesiastical discipline should be exercised by this community both to enable them to be what they in principle already are and to serve the ultimate benefit of the offenders. In addition to discussing the occasion for Paul's argument in 1 Cor 5:1–6:20 and the form, exercise, and goal of church discipline as it appears there, the article raises the question of present day relevance.—C.R.M.

281. G. L. Klein, "Hos 3:1-3—Background to 1 Cor 6:19b-20?" *CriswellTheolRev* 3 (2, '89) 373-375.

Paul's use of the redemption metaphor to describe the believer's new relationship to God in 1 Cor 6:19b-20 alludes to Hosea's reconciliation with his wayward wife in Hos 3:1-3. The context demanded that Paul use ἀγοράζω rather than μισθέω.—D.J.H.

282. D. T. Adamo, "The Lord's Supper in I Corinthians 10:14-22, 11:17-34," *AfricTheol Journ* 18 (1, '89) 36-48.

After a brief survey of the theological development of the Eucharist in church history, the article examines Paul's discussion of the Lord's Supper in 1 Cor 10:14-22; 11:17-34, with attention to the textual problems, to discover the exact meaning of the Lord's Supper in 1 Corinthians.—C.R.M.

283. D. F. Watson, "1 Corinthians 10:23–11:1 in the Light of Greco-Roman Rhetoric: The Role of Rhetorical Questions," *JournBibLit* 108 (2, '89) 301-318.

This study of the nature and purpose of the two rhetorical questions found in 1 Cor 10:29b-30 analyzes their literary and rhetorical contexts, provides a rhetorical analysis of the immediate context (10:23–11:1), reviews traditional explanations, and explores the various types of rhetorical questions that may be at work in this context. These questions are related to the larger context beginning at 8:1 as questions used in recapitulation of this rhetorical unit. They are connected with what follows in 10:31–11:1 as questions used in recapitulation followed by a proposal of policy. They are connected to what precedes in 10:23-29a by the figure of anticipation in question form, predicting the negative response of the strong to the restrictions of 10:28-29a.—C.R.M.

1 Cor 11:17-34, § 34-282.

284. J. D. M. Derrett, "Intoxication, Joy, and Wrath: 1 Cor 11:21 and Jn 2:10," *FilolNT* 2 (1, '89) 41-56.

(1) The verb μεθύει in 1 Cor 11:21 tells us that divine punishment is coming. At a Lord's Supper no one departs hungry and no one gets drunk, for one's sole intention is to proclaim the Lord's death. (2) The background of Jn 2:10 is the idea that pots of washing-water become wine because the messianic age has dawned. The grapes, which supply the banquet for the just, provide any who do not discriminate with the wine of punishment.—D.J.H.

285. O. Hofius, "Τὸ σῶμα τὸ ὑπὲρ ὑμῶν 1 Kor 11,24," *ZeitNTWiss* 80 (1-2, '89) 80-88.

In addition to Lev 5:8 and Deut 28:23 other Hebrew and Aramaic texts indicate that τὸ σῶμα τὸ ὑπὲρ ὑμῶν in 1 Cor 11:24b can be retroverted into a Semitic language. The idea that the expression must have been formulated in a Greek-speaking milieu can no longer be upheld.—D.J.H.

286. C. Price, "Critical Issues in 2 Corinthians," *SWJournTheol* 32 (1, '89) 11-17.

In considering the critical issues of 2 Corinthians one does well to examine the structure of the letter and the historical allusions found in both Corinthian letters. One should also attend to the unity of 2 Corinthians, the number and identity of Paul's letters to Corinth, and the nature of his opponents and the issue of Paul's authority. [The same issue contains a detailed outline of 2 Corinthians by F. E. Rainey (pp. 18-21), an interpretation of the whole letter by J. W. Evans (pp. 22-32), an article on preaching values in 2 Corinthians by J. A. Young (pp. 33-40), and an annotated bibliography for 2 Corinthians by G. Dutile (pp. 41-43).] —D.J.H.

287. C. G. Kruse, "The Relationship between the Opposition to Paul Reflected in 2 Corinthians 1–7 and 10–13," *EvangQuart* 61 (3, '89) 195-202.

The opposition to Paul reflected in 2 Corinthians 1–7 and 10–13 emanated from two different sources: the incestuous person of 1 Corinthians 5 (see 2 Cor 2:5; 7:12), and a group of intruders, respectively. The intruders of 2 Corinthians 10–13 were already present in Corinth when Paul's letter (1 Corinthians) called for disciplinary action against the incestuous person. This individual attacked Paul during the "painful" visit with criticisms that actually originated with the intruders. The latter were content to allow the incestuous person to discredit Paul with their critique. When the offender was disciplined in response to Paul's severe letter, however, the intruders mounted their own attack against the apostle.—C.R.M.

288. L. L. BELLEVILLE, "A Letter of Apologetic Self-Commendation: 2 Cor. 1:8-7:16," *NovTest* 31 (2, '89) 142-163.

The epistolary features and language of 2 Cor 1:8–7:16 can best be explained in light of the Hellenistic letter of recommendation with 1:8–5:21 setting the stage for a favorable response through a cataloguing of credentials, 6:1–7:2 putting forward the request characteristic of this letter type, and 7:3-16 undergirding this request with appropriate expressions of appreciation and confidence. The focus on self-commendation relies on stylistic elements drawn from encomiastic convention and the sophistic rhetorical tradition. But, in distinction from this tradition, Paul grounded this self-commendation in his apostolic office and wrote from the standpoint of the gospel minister-at-large to create an official letter of apologetic self-commendation.—C.R.M.

2 Corinthians 10–13, § 34-287.

Galatians – Philemon

289. G. W. HANSEN, "Paul's Three-Dimensional Application of Genesis 15:6 in Galatians," *Trinity Theological Journal* [Singapore] 1 ('89) 59-77.

Paul's quotation of Gen 15:6 ("Consider Abraham: 'He believed God, and it was credited to him as righteousness'") in Galatians serves as a scriptural argument for justification by faith apart from works of the Law (the soteriological, personal dimension), the identity of the Gentile church (the ecclesiological, social dimension), and Paul's mission to the Gentiles (the missiological, universal dimension). These three steps provide a rudimentary outline for the development of Paul's thought.—D.J.H.

290. F. REFOULÉ, "Approches de l'épître aux Galates," *LumVie* 192 ('89) 15-28.

After discussing the audience, date, and results of Paul's letter to the Galatians, the article explores whether it is a passionate outburst or follows the rules of classical rhetoric, considers the problems involved in identifying Paul's opponents, and suggests that apocalypticism provides the key to reading many difficult passages. Finally it reflects on the letter's influence on Martin Luther and its impact on Christian-Jewish relations through the centuries. [The same issue contains articles on aspects of freedom by M. Gillet (pp. 5-14), P. Secretan (pp. 73-83), T. Radcliffe (pp. 85-96), and C. Duquoc (pp. 97-108), as well as a bibliographic survey on Paul and freedom by H. Ponset (pp. 109-110).]—D.J.H.

291. P. F. CRAFFERT, "Paul's Damascus Experience as Reflected in Galatians 1: Call or Conversion?" *Scriptura* 29 ('89) 36-47.

While it is true that Paul in Galatians 1 refers to his Damascus experience as a call and not a conversion, his view of the event, which comes from within his religious tradition, is not yet a satisfactory explanation for us, since it does not explain it as an event understandable to us. The conversion model of P. L. Berger and T. Luckmann demonstrates that Paul's Damascus experience can be seen as a conversion. This opens the way to understanding Paul's reference to that experience in Galatians 1 as a post-conversion autobiographical account that has important consequences for the use of Galatians as a historical source for the reconstruction of Paul's life as well as the history of early Christianity.—C.R.M.

Galatians 2, § 34-232.

292. [Gal 2:11-14] A. Méhat, "'Quand Kèphas vint à Antioche . . .' Que s'est-il passé entre Pierre et Paul?" *LumVie* 192 ('89) 29-43.

The hypothesis that Peter came to Antioch in A.D. 43-44 solves most of the exegetical problems raised by Gal 2:11-14. Peter arrived as a refugee from Herod Agrippa in Jerusalem and followed the practices of Gentile Christians in Antioch. When other Jewish-Christian refugees arrived and insisted on strict Jewish observance, Peter capitulated to them because he feared their schism. Paul's opposition to Peter was more on the level of timing than of principle (see Acts 15).—D.J.H.

Gal 3:28-29, § 34-257.

293. D. R. Moore-Crispin, "Galatians 4:1-9: The Use and Abuse of Parallels," *Evang Quart* 61 (3, '89) 203-223.

After considering what system of law Paul may have had in view while writing Gal 4:1-9, the article examines likely parallels to the passage according to the following outline: freedom from bondage (the bondage of minority, τὰ στοιχεῖα τοῦ κόσμου, emancipation from slavery), adoption and sonship, and sonship and inheritance. Then it offers twelve general principles for the interpretation of parallels.—C.R.M.

294. M. G. Steinhauser, "Gal 4,25a: Evidence of Targumic Tradition in Gal 4,21-31?" *Biblica* 70 (2, '89) 234-240.

What permits the allegorical association in Gal 4:25 ("Hagar is Mount Sinai in Arabia") is the play on the words "Hagar" and "Hagra" found in Targums *ps.-Jonathan* and *Onqelos* of Gen 16:7: "Then an angel found her [Hagar] by a spring of water in the wilderness, by the spring on the road to Hagra." After reviewing the targumic tradition concerning Hagra, the article shows that Gal 4:25a is the key to understanding the allegory of Sarah and Hagar, which is drawn from the targumic tradition of Genesis 16 where the themes of slavery and the children of Hagar are salient.—D.J.H.

295. L. Panier, "Parcours pour lire l'épître aux Galates. 4ème série: Ga 5," *SémiotBib* 54 ('89) 36-41.

This semiotic analysis of Galatians 5 [see § 33-1279] appears under three major headings: freedom versus slavery (5:1), circumcision and the Law (5:2-12), and the condition of the "free" subject (5:13-26). The third part is subdivided into three sections: freedom and the flesh, the Law and love (5:13-15); transformation of the relations between flesh and spirit (5:16-18); and works of the flesh and fruit of the spirit (5:19-23).—D.J.H.

296. [Gal 5:1] J. Blank, "Zu welcher Freiheit hat uns Christus befreit? Die theologische Dimension der Freiheit," *StimmZeit* 207 (7, '89) 460-472.

Taking Gal 5:1 as its starting point, the article reflects on Paul's understanding of Christian freedom according to the following outline: freedom in Christ, freedom in the body of Christ, freedom as a cosmic entity, the way of love, and the dangers of freedom.—D.J.H.

297. H. Hendrix, “On the Form and Ethos of Ephesians,” *UnSemQuartRev* 42 (4, ’88) 3-15.

While the author of Ephesians framed the document in an epistolary genre, its form follows the general conventions of honorific decrees whereby the author recites the universal benefactions of God and Christ and proceeds to stipulate the appropriate honors, understood as the moral obligations of the beneficiaries. When viewed from the perspective of honorific decrees, the ponderous grammatical constructions and hyperbole of Ephesians are not anomalous. The density of its diction is appropriate to its public task: proclamation of benefaction and the fulfillment of the beneficiaries’ obligations. Understanding Ephesians as an honorific decree may shed light on the document’s exalted Christology and theology in addition to posing some interesting hermeneutical and practical-theological possibilities. —C.R.M.

298. J. I. Packer, “Godliness in Ephesians,” *Crux* 25 (1, ’89) 8-16.

According to Ephesians godliness starts with acknowledging God’s grace and power in Christ, grows by adoring God’s grace and power in Christ, demands alteration of behavior through God’s grace and power in Christ, and requires aggression against evil through God’s grace and power in Christ. Godliness is the high road to human wholeness.—D.J.H.

299. D. B. Wallace, “’ΟΡΓΙ´ΖΕΣΘΕ in Ephesians 4:26: Command or Condition?” *CriswellTheolRev* 3 (2, ’89) 353-372.

Eph 4:26a can be taken at face value as a command: “Be angry and do not sin.” The syntactical facts are decisive against taking ὀργίζεσθε as conditional (“if you are angry”). The interpretation of it as a command is consistent with the use of Ps 4:4, the context, and the general biblical teaching on human anger.—D.J.H.

300. T. Engberg-Pedersen, “Ephesians 5,12-13: ἐλέγχειν and Conversion in the New Testament,” *ZeitNTWiss* 80 (1-2, ’89) 89-110.

The root idea in the ancient uses of the term ἐλέγχειν is confronting somebody or something with the aim of showing him or it to be, in some determinate respect, at fault. The addressees of Ephesians are enjoined not only to have nothing to do with the works of darkness but also to confront them in order to show up their falsity. The argument in Eph 5:12-13 runs as follows: It is admittedly a shame even to speak of the things that are done by them in secret (5:12), but being confronted by the light they become revealed in their entirety (5:13a). By being revealed in their entirety they will lose their “power” or attraction, for whatever is revealed is “light” and hence can no longer have any bad influence. The text presupposes a model of conversion found also in Jn 3:20-21 and 1 Cor 14:24-25.—D.J.H.

301. G. F. Wessels, “Ephesians 5:21-33 ‘Wives, be subject to your husbands . . . Husbands, love your wives . . . ,’” *JournTheolSAfric* 67 (’89) 67-76.

The ethics of Eph 5:21-33 are Christian. The text differs from Stoic ethical codes by its stress on reciprocal role obligations, emphasis on mutual submission, and christological content. The thrust of the passage is to remind the husbands of their unfamiliar (or forgotten) obligation to love their wives.—D.J.H.

302. C. Marcheselli Casale, “Der christologische Hymnus: Kol 1, 15-20 im Dienste der Versöhnung und des Friedens,” *Teresianum* 40 (1, ’89) 3-21.

It is possible to distinguish four stages in the development of the christological hymn contained in Col 1:15-20: the early Christian and pre-Pauline core, Jewish-Hellenistic elements, redactional activity, and original contributions from Paul. After presenting a German translation arranged according to stichs, the article provides a structural analysis, examines the content of each of the four stages in the text’s development, reflects on the hermeneutical implications, and summarizes the methodological and exegetical results.—D.J.H.

303. [1 Thes 2:14-16] P.-G. Müller, “Judenbeschimpfung und Selbstverfluchung bei Paulus,” *BibKirch* 44 (2, ’89) 58-65.

Paul’s comments about the “Jews” in 1 Thes 2:14-16 must be interpreted in light of his desire to remain a Jew even as a Christian and his love for the Jewish people. Paul used motifs from OT and pagan anti-Jewish polemics to deal with what was historically a conflict within Judaism.—D.J.H.

304. P.-É. Langevin, “L’intervention de Dieu, selon 1 Thes 5,23-24. Déjà le salut par grâce,” *SciEsp* 41 (1, ’89) 71-92.

The concluding benediction in 1 Thes 5:23-24 synthesizes the entire letter and conveys Paul’s basic intuitions: the dignity of the human body, the faithfulness of God, the serenity of hope, and the absolute gratuity of salvation. The article first discusses the benediction with reference to its immediate context, structure, terminology, and theology. Then it examines the background of the text in the letter as a whole: love and election (1:4), conversion to the gospel (1:5-7; 2:13-14), a word that continues to act (2:13), etc.—D.J.H.

305. D. Farrow, “Showdown: The Message of Second Thessalonians 2:1-12 and the Riddle of the ‘Restrainer,’” *Crux* 25 (1, ’89) 23-26.

2 Thes 2:7 should be translated as follows: “For the mystery of lawlessness is already at work; only [there is] One (i.e. God) now holding [it] back until he [the man of lawlessness] shall emerge out of the midst [of the turmoil].” The restraint is a holding back of both God’s ultimate judgment and the premature, uncontrollable urges of lawlessness. Thus the stage is set for the showdown between God’s Man and the man of lawlessness (2:8).—D.J.H.

306. M. Wolter, “Paulus, der bekehrte Gottesfeind. Zum Verständnis von 1. Tim 1:13,” *NovTest* 31 (1, ’89) 48-66.

The characterization of the pre-Christian Paul as βλάσφημος and ὑβριστής in 1 Tim 1:13 served to identify Paul as an enemy of God in the long line of θεομάχοι. Unlike such figures as Antiochus IV Epiphanes, Paul received mercy from God and was called to the apostolic service of proclaiming the gospel. The portrayal of Paul’s past in 1 Tim 1:13 is closer to that in Acts than to what Paul said about himself, though any direct dependence is unlikely. —D.J.H.

307. P. W. Barnett, “Wives and Women’s Ministry (1 Timothy 2:11-15),” *EvangQuart* 61 (3, ’89) 225-237.

In 1 Tim 2:11-15 Paul addresses the general question of the role of women in the congregations as stimulated by the presence there of numbers of wealthy and articulate women. His response is not in terms of a woman’s inability to occupy the office of bishop/teacher but rather what effect this incumbency would have on marriages within the church and on the value of the mothering role. Paul's concern was not superficially cultural but profoundly creational.—C.R.M.

Hebrews

308. M. Alomía B., "La singularidad de Jesús en la epístola a los Hebreos," *Theologika* [Lima] 4 (1, '89) 2-33.

With a rich variety of titles the author of Hebrews presented Jesus as both divine and human. Jesus not only brought about our salvation through his death but also still ministers on our behalf in the heavenly sanctuary. He is our eternal brother and high priest, our eternal savior and returning king-priest.—D.J.H.

309. T. Jelonek, "Prawa objawienia biblijnego: ciągłość i transpozycja w ujęciu listu do Hebrajczyków (Regulae revelationis biblicae: continuitas et transpositio in Epistola ad Hebraeos)," *AnalCracov* 20 ('88) 165-176.

Biblical revelation is governed by three laws or rules: continuity (between OT and NT), development (of OT in NT), and transposition (OT is fulfilled and surpassed in the NT). The letter to the Hebrews illustrates the laws of continuity and transposition by showing that Jesus is the continuation and fulfillment of the old covenant. Hebrews is a Lukan composition [see § 32-283], which completes the interrupted speech of Stephen (Acts 7) by responding to the charges in Acts 6:13-14.—J.P.

310. B. Lindars, "The Rhetorical Structure of Hebrews," *NTStud* 35 (3, '89) 382-406.

Once it is recognized that Hebrews belongs to the class of deliberative rhetoric, every detail of the letter falls into place. The article reviews the composition of the document entirely from the point of view of its intended effect upon the readers. The letter was addressed to a real and urgent situation. The point at issue was a matter of religious practice. The author sought to win the audience back from Jewish to Christian practice. Since the aim of the epistle is essentially practical, the climax of the argument should be seen not in the section on the sacrifice of Christ (7:1–10:18) but in the grand exposition of faith that follows it (10:19–12:29).—C.R.M.

311. D. J. MacLeod, "The Doctrinal Center of the Book of Hebrews," *BiblSac* 146 (583, '89) 291-300.

The doctrines of Christ's high priesthood and the pilgrimage of God's people dominate the doctrinal and paraenetic sections of Hebrews, respectively. The theme of Christ as high priest is central to the epistle as a whole.—D.J.H.

312. E. A. Schick, "Priestly Pilgrims: Mission Outside the Camp in Hebrews," *CurrTheolMiss* 16 (5, '89) 372-376.

According to Hebrews Christians are priestly pilgrims—priestly because they are shaped by Jesus the great high priest, and pilgrims because they are outward bound. Going outside the camp (see 13:1-25) is a pilgrimage of a priestly sort because it is headed to the high priest.—D.J.H.

313. R. Dormandy, “Hebrews 1:1-2 and the Parable of the Wicked Husbandmen,” *Exp Times* 100 (10, ’89) 371-375.

In composing the polemical prologue found in Heb 1:1-2, the author of Hebrews brought to mind traditions associated with the parable of the wicked husbandmen (Mk 12:1-12 parr.) and invested the prologue with the dark and foreboding notions of rejection and judgment, which along with the themes of the suffering and vindication of Jesus and his followers, are central to the purpose and theology of the epistle.—C.R.M.

Catholic Epistles

314. M. Karrer, “Christus der Herr und die Welt als Stätte der Prüfung. Zur Theologie des Jakobusbriefs,” *KerDog* 35 (3, ’89) 166-188.

According to James, Jesus is the Lord in God’s glory (see 2:1) who shapes the faith of Christians and their ethical activity. The ethical stance in the letter flows from the idea of ruling; its reflection on the possibility of the sinner’s salvation in the name of the Lord derives from the idea of mercy. The peculiar character of the letter of James is rooted in its Christology.—D.J.H.

315. G. Marconi, “La debolezza in forma di attesa. Appunti per un’esegesi di Gc 5,7-12,” *RivistBib* 37 (2, ’89) 173-183.

The theme of patient waiting until the parousia of the Lord in Jas 5:7-12 opens up a neglected dimension of the paraenesis in the letter of James. The article first examines the literary structure of Jas 5:7-12 and then analyzes its vocabulary (ἀδελφοί, μακροθυμία, παρουσία, etc.).—D.J.H.

316. M. Evang, “Ἐκ καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς. Zum Verständnis der Aufforderung und ihrer Begründungen in 1Petr 1,22f.,” *ZeitNTWiss* 80 (1-2, ’89) 111-123.

The key to understanding the exegetical problems in 1 Pet 1:22b lies in the structure of 1:22-23. The parallel members in 1:22a and 1:23 provide the foundations for what is urged in 1:22b. The phrase ἐκ καρδίας highlights intention and intensity. The adverb ἐκτενῶς should be taken in a temporal sense (“unceasingly, continually”). The admonition to “love one another” in 1:22b serves an important thematic function in the letter as a whole.—D.J.H.

1 Pet 2:4-10, § 34-269.

317. M. H. Scharlemann, “‘He Descended into Hell.’ An Interpretation of 1 Peter 3:18-20,” *ConcJourn* 15 (3, ’89) 311-322.

After reflections on the presence or absence of the *descensus* in various creedal statements, the article presents an exposition of 1 Pet 3:18-20. This text quite evidently tells us that Christ, according to his glorified body, descended into hell to make proclamation there of himself as the Messiah.—C.R.M.

2 Peter, § 34-322.

318. M. J. Edwards, “Martyrdom and the *First Epistle* of John,” *NovTest* 31 (2, ’89) 164-171.

1 John was written in time of persecution. The exhortation in 5:21 alludes to sacrifices before idols demanded by pagan magistrates. The author equated such sacrifice to idols with betrayal of Christ and Christ’s elect (3:16). The refutation throughout the epistle of those who would not confess Jesus as the Christ and the Son of God doubtless has in view those who failed the trial of martyrdom. The significance of the witness of blood (see 5:6-8) is the author’s belief that those who embrace the death of Christ may be called to embrace their own.—C.R.M.

1 John, §§ 34-187, 207.

319. H.-J. Klauck, “In der Welt—aus der Welt (1 Joh 2,15-17). Beobachtungen zur Ambivalenz des johanneischen Kosmosbegriffs,” *Franziskanische Studien* [Werl, Westfalen] 71 (1, ’89) 58-68.

After providing a German translation of 1 Jn 2:15-17 and discussing its literary structure and genre, the article presents an exposition: warning against love for the world (2:15), the catalogue of vices (2:16ab), origin and essence (2:16cd), and passing away and abiding (2:17). Then it situates the text with regard to the understanding of the cosmos in the Johannine corpus, examines its historical influence (on Augustine, the history of piety, and modern philosophy), and seeks to illumine theologically the Johannine ambivalence toward the world.—D.J.H.

320. D. E. Hiebert, “An Expositional Study of 1 John. Part 6 (of 10 parts): An Exposition of 1 John 3:13-24,” *BibSac* 146 (583, ’89) 301-319. [See § 33-1304.]

1 John 3:13-24 points out the revelation of moral identity through the practice of love and hatred (vv. 13-15), portrays the objective manifestation of love and hatred (vv. 16-18), and presents aspects of the assurance that the practice of Christian love produces (vv. 19-24).—D.J.H.

321. D. F. Watson, “A Rhetorical Analysis of 3 John: A Study in Epistolary Rhetoric,” *CathBibQuart* 51 (3, ’89) 479-501.

The epideictic rhetoric of 3 John sought to increase Gaius’ adherence to an honorable value that he already held: extending hospitality to traveling Christian missionaries. The letter contains an *exordium* (vv. 2-4), *narratio* (vv. 5-6), *probatio* (vv. 7-12), and *peroratio* (vv. 13-14). The *praescriptio* (v. 1) and postscript (v. 15) function like the *exordium* and *peroratio,* respectively. The Presbyter wrote with an epideictic intent, according to the conventions of epideictic rhetoric, to produce an epistle that should have been persuasive to its audience.—D.J.H.

322. E. Cothenet, “La tradition selon Jude et 2 Pierre,” *NTStud* 35 (3, ’89) 407-420.

After comments about research on Jude and 2 Peter, the article discusses the vocabulary that they use in speaking about tradition, the foundation of the tradition, and those responsible for the tradition. The two letters help us to understand better the interdependence between the apostolic tradition and the OT read in a christological perspective, between the writings of the prophets and the letters of the apostles associated in the Christian liturgy.—D.J.H.

Revelation

323. M. Bodinger, “Le mythe de Néron. De l’Apocalypse de saint Jean au Talmud de Babylone,” *RevHistRel* 206 (1, ’89) 21-40.

Nero’s great popularity, especially in the East, took many forms, one of which was the myth of Nero’s return that arose immediately after his death and survived until the Middle Ages. In the Jewish edition of Revelation written ca. A.D. 68-69 Nero was portrayed as a new avatar of the eternal persecutor of the Jewish people (like Antiochus IV Epiphanes), guilty of having tried to mount God’s throne. Because Nero was the first Roman emperor to persecute Christians, John of Patmos (or whoever took his name) edited the text in a Christian spirit but with the same anti-Roman tendency and in the same eschatological and messianic atmosphere.—D.J.H.

324. W. E. Pilgrim, “Universalism in the Apocalypse,” *WordWorld* 9 (3, ’89) 235-243.

The article explores the possibility that Revelation, contrary to what one might expect, may present a redemptive vision that includes all humankind. It concludes that the Apocalypse allows the possibility of God’s redemptive goal for all, yet leaves its actuality to God and God alone.—C.R.M.

Revelation, § 34-40.

325. [Rev 7:5-8] R. E. Winkle, “Another Look at the List of Tribes in Revelation 7,” *AndUnivSemStud* 27 (1, ’89) 53-67.

The list of tribes in Rev 7:5-8 is best understood as based on a counterclockwise reversal of the list of tribes in Ezek 48:31-34. This reversal fits neatly into the theology of Revelation by maintaining the primacy of the tribe of Judah. The omission of Dan probably stems from the association of Judas Iscariot with that tribe.—D.J.H.

326. B. P. Robinson, “The Two Persecuted Prophet-Witnesses of Rev 11,” *ScriptBull* 19 (1, ’88) 14-19.

After an overview of Revelation as a whole, the article presents an exposition of chapter 11. Revelation 11 encapsulates the meaning of the entire book—a work that begins with the theme of witness (1:2, 5) and ends with it (22:20).—C.R.M.

327. H. K. LaRondelle, “The Etymology of *Har-Magedon* (Rev 16:16),” *AndUnivSem Stud* 27 (1, ’89) 69-73.

The Septuagint of Zech 12:11 renders the phrase referring to the plain of Megiddo as ἐν πεδίῳ ἐκκοπτομένου (“in the plain of the cut down [pomegranate grove]”). The Jewish translators perceived in “Megiddo” the Semitic root *gdd* (“cut down”). In Revelation both Megiddo (16:16) and Zion (14:1) are symbolic places, to be defined theologically in the full perspective of Israel’s history in the OT.—D.J.H.

328. [Rev 21:15-17] M. Topham, “The Dimensions of the New Jerusalem,” *ExpTimes* 100 (11, ’89) 417-419.

The fantastic size of the New Jerusalem as delineated in Rev 21:15-17 is inconsistent with the author’s tendency elsewhere and should be reconsidered. The preferred solution emends "stades" to "cubits," taking the resultant 12,000 cubits as the total perimeter of 30 stades (about 5½ kilometers or 3½ miles).—C.R.M.

329. R. L. Thomas, "The Spiritual Gift of Prophecy in Rev 22:18," *JournEvangTheolSoc* 32 (2, '89) 201-216.

The article describes the spiritual gift of prophecy, identifies the Apocalypse as a product of that gift, and considers the relation between the end of NT prophecy and Rev 22:18. The warning in Rev 22:18 was the most basic reason for the cessation of the spiritual gift of prophecy.—C.R.M.

BIBLICAL THEOLOGY

330. J. R. Donahue, "The Changing Shape of New Testament Theology," *TheolStud* 50 (2, '89) 314-335.

The article first discusses representative NT theologies, with particular attention to their fundamental perspectives: eschatological event, proclamation, and faith (R. Bultmann); witness to salvation history (O. Cullmann, L. Goppelt); and saving event and saving experience (E. Schillebeeckx). Then it calls attention to two recent developments that are potentially fruitful for NT theology: the renewed and reformulated dialogue between social sciences and NT studies, and the "literary turn" in biblical studies. Since biblical theology has always been the child of the marriage of reigning exegetical methods to theological questions of a given period, there is every hope that today's emerging methods and shifting paradigms will be the parents of tomorrow's comprehensive NT theologies.—D.J.H.

331. S. E. Dowd, "New Testament Theology and the Spirituality of Early Christianity: Relationships and Implications," *LexTheolQuart* 24 (3, '89) 69-80.

There are pointers toward progress in our understanding of NT theology and the spirituality that generated it. Our understanding of ancient Mediterranean culture is deepening and broadening at a rapid pace. There are also developments in our contemporary intellectual and religious life: revisions in theories of physics, process theology, and the decline of secularism in society.—D.J.H.

332r. P. Rossano, G. Ravasi, and A. Girlanda (eds.), *Nuovo Dizionario di Teologia Biblica* [*NTA* 33, p. 265].

P. Grech, "Un nuovo dizionario di teologia biblica," *Teologia* 13 (4, '88) 379-381.—This dictionary of biblical theology on the whole deserves the grade of *magna cum laude,* and most of the individual articles merit a *summa.* Its defects arise from editorial decisions about including non-thematic articles (general topics, biblical books, persons) and failure to treat certain major themes in separate articles.—D.J.H.

333. P. Trible, "Five Loaves and Two Fishes: Feminist Hermeneutics and Biblical Theology," *TheolStud* 50 (2, '89) 279-295.

Though it is not yet the season to write a feminist biblical theology, the time has come to make overtures. The study first presents an overview of feminism, proceeds with a sketch of biblical theology, and concludes with tentative proposals for joining these subjects. Mindful of the androcentricity in Scripture and traditional biblical theology, feminist interpretation begins with exegesis—highlighting neglected texts and reinterpreting familiar ones. Beyond exegesis a feminist biblical theology would focus upon the phenomenon of gender and sex in the articulation of faith. The constructive and hermeneutical task would wrestle from the text a theology that subverts patriarchy.—C.R.M.

Christology

334. B. L. Hebblethwaite, "The Jewishness of Jesus from the Perspective of Christian Doctrine," *ScotJournTheol* 42 (1, '89) 27-44.

After sketching the content and significance of Christian belief in the incarnation, the article explores the importance of the fact that Jesus was a Jew for this doctrine. Only a Jew, with a Jew's inheritance, faith and understanding, and hope, could be God incarnate. It is only *qua* God incarnate that the remarkable Jew, Jesus of Nazareth, is of universal significance.—D.J.H.

335. M. Hellwig, "Re-emergence of the Human, Critical, Public Jesus," *TheolStud* 50 (3, '89) 466-480.

In counterpoint with continuing reflection on the cosmic and eschatological Christ there has been in the last fifty years a new wave of interest in grounding Christology in the full human and historical reality of Jesus of Nazareth. A number of forces have contributed to this development: the maturation of modern biblical and patristic scholarship, the impact of Jewish-Christian and other interfaith encounters, the more inclusive scope of modern science, modern philosophies such as existentialism and process thought, study of the history of religions, and various liberation movements. The human Jesus has come into his own among Christians and non-Christians, often at the expense of the Christian claim for Jesus' divinity.—D.J.H.

336. W. Madges, "D. F. Strauss in Retrospect: His Reception among Roman Catholics," *HeythJourn* 30 (3, '89) 273-292.

The article first sketches the reactions to Strauss's *Das Leben Jesu, kritisch bearbeitet* (1835) from 19th-century Catholic theologians in Germany (J. A. Möhler, J. Kuhn, J. L. Hug, M. J. Mack), highlighting how their theological objection to Strauss's mythical reading of the Gospels was rooted in a conception of faith wherein the historical Jesus had a constitutive role. Then it reviews the christological work of Catholics H. Küng, E. Schillebeeckx, and D. Tracy (1) to show that an adequate conception of faith requires an important but not constitutive role for the historical Jesus, and (2) to highlight the degree of continuity between these contemporary positions and those of Strauss's 19th-century critics.—D.J.H.

337. D. Martis, "Prophets, Poets, Parables: a Study of Jesus as Prophet," *Way* 29 (3, '89) 240-254.

After considering the work of a prophet and the nature of language, the article delineates seven distinguishing marks of a prophet. Then it looks at Jesus' prophetic activity, trying to attain an understanding of the importance of his use of the prophetic tools and the impact that he had on his society.—D.J.H.

338. J. A. McGuckin, "Jesus' Self-Designation as a Prophet," *ScriptBull* 19 (1, '88) 2-11.

The article reviews the NT evidence for the application of the title prophet to Jesus. Jesus seems to have regarded this designation as an appropriate category for the articulation of his mission. The title was also utilized to express Jesus' post-death glorification in terms of exaltation, ascent, and entrance into the Shekinah.—C.R.M.

Church and Ministry

339. J. I. González Faus, "Sobre el ministerio eclesial (II)," *RevistLatAmTeol* 6 (16, '89) 45-88.

After reflecting on obscurity and conflict in the nascent church, the article considers the question of apostolic authority in the Johannine communities, variety and creativity in the churches of Acts, the multiplicity of charismatic ministries in the Pauline churches, the unification of ministries and their more rigid structure in the Pastorals, and the need for being an "alternative community" and the tension toward this end.—D.J.H.

340. J. M. R. Tillard, "The Apostolic Foundations of Christian Ministry," *Worship* 63 (4, '89) 290-300; "Ministry and Apostolic Tradition," *OneChrist* 25 (1, '89) 14-22.

Salvation, which comes from the past and reaches out to the future, is in the "memory." The apostolic memory is the sphere outside of which the church cannot live. Whenever a community confesses and hands on the authentic content of the Christian memory, it is in apostolic continuity. In this perspective we should read the NT texts about ministry and think about the minister's place in the church.—D.J.H.

341. A. G. van Aarde, "'n Nuwe-Testamentiese begronding van die eenheid van die kerk en die eis om kerkeenheid vandag (The foundation of the unity of the church in the New Testament and the quest for unity today)," *HervTeolStud* 45 (2, '89) 461-475.

Even though early Christianity was not a unitary movement, a quest for unity is visible in the NT. This unity was not institutional in nature but was theologically, christologically, pneumatically, and kerygmatically based. Reflections are offered on the need for church unity today.—C.R.M.

342. M. Vellanickal, "Local Church: New Testament Perspectives," *Biblebhashyam* 15 (1, '89) 5-24.

The local churches in the NT era existed side by side and were pluriform. The Christ-experience that the apostles proclaimed through the Word remains the decisive element of the local church. The Spirit is the principle of unity and difference.—D.J.H.

343. C. A. Volz, "The Pastoral Office in the Early Church," *WordWorld* 9 (4, '89) 359-366.

In the NT period there was a gradual movement from the Pauline multiplicity of varied ministries to the fixed office-bearers of bishop, presbyter, and deacon. By A.D. 250 we find every church being led by a bishop (monoepiscopate), assisted by presbyters and deacons. The next stage in the development of the pastoral office was the emergence of a bishop as supervisor over several churches. The late 4th century witnessed an acceleration of the idea that priests possess special sacramental powers by virtue of ordination.—D.J.H.

344. J. Barr, "La foi biblique et la théologie naturelle," *EtudThéolRel* 64 (3, '89) 355-368.

The presence of "natural theology" in the Bible is not restricted to those texts usually cited on its behalf (Romans 1–2; Acts 17; Psalm 19). It also appears in sapiential literature and in the Mosaic Law. Those who deny its presence do so on dogmatic and philosophical, not exegetical, grounds.—D.J.H.

345. S. Ben-Chorin, "Zusammenstoss zweier Welten," *EvangTheol* 49 (3, '89) 290-297.

Reflections on biblical-theological issues pertaining to Christian-Jewish relations: the Jewish origin of Jesus' love-command, the significance of Mt 27:25 ("His blood be upon us and our children"), Jewish attitudes toward the NT, interpreting the Hebrew Bible, forgiveness of sins, rebuilding the Temple, and life after death. [The same fascicle (pp. 286-290) contains F. Hahn's *laudatio* on the occasion of Ben-Chorin's 75th birthday.]—D.J.H.

346. H. Bojorge, "El fiel laico en el horizonte de su pertenencia. Aspectos bíblicos de la teología del laicado (2ª parte)," *Stromata* 45 (1-2, '89) 191-233.

This installment [see § 33-842] first explores what it means to be in the church in the light of κοινωνία and related NT words. Then it discusses the mission and situation of the lay faithful ("in the world but not of the world") with attention to Jn 17 and other NT texts.—D.J.H.

347. F. M. Cross, "The Redemption of Nature," *PrincetonSemBull* 10 (2, '89) 94-104.

In the Bible nature plays a role in the history of salvation, or better, engages in and is transformed by the epic events (see Isaiah 35; 65; Psalm 114). The view that our health is bound up with nature's health, that the redemption of the human community is inseparable from the redemption of nature, is of critical importance for the contemporary theologian. While the NT has been infected by Greek thought and categories, still one finds testimony to this biblical conception of nature in Romans 8.—D.J.H.

348. M. Czajkowski, "Die Inkulturation des Evangeliums Jesu im Neuen Testament und heute," *CollTheol* 58 (special issue, '88) 29-38.

Although the term "inculturation" is a neologism, the idea of bringing the gospel to a specific culture is biblical (see Jn 1:14; Heb 1:1). The article discusses inculturation in various parts of the Bible and reflects on the inculturation of the gospel today, with particular attention to Poland.—D.J.H.

349. I. de la Potterie et al., "Commentaria in litteras encyclicas 'Redemptoris Mater,'" *Marianum* 40 (1-2, '88) 111-435.

Thirteen articles treat various biblical texts and themes prominent in Pope John Paul II's encyclical *Redemptoris Mater:* de la Potterie on Mary as "full of grace" (pp. 113-132); J. McHugh on Mary's *fiat* as the commencement of the new covenant (pp. 133-137); M. Masini on Elizabeth's greeting to Mary in Lk 1:42 (pp. 138-158); G. Ravasi on "blessed is she who has believed" according to Lk 1:45 (pp. 159-175); S. Muñoz Iglesias on the faith of Mary and of Abraham (pp. 176-192); A. M. Serra on Mary as "deeply permeated by the spirit of the 'poor of Yahweh'" (pp. 193-289); A. Valentini on the second annunciation to Mary (pp. 290-322); X. Pikaza on Mary as the "first of the lowly" who know God (pp. 323-346); G. Zevini on Mary's presence and role at the messianic wedding at Cana according to Jn 2:1-12 (pp. 347-365); L. Díez Merino on Mary at the cross in Jn 19:25-27 (pp. 366-396); R. Fabris on the presence of the Virgin in the Cenacle according to Acts 1:14 (pp. 397-407); J.-N. Aletti on Mary and the fullness of time according to Gal 4:4-6 (pp. 408-421); and U. Vanni on the woman of Gen 3:15 and the woman of Rev 12:1 (pp. 422-435).—D.J.H.

350. E. de Villiers, "Peace Conceptions in South Africa in the Light of the Biblical Concept of Peace," *Scriptura* 28 ('89) 24-40.

In contrast to ideas about peace prevalent in South Africa today, the Bible presents peace as right order and harmony in the universe, as something to the benefit of all, and as something to be realized by reconciliation rather than by armed force.—D.J.H.

351. E. Farahian, "Aux sources de la véritable paix: Jésus-Christ," *StudMiss* 38 ('89) 21-53.

The article first provides a dossier of the NT occurrences of εἰρήνη and related words under seven headings: a salutation; a wish, blessing, or promise; a good; etc. Then it reflects on the significance of these texts for understanding peace and attends to the speakers (Jesus, Paul, Paul's disciples, etc.) of the sayings. The figure of Jesus is central in NT discourse about peace: Jesus Christ gives peace; he is peace; he is the bond between God and humans and between humans themselves.—D.J.H.

352. R. H. Fuller, "The Decalogue in the New Testament," *Interpretation* 43 (3, '89) 243-255.

This survey of the Decalogue in the NT considers its place in the Jesus tradition, in the Pauline corpus, and in James. For the OT and Judaism the law embraced the whole of the Torah, but for the NT writers the central part of it was the second table plus the love commandment. Although the NT writers never formulated a systematic doctrine of the law, they recognized its elenchthic, political, and moral functions. An appendix treats Jn 7:53–8:11.—C.R.M.

353. R. H. Fuller, "Jesus, Paul and Apocalyptic," *AnglTheolRev* 71 (2, '89) 134-142.

Whereas the trend in Jesus studies has been to de-apocalyptize his message, Paul has been interpreted recently (notably by J. C. Beker) as a thoroughgoing apocalyptist. But if the move from Jesus to Paul is to be intelligible, we must expect the general framework of their thought to be the same, even allowing for the impact of the Easter event. Their primary emphasis was on present salvation, with a sense of the "not-yet-ness" that cried out for final fulfillment.—D.J.H.

354. J. Galot, "Existence personnelle et mission des anges," *EspVie* 99 (18, '89) 257-263.

The sayings of Jesus (especially Mt 18:10) and the NT writings affirm the existence of angels and their role in the mystery of Christ and the church. The biblical teachings regarding angels have been faithfully transmitted by the tradition of the church.—D.J.H.

355. J. A. GOLDSTEIN, "Even the Righteous Can Perish by His Faith," *ConsJud* 41 (3, '89) 57-70.

Jewish religious representatives from the earliest biblical figures to the 20th century have been unanimous on one point: If adversity came upon the Jews, God was inflicting it and punishing the chosen people for some sin. The article displays the varieties of this belief, discusses some Jewish doctrines that tend to oppose it, and examines how the belief and opposing doctrines functioned in Jewish history (the prophets, post-exilic times, the Hasmonean break, the rabbinic version, modern times). Although this belief has been an incentive to morality and gave hope, it has also rendered Jews and Christians passive in the face of evil.—D.J.H.

356. H. H. HENRIX, "Von der Nachahmung Gottes. Heiligkeit und Heiligsein im biblischen und jüdischen Denken," *ErbAuf* 65 (3, '89) 177-187.

This biblical-theological reflection on the imitation of God appears under the following headings: the saints as imitators of Christ and of God, God's holiness (God as "totally other"), imitation of God as a Christian possibility, and imitation of God as a theme of the Jewish tradition.—D.J.H.

357. M. HOEGGER, "Le festin des noces de l'Agneau. Eclairage biblique sur la notion de sacrifice," *Hokhma* 40 ('89) 3-16.

Taking as its starting point the image of the marriage supper of the Lamb (Rev 19:1-10), the article discusses the understanding of sacrifice in the OT, the sacrifice of Christ according to the NT, and the sacrifice of the Christian. The fulfillment of the sacrifices of the old covenant, the sacrifice of Christ is at once gift, communion, and expiation.—D.J.H.

358. H. HÜBNER, "The Holy Spirit in Holy Scripture," *EcumRev* 41 (3, '89) 324-338.

After framing an approach to the subject, this survey of the main features of biblical pneumatology discusses Lk 4:16 (pneumatology and Christology), Acts 2:16-42 (pneumatology, ecclesiology, and eschatology), Romans 8 (existence in the Holy Spirit), and the Spirit in Jn. The NT pneumatological statements give us the theological right to turn to the Spirit of God understood as a person, and that means to turn to God inasmuch as God is at work in us. [In the same issue (pp. 357-362) B. Bobrinskoy discusses the Holy Spirit in the Bible and the church.]—C.R.M.

359. P. KALLUVEETTIL, "Social Criticism as the Prophetic Role: A Biblical Prolegomenon," *Jeevadhara* 19 (110, '89) 133-160.

The article first considers the biblical roots of social criticism: Yahweh's vision in creation, cosmic design in re-creation, covenant vision in the call, Yahweh's program for his people, Davidic metaphor and Yahweh's design, and perspectives toward a new covenant community. Then it discusses prophetic protest in monarchical times, social criticism during the time of the dispersion and restoration, and Jesus as the prophetic critic of social structure. It concludes with implications for the church's role in Indian society today.—D.J.H.

360. J. J. KOTVA, "Scripture, Ethics, and the Local Church: Homosexuality as a Case Study," *Conrad Grebel Review* [Waterloo, Ont.] 7 (1, '89) 41-61.

The community is dependent upon Scripture for the group's shape and vision of the world, but the Bible is equally dependent upon the practice of remembering within the community.

The question of homosexuality is most appropriately addressed within the context of the local church—principally because the NT assumes that moral discernment and accountability belong in the local setting.—D.J.H.

361. H. D. LANCE, "The Bible and Homosexuality," *American Baptist Quarterly* [King of Prussia, PA] 8 (2, '89) 140-151.

Genesis 19 and Judges 19 are stories of rape and irrelevant to the modern discussion of homosexuality. Both Lev 18:22 and 20:13 forbid homosexual relations between Israelite men. In 1 Cor 6:9-11 (and 1 Tim 1:10) the terms μαλακοί and ἀρσενοκοῖται remain ambiguous. And how does it make sense in light of modern science to hold with Paul in Rom 1:26-27 that a person's homosexual orientation is the result of disbelief in God? Why do we feel justified in setting aside the NT teaching on divorce and remarriage but in maintaining a less clear teaching in the case of homosexuality?—D.J.H.

362r. L. LEGRAND, *Le Dieu qui vient* (Paris: Desclée, 1988).

G. SCHELBERT, "Eine biblische Missionstheologie," *Neue Zeitschrift für Missionswissenschaft/Nouvelle Revue de science missionnaire* [Immensee, Switzerland] 45 (2, '89) 131-137. —The work of an exegete and missionary to India, this biblical theology of mission emphasizes God's initiative and follows the theme of mission through the history of revelation. A survey of the major points in Legrand's presentation indicates how stimulating and enriching the book is for missionary theory and practice.—D.J.H.

363. I. M. LINDBOE, "Hovedtrekk innen nytestamentlig forskning om kvinner i perioden 1970-1987" [Main Trends in New Testament Scholarship on Women 1970-1987], *NorskTeolTids* 89 (3, '88) 179-204.

Two motifs were at the center of scholarly interest in studies on women in the NT published between 1970 and 1987: the role of women in the life of the first Christian communities, and regulations for the relationship between men and women in NT writings. Archaeological and philological studies have rendered important results. Important themes in Gospel studies have been Jesus and women, and Jesus' sayings about divorce and remarriage. In Pauline studies there was an early focus on Paul's attitude toward women, while later interest centered around the role of women in Pauline communities. Contributions by both women and men are included in the survey, and in conclusion some of the methodological problems and possibilities of feminist studies of the NT are discussed.—H.M.

364. K. LUKE, "The Eucharistic Words in Some Ancient Oriental Versions," *Biblebhashyam* 15 (1, '89) 58-69.

The Aramaic formulas over the bread and the cup were *dēn bisrî* ("this flesh-mine") and *dēn 'idmî* ("this blood-mine"), respectively. The originality of "flesh" is attested by ancient sources (Jn 6:51-58, Ignatius, Justin) as well as the Ethiopic, Georgian, and Armenian versions.—D.J.H.

365. I. H. MARSHALL, "Inter-faith Dialogue in the New Testament," *EvangRevTheol* 13 (3, '89) 196-215.

After looking at the meaning of Greek verbs in Acts that suggest the idea of dialogue, the article turns to the Synoptic Gospels to see whether the dialogue form can be found there, considers whether Paul's letters reflect the use of dialogue, and discusses John's Gospel as a source for dialogue. There is very little NT evidence that the early church's own thinking was significantly influenced by dialogue with non-Christians or that dialogue within the church played a significant part in the development of doctrine. The early Christians did, however, speak in terms that would have been intelligible to their hearers and addressed them in their different situations.—D.J.H.

366. F. J. MOLONEY, "The Eucharist as Jesus' Presence to the Broken," *Pacifica* 2 (2, '89) 151-174.

While the Eucharist is often understood as the place of encounter between Jesus and the worthy, the NT seems to argue that it is the place of encounter between Jesus and the broken. Reflections are offered on some key Gospel passages (Mk 14:17-31; Lk 22:14-23; Jn 13:1-38) and 1 Cor 11:17-34 with a view to questioning current "traditions" surrounding the celebration of the Eucharist.—C.R.M.

367. S. C. MOTT, "How Should Christian Economists Use the Bible? A Study in Hermeneutics," *Bulletin of the Association of Christian Economists* [Wenham, MA] 13 ('89) 7-19.

The essay provides some suggestions on how to use the Bible correctly and helpfully for normative guidance of contemporary economic thought. It considers the normative character of the economic materials, the problem of cultural specificity, and biblical economic values in a semi-Christian society. The biblical ethic is not a strange ethic beyond the understanding of other peoples. Rather than simply imposing biblical values in a perfectionistic and idealistic manner or completely withdrawing them from society, our concern is to find the highest point at which members of our societies can respond.—C.R.M.

368. J. NEUSNER, "Judaism and Christianity—Their Relationship Then, Their Relationship to Come," *Cross Currents* [Dobbs Ferry, NY] 39 (1, '89) 10-20.

When Christianity is represented as a reform movement with an antecedent and ongoing Judaism, the received self-understanding of the church as autonomous and unique is set aside. The possibility of a new classicism in the theologies of Judaism and Christianity involves attention to their religious systems and their canonical writings, bearing in mind that the canon recapitulates the system. Judaism and Christianity emerge as completely different religions, not as different versions of one religion.—D.J.H.

369. J. OSEI-BONSU, "The Spirit as Agent of Renewal: the New Testament Testimony," *EcumRev* 41 (3, '89) 454-460.

The article aims to find out how the Spirit as presented in the NT influences and transforms the lives of believers and the church. It examines the Holy Spirit in the Synoptic tradition, Jn, Acts, Paul, and concludes with reflections from an African Christian perspective. —C.R.M.

370. P. PALATTY, "Discipleship and Covenant," *Biblebhashyam* 15 (1, '89) 40-57.

This installment [see § 33-1334] investigates the terms πιστεύω ("believe") and μένω ("abide"), with reference to their uses in the Bible and especially in the Fourth Gospel. Particular attention is given to the association of πιστεύω and μένω with the themes of discipleship and covenant.—D.J.H.

371. S. PLATTEN, "The Biblical Critic and the Moral Theologian," *King'sTheolRev* 12 (1, '89) 11-17.

The task of the moral theologian in relation to the Bible is more difficult now than ever before. These difficulties are the result of the increasing secularization of Western society, the growing sophistication of biblical scholarship, and the diversity of views on how we ought to engage upon the moral enterprise. This dilemma is exacerbated by the knowledge that the Bible is a seminal part of the Christian tradition and heritage.—D.J.H.

372. L. POHLE, "Von der Idee zur Wirklichkeit. Wandel im Staatsverständnis Heinrich Schliers," *Orientierung* [Zurich] 53 (11, '89) 131-132.

In his writings on the state in the NT Schlier (1900-78) moved from a dogmatically fixed and highly spiritualized ideal of the state and institutions to a stance that took seriously civic and social realities that compromised the ideal and made it appear illusory. The article traces this transformation with reference to Schlier's experiences under Nazism and his evolving understanding of the church as a sacralized hierarchy.—D.J.H.

373. W. PRATSCHER, "Das neutestamentliche Bild Marias als Grundlage der Mariologie," *KerDog* 35 (3, '89) 189-211.

Paul spoke of Mary as Jesus' mother (see Gal 4:4), and Mark suggested some distance between Mary and Jesus. The growing interest in Mary among early Christians is clear from the Gospels of Matthew, Luke, and John. Mary's decisive significance and the basis of Mariology lie in her motherhood of Jesus, the Son of God. The starting point should not be Mary as the model believer or the virginal conception. The eschatological dimension should not be neglected.—D.J.H.

374. S. QUINLAN, "Because He Loves Stories," *Furrow* 40 (6, '89) 331-339.

A rabbinic saying suggested that God made the world because he loves stories. Bible stories are about life with God, and the NT parables concern God's kingdom, that realm still between the poles of creation and paradise, where even a falling sparrow catches fire in the divine grace.—D.J.H.

375. G. RAVASI, "Per un'estetica biblica," *RassTeol* 30 (1, '89) 36-51.

This reflection on the aesthetic theory that arises from the Bible considers the expression "God saw that it was good" in Genesis 1, Canticles as the celebration of beauty, creation as the eternal divine dance (see Prov 8:30-31), the ancient Israelite prohibition of images, and biblical language and symbolism in speaking about God.—D.J.H.

376. C. ROWLAND, "Render to God what belongs to God," *NewBlackfr* 70 (830, '89) 365-371.

Though the NT writings provide many different attitudes toward state power, there is throughout a distance from the powers that be and a questioning of unquestioning subservience. Jesus' statement about rendering tribute to Caesar (Mk 12:13-17 parr.) must be set in the context of the discussion of appropriate responses to the lordship of God within the limitations imposed by Roman sovereignty. Jesus was mainly concerned to establish a new pattern of relations with God where injustices rooted in religious practice would also be rooted out.—D.J.H.

377. D. P. SCAER, “The Two Sacraments Doctrine as a Factor in Synoptic Relationships,” *Philosophy & Theology* [Milwaukee, WI] 3 (3, ’89) 205-222.

Matthew viewed baptism and the Lord’s Supper as salvifically necessary for the life of the church. Luke placed them side by side in the resurrection narrative. Mark under Paul’s influence brought them together as “sacraments.” John, for whom baptism and the Lord’s Supper played an important role in determining the outline and content of his Gospel, was dependent on Mark for this insight.—D.J.H.

378. E. SCHWEIZER, “On Distinguishing Between Spirits,” *EcumRev* 41 (3, ’89) 406-415.

This examination of the Spirit in the NT considers the Spirit in the OT, non-occurrences of the term in the NT, the Synoptic Gospels and Acts, Paul, and Jn. If we try to sum up what is central in the NT despite all the differences, we see that in it there is no doctrine of the Spirit, but rather that the Spirit is narrated as an event—as happening. The special point in all of these narratives is that everywhere the Spirit is linked with Jesus. [In the same issue (pp. 416-425) J. S. Ukpong treats pluralism and the problem of the discernment of spirits.]—C.R.M.

379. M. D. SPENCER, “The Apparitions of Mary in the Light of the Theology of the Bible,” *RevRel* 48 (5, ’89) 760-773.

Understanding biblical texts about Mary in Lk 1–2; Jn 19:25-27; and Revelation 12 is essential for appreciating various features of the Marian apparitions at Guadalupe, La Salette, Pontmain, and other places.—D.J.H.

380. J. STRANGE, “Heilsgeschichte *und* Geschichte. Ein Aspekt der biblischen Theologie,” *ScandJournOT* 3 (2, ’89) 100-113.

The starting point for reflecting on the relation between salvation history and history cannot be the biblical text as a whole, as it is in fundamentalism, structuralism, and literary criticism. To be credible salvation history must be somehow identical with history; otherwise we end up in a *sacrificium intellectus*. Therefore salvation history must be understood as history in the light of faith. This implies that the canon in its classical form has to be given up and that extrabiblical texts must be acknowledged as on a par with the biblical texts. [In the same issue N. P. Lemche (pp. 114-135) argues that ancient Israel’s secular history cannot be considered to constitute the salvation history contained in the OT. Strange (pp. 136-139) states his agreements and disagreements with Lemche.]—D.J.H.

381. F. VOUGA, “Jean et Paul: Controverse sur la liberté,” *LumVie* 192 (’89) 45-63.

The article first situates early Christian ideas about freedom in the context of Greco-Roman approaches, shows how they reflect the diversity and debates within the Greco-Roman world, and considers the social and doctrinal conflicts about freedom in early Christianity. Then it reports on an imaginary discussion between John and Paul about freedom as decision, the enemies of freedom, the future of freedom, and freedom and commandment.—D.J.H.

382. A. WIECZOREK, “The God of the Scriptures: An Invitation to Passionate Prayer,” *RevRel* 48 (5, ’89) 643-652.

The God of the Scriptures is indeed a passionate God, emotionally present and involved in the lives of the Jewish people. For Jesus faith was an emotion that gripped not only his mind but also his heart and body.—D.J.H.

383. A. YARBRO COLLINS, "The Origin of Christian Baptism," *StudLiturg* 19 (1, '89) 28-46.

Christian and rabbinic baptism have their ultimate roots in the ritual washings of Leviticus. Both came to function as rituals of initiation. The major difference is the relation of the ritual to eschatology. Both expect a fulfillment, but the two communities place themselves on different sides of the turning point between the two ages.—D.J.H.

THE WORLD OF THE NEW TESTAMENT

384. C. BERNARD, É. DELEURY, F. DION, AND P. GAUDETTE, "Le statut de l'embryon humain dans l'Antiquité gréco-romaine," *LavalThéolPhil* 45 (2, '89) 179-195.

In Greco-Roman antiquity (up to the mid-4th century A.D.) the concept of the person as we know it did not exist. Whatever protection was extended to the life of the fetus proceeded from the interests of someone or something else: the rights of the father, the need to have citizens for the functioning of the state, the dangers that abortion practices held for the mother, or respect for the sacred. Respect for the fetus itself emerged here and there chiefly because it was a work of nature (Stoic and Christian currents) or a creature of God (Christianity).—D.J.H.

385. P. G. CHRISTIANSEN, "The Great Conflict Revisited: Recent Work on Christianity and Paganism," *Helios* [Lubbock, TX] 15 (2, '88) 133-149.

Over the past two decades a consensus developed that there was a common Mediterranean culture in Late Antiquity despite religious differences. Four recent works, each in its own way, try to modify this consensus: R. Lane Fox, *Pagans and Christians* (1987); M. Sordi, *The Christians and the Roman Empire* (1986); R. MacMullen, *Christianizing the Roman Empire (A.D. 100–400)* (1984); and R. L. Rike, *Apex Omnium: Religion in the Res Gestae of Ammianus* (1987).—D.J.H.

386. E. A. CLARK, "Foucault, The Fathers, and Sex," *JournAmAcadRel* 56 (4, '88) 619-641.

After introductory comments on M. Foucault's *History of Sexuality* (1980-86), the article considers his treatment of the Greeks and Romans and proposes modifications to his approach to Christian teaching on sexuality. Despite the obvious discontinuities between pagan and Christian sexual understandings, there are continuities of theme even beyond those Foucault himself had recognized.—C.R.M.

387. A. DIHLE, "Liberté et destin dans l'Antiquité tardive," *RevThéolPhil* 121 (2, '89) 129-147.

After reflecting on the logical incompatibility of the ideas of fate and free will, the article discusses the solutions to the problem proposed by Hellenistic philosophers, biblical monotheism and the problem of free will, the gnostics and their opponents, Bardaisan and Origen, the philosophical concept of a rational order of nature in Christian theology, the theological concept of a personalized providence, and knowledge or will as the presupposition of free choice.—D.J.H.

388. P. Fiedler, “Zur Herkunft des gottesdienstlichen Gebrauchs von Psalmen aus dem Frühjudentum,” *ArchivLiturgWiss* 30 (3, ’88) 229-237.

The liturgical use of the Psalms in church worship can be traced to Jewish worship. This conclusion is indicated by the role of the Psalms in Second Temple Judaism, the nature of early Jewish worship, and the Jewish character of early Christian worship.—D.J.H.

389. F. Manns, “Une tradition judéo-chrétienne mentionnée par Egérie,” *Henoch* 10 (3, ’88) 283-291.

In her diary (27:9; 28:1-2) the pilgrim Egeria noted the practice of some Christians who fasted for five days. This practice probably developed from the custom of the Jewish *maʿămād* (see *m. Taʿan.* 4:3 and parallel texts) that accompanied or supported the priests as they took their weekly turns at the Jerusalem Temple.—D.J.H.

390. M. M. Mitchell, “Social Teaching and Social History: Learning from the Early Church,” *Christian Century* [Chicago] 106 (23, ’89) 724-725.

The article reports on G. Theissen’s Zenos lectures, delivered at McCormick Theological Seminary in Chicago in the Spring of 1989, which addressed four controversial topics in both early Christianity and the modern world: political revolution, benevolence, peace, and human value. Theissen’s work illustrates the complex world inhabited and confronted by the early church, and can stimulate important insights on our modern dilemmas and inform appropriate Christian responses.—C.R.M.

391. W. R. Schoedel, “Apologetic Literature and Ambassadorial Activities,” *HarvTheol Rev* 82 (1, ’89) 55-78.

The study examines the kinds of addresses that ambassadors gave in presenting appeals and requests to the emperor for more precise clues to the literary character of Christian apologies. The principal figures discussed are Menander, Josephus, Philo, Athenagoras, and Justin. Christian apologies of the type found in Athenagoras and Justin can best be described as apologetically grounded petitions. This mixed form, which as such appears to have no real precedent in the Greco-Roman literary tradition, emerged as a significant literary vehicle primarily in Judaism and Christianity where it appeared in response to the peculiarities of the social and religious situation of these two communities and against the background of an imperial system open to the reception of ambassadors and petitions from a wide variety of individuals and groups.—C.R.M.

Archaeology

392. D. Barag, “Ḥrwtt kly hhykl mḥpyrwt hʿyr hʿlywnh šl yrwšlym (A Graffito of the Temple Cult Vessels from the Excavations in the Upper City of Jerusalem),” *Qadmoniot* 21 (1-2, ’88) 30-31.

Two plaster fragments recovered in the excavations of the Upper City of Jerusalem were marked by an incised design of the menorah. Surrounding this design were incomplete representations of other objects. These can be reconstructed into schematic scenes of the table of showbread and the altar of incense from the Second Temple.—K.H.

393. J. A. Blakely, "The City Walls of Straton's Tower: A Stratigraphic Rejoinder," *BullAmSchOrRes* 273 ('89) 79-82.

This rejoinder to A. Raban [§ 32-1362] addresses the interpretation of stratigraphic evidence that can date the major fortification system at Caesarea Maritima. It observes that Area G.8 can be used to support either a Herodian or a Zoilos attribution. [The same fascicle (p. 83) contains a response by Raban.]—D.J.H.

394. P. Crocker, "Apothecaries, Confectionaries, and a New Discovery at Qumran," *Buried History* [Melbourne] 25 (2, '89) 36-46.

The article examines the profession of the perfumer in OT times, ingredients for perfumes, uses of perfumes, and the possible discovery of balsam oil in a flask found in a cave at Qumran.—C.R.M.

395. P. R. Davies, "How Not to Do Archaeology. The Story of Qumran," *BibArch* 51 (4, '88) 203-207.

There are innumerable lessons to be learned from the Qumran site about organizing digs and publishing literary remains. The preservation and publication of literary and nonliterary data should be a priority of biblical archaeology. Aspects of Qumran archaeology that contribute to broader questions of method and procedure are discussed under the following headings: the interrelationship between literary and nonliterary data, the dangers of preconception leading to overinterpretation, and the relation between typology and chronology. —C.R.M.

396. H. Eshel, "How I Found a Fourth-Century B.C. Papyrus Scroll on My First Time Out!" *BibArchRev* 15 (5, '89) 44-53.

After sketching the history of Ketef Jericho and describing the exploration of a cave there, the article reports on the discovery of papyrus fragments from the Second Temple period and a nail-studded sandal [see § 33-904]. The major find was a scroll rolled up like a cigarette. Written in a formal Aramaic script, the scroll has been dated to the mid- or late-4th century B.C. It lists Jewish names and amounts of money (probably loans) on the inside, and the same names with lesser amounts and the word "outstanding" (apparently the amount yet to be repaid) on the outside.—D.J.H.

397. H. Eshel, "Mmṣ'ym wt'wdwt mm'rh bktp-yryḥw (Finds and Documents from a Cave at Ketef-Yeriho)," *Qadmoniot* 21 (1-2, '88) 18-23.

The chance find of a cave opening in the cliffs overlooking the site of ancient Jericho led investigators to a complex of interlocking caverns. The materials recovered within the complex ranged from Chalcolithic to Mameluk. Among these materials was a papyrus document of the 4th century B.C. containing a list of Hebrew names that reflects loan transactions. Fragments of other documents were also recovered, most written in Aramaic, though some Greek documents were also present. Most of the documents and ceramic materials reflect the late 4th century B.C. and the Bar Kokhba revolt of the 2nd century A.D.—K.H.

398. R. L. Hohlfelder, "Procopius, *De Aedificiis,* 1.11.18-20: Caesarea Maritima and the Building of Harbours in Late Antiquity," *Mediterranean Historical Review* [London] 3 (1, '88) 54-62.

At Caesarea Maritima in the 1st century A.D. Roman engineers used floating chests to create an artificial harbor out into the open sea. The chests were not filled with stones but rather served as forms for hydraulic concrete. More than a half-millennium later Justinian's Byzantine engineers working at Heraeum and Eutropius in the Bosporus may well have adopted the same solution to achieve comparable results (see Procopius, *De aedificiis* 1.11.18-20).—D.J.H.

399. L. J. Hoppe, "Synagogue and Church in Palestine," *BibToday* 27 (5, '89) 278-284.

Excavation at Capernaum and other sites indicates that there was a continuous, substantial presence of Christians in Palestine throughout the Roman period. Archaeological exploration of Galilean synagogues has shown how cultural and religious pluralism manifested itself in the life of the Jewish community. Sepphoris is a particularly promising archaeological site because Jewish Christianity, rabbinic Judaism, and Roman paganism flourished side-by-side there.—D.J.H.

400. A. Kloner, "Lwḥyt-mšql m‘wprt šl mynhl bn-kwsb’ (A Lead Plaque Weight of the Bar-Kokhba Administration)," *Qadmoniot* 21 (1-2, '88) 44-48.

Archaeological surveying near the site of Horvat Elim, located in the Judean Shephelah northeast of Beth Guvrin, recovered a rectangular lead plaque. The centers of both sides of the plaque are decorated with six-pointed stars surrounded by a circle; Hebrew inscriptions are arranged around the designs on both sides. These apparently read "Bar Kosiba, *naśî* of Israel and his administrator, Simeon *dswy*. One-half."—K.H.

401. R. S. Kraemer, "On the Meaning of the Term 'Jew' in Greco-Roman Inscriptions," *HarvTheolRev* 82 (1, '89) 35-53.

While ancient Greek and Latin inscriptions demonstrate that one could be called Jewish by ethnicity or religion or belief, some suggest that geographic origin is intended. Most of the other inscriptions lend themselves to the explanation that non-Jews who affiliated with Judaism either took on the term perhaps as a self-designation or gave the term as a proper name to their children.—D.J.H.

402. N. Liphschitz and S. Lev-Yadun, "The Botanical Remains from Masada: Identification of the Plant Species and the Possible Origin of the Remnants," *BullAmSch OrRes* 274 ('89) 27-32.

The collection of wood remains from Masada is both quantitatively and qualitatively one of the richest excavated in Israel to date. Besides containing many recognizable tools and objects, it is the richest botanically in the number (25) of woody plant species found for one period. The residential nature of Masada is reflected in the choice of some of the woods used.—D.J.H.

403. P. Mayerson, "Saracens and Romans: Micro-Macro Relationships," *BullAmSch OrRes* 274 ('89) 71-79.

E. B. Banning [§ 30-1317] and S. T. Parker [§ 31-1315] have put forward contrasting viewpoints on the relation of the nomadic population (Saracens) to the settled inhabitants (Romans) in the late Roman-Byzantine era, on the basis of their interpretations of different kinds of archaeological evidence. But the true temper of the relationship can be assessed only by an analysis of the literary sources. There was both conflict and symbiosis between Romans and Saracens, and a *pax romana* never existed between the two. There is no evidence that

Roman military strategy was designed to monitor and control the movement of Arab tribes.—D.J.H.

404. E. Meyers, E. Netzer, and C. Meyers, “Byt-mydwt šnhṣ̌p b’qrwpwlys šl ṣypwry wbmrkzw psyps mpw’r (A Mansion in the Sepphoris Acropolis and Its Splendid Mosaic),” *Qadmoniot* 21 (3-4, ’88) 87-92.

Excavations on the acropolis of ancient Sepphoris have revealed a large mansion located behind the amphitheater. The mansion had numerous rooms surrounding a columned courtyard. An extensive water system serviced a lavatory area near an entry. Near the center of the mansion was a banquet-hall with an extensive mosaic floor depicting scenes from the life of Dionysus. The materials recovered within the building suggest it was destroyed by an earthquake in A.D. 363.—K.H.

405. J. Patrich, “Hideouts in the Judean Wilderness,” *BibArchRev* 15 (5, ’89) 32-42.

Exploration in the Wadi Qelt area since 1983 has revealed forty-two caves and cave-complexes: fifteen along a three and a half mile strip in Nahal Mikhmas, eight in Wadi el-Habibi, and nineteen in Wadi Fara. Intended primarily as a refuge for people rather than for storage, the caves were probably carved out during the first Jewish revolt against Rome (A.D. 66-70) and perhaps even earlier. They were reused during the Bar Kokhba revolt (A.D. 132-135) and resettled in the Byzantine period by Christian monks.—D.J.H.

406. J. Patrich, “Mbnh byt-hmqdš hšny—hṣ‘t-šḥzwr ḥdšh (The Structure of the Second Temple—A New Reconstruction),” *Qadmoniot* 21 (1-2, ’88) 32-40. [See § 33-397.]

A reassessment of the literary sources describing the form of the Second Temple leads to several new proposals for the Temple’s overall design. The facade was blank, the entry into a vestibule marked only by a doorway framed by recessed ridges. This accords with the form of the Temple entry represented on the Bar Kokhba drachmas. The entry from the vestibule into the inner sanctuary was ornamented by four free-standing, decorated columns, as represented on the Bar Kokhba tetradrachmas.—K.H.

407. J. Patrich and B. Arubas, “A Juglet Containing Balsam Oil(?) From a Cave Near Qumran,” *IsrExplJourn* 39 (1-2, ’89) 43-59, plates 5B-6C.

Most of the finds from the exploration of Cave 13 ca. 2.8 km. north of Khirbet Qumran consisted of pottery sherds from the Chalcolithic, Iron II, and early Roman periods. The outstanding find was a globular Herodian juglet with a flat-base and a cup-rim. The color, specific gravity, and high viscosity of the oil from the juglet are consistent with ancient descriptions of balsam oil. The appendix (pp. 55-59) reports on a scientific analysis of the oil by Z. Aizenshtat and D. Aschengrau.—D.J.H.

408. L. Y. Rahmani, “’rwnwt-qbwrh mšlhy tqwpt byt šny bšymwš mšny (Late Second Temple Period Coffins in Secondary Use),” *Qadmoniot* 21 (1-2, ’88) 41-43.

Several decorated limestone coffins have been located in secondary use around Jerusalem. Their dimensions and decorative schemes identify them as having been manufactured toward the end of the Second Temple period. They came from a Jewish cemetery in the Jerusalem environs, and bear resemblance to coffins recovered in the Cemetery of the Kings excavated by C. Clermont-Ganneau.—K.H.

409. L. Y. Rahmani, "Roman Miscellanea," *IsrExplJourn* 39 (1-2, '89) 66-75, plates 6D-10B.

The article describes five items from the Roman era in the land of Israel: a triple representation of Hecate from Ashkelon, a lead *libra* weight from the Ashkelon area, a Sarapis head from Mount Carmel, a fragment of the drunken Heracles on a chariot drawn by centaurs, and an infant's lead coffin from southern Judea.—D.J.H.

410. R. Reich, "Two Possible *Miqwā'ōt* on the Temple Mount," *IsrExplJourn* 39 (1-2, '89) 63-65.

The two subterranean cavities designated nos. 36 and 6 by C. W. Wilson on the southern side of the Jerusalem Temple Mount can be identified as *miqwā'ôt*. The fact that the installations are identical in plan and symmetrically located on either side of the western Hulda Gate points to a connection between them. They were most likely built close to a gate in the southern temenos wall of the Temple Mount before Herod the Great enlarged it to the south. These *miqwā'ôt* were originally intended to be used by worshippers before they entered the Temple Mount.—D.J.H.

411. P. Richardson, "Religion, Architecture and Ethics. Some First Century Case Studies," *HorBibTheol* 10 (2, '88) 19-49.

There is a reciprocal relationship between the architectural setting of worship and the ethical approach of the worshippers. The architecture of 1st-century Judea reflected the religious and ethical cross-currents of its social world and contributed to the shaping of the social world of early Christianity. The article first surveys representative 1st-century Judean religious buildings in the following categories: the Roman ruler cult, the Jerusalem Temple, Asklepios, Demeter and Kore, synagogues, and Mithras. Next it offers analytical comments on three "styles" of religious community present in Israel: mass cults, small group activities, and personal religion. Finally it argues that each of these three styles exerted a formative influence on early Christianity.—C.R.M.

412. J. Ringel, "Literary and Numismatic Evidence of Maritime Activity in Caesarea during the Roman Period," *Mediterranean Historical Review* [London] 3 (1, '88) 63-73.

The port and its activity from the inauguration of Caesarea Maritima in 10 B.C. to the end of the 1st century A.D. are well documented in literary and numismatic sources. Despite the scarcity of documents especially with regard to the 2nd century A.D., literary and numismatic sources either directly or indirectly attest fairly clearly to the continuing activity of the port of Caesarea during the Roman period up to the end of the 4th century.—D.J.H.

413. P. Segal, "The Penalty of the Warning Inscription from the Temple of Jerusalem," *IsrExplJourn* 39 (1-2, '89) 79-84.

The penalty clause in the Greek warning inscription prohibiting foreigners from entering beyond the barrier of the outer court of the Jerusalem Temple has the following meaning: "Whoever is caught will himself be the cause of the death which will follow." The pronoun ἑαυτῷ emphasizes the reflexive aspect also contained in the Hebrew legal phrase *mtḥyyb bnpšw*. The last words (διὰ τὸ ἐξακολουθεῖν θάνατον) are meant to indicate that, since the offender has already incurred the divine death penalty ("death at the hands of Heaven," [see § 33-1464]), he will be executed without prosecution in court, where he could perhaps defend himself and be acquited. This punishment was carried out by the Temple priesthood as God's agents (see Acts 21:28-31).—D.J.H.

414r. N. Shepherd, *The Zealous Intruders* [*NTA* 32, p. 398].

T. A. Idinopulos, "The Christian Rediscovery of Palestine in the Nineteenth Century," *Encounter* 50 (3, '89) 285-294.—Drawing from immense scholarship, using a lively, often acerbic anecdotal style, Shepherd has given us a history of the 19-century European rediscovery of Palestine. The article offers an extended summary of the book, focusing on archaeological discoveries made during the period, British missionary efforts among the Jewish population of Palestine, and the tensions that arose between secularized Jewish leaders in the west and the Jews in Palestine.—C.R.M.

415. S. V. Spyridakis, "*Inscriptiones Creticae* II, xiii, 8: A Jewish Inscription?" *Harv TheolRev* 82 (2, '89) 231-232.

The identification of the Greek inscription Σανβάθι(ς) / Ἑρμῆ μνά / μας χάριν from Elyros in Crete as Jewish is highly unlikely: The name Sanbathis occurred among Jews as well as non-Jews; someone bears the name of the pagan god Hermes; and Elyros (modern Rodhovani) was not a Jewish center.—D.J.H.

416. E. Stern, A. Gilboa, and I. Sharon, "Tel Dor, 1987: Preliminary Report," *IsrExpl Journ* 39 (1-2, '89) 32-42, plates 4B-5A.

In 1987 excavation at Tel Dor was resumed in Areas B1, B2, and C1 on the eastern slopes, Areas D1 and D2 on the southern slopes, Areas E and F to the west, and Area G at the center of the mound. The article reports on discoveries in each area from various archaeological periods (Iron, Persian, Hellenistic, Roman).—D.J.H.

417. G. R. Stone, "The Galilee Boat - A Fishing Vessel of New Testament Times," *Buried History* [Melbourne] 25 (2, '89) 46-54.

The Galilee boat discovered in 1986 clarifies the larger type of vessel that sailed Galilee's waters around the time of Jesus. Various topics relating to the find are discussed.—C.R.M.

418. R. Talgam and Z. Weiss, "'Ḥyy dywnysws' brṣpt-hpsyps šl ṣypwry ('The Dionysus Cycle' in the Sepphoris Mosaic)," *Qadmoniot* 21 (3-4, '88) 93-99.

The mosaic in the mansion on the acropolis of Sepphoris [see § 34-404] marks this central room as a triclinium. The center panel of the mosaic program depicts Dionysus and Heracles attended by a group of nymphs. Surrounding it are a series of separate scenes from the life of Dionysus. The remainder of the floor features an elaborate series of ornaments, including Nilotic scenes and other customary ornamentation devices.—K.H.

419. Y. Tsafrir, "Further Evidence of the Cult of Zeus Akraios at Beth Shean (Scythopolis)," *IsrExplJourn* 39 (1-2, '89) 76-78, plates 10C-11A.

A Greek inscription attesting to the dedication of an altar to Zeus Akraios ("Zeus of the High Mountain") was discovered in recent excavations at Beth Shean/Scythopolis: "In good fortune, Theogene, daughter of Tobias, dedicated [it] to Zeus Akraios." It is reasonable to attribute the inscription to the 2nd century A.D. Though the dedicator's name is Greek, her father's name is unmistakably Semitic in origin. Beth Shean is so far the only place in Palestine and the surrounding region where evidence of the cult of Zeus Akraios is attested.—D.J.H.

420. J. Yellin and J. Gunneweg, "The Flowerpots from Herod's Winter Garden at Jericho," *IsrExplJourn* 39 (1-2, '89) 85-90, plate 11B-C.

Dozens of vessels interpreted as flowerpots were found during excavations of Herod the Great's winter palace at Jericho. These flowerpots closely resemble inverted ceramic bottles without bases and are characterized by a central hole in the bottom and two or three additional holes in the sides. The evidence from instrumental neutron activation analysis (INAA) is that the pots were made in the vicinity of Jericho, if not in Jericho itself, especially for Herod's winter palace.—D.J.H.

Dead Sea Scrolls

421. H. Bardtke, "Einige Erwägungen zum Problem 'Qumran und Karaismus,'" *Henoch* 10 (3, '88) 259-275.

Karaism seems closer to the type of Essenism expressed in *Damascus Document,* which is characterized by a moderate asceticism, than that expressed in *Manual of Discipline.* It is possible that the Essenism of the 7th-8th century A.D., which inspired Karaism at its origin, was more conformed to the first type than to the second type.—D.J.H.

422r. K. Beyer, *Die aramäischen Texte vom Toten Meer* [*NTA* 29, p. 340; § 33-403r].

J. Blau, "'wsp šl ṭqsṭym 'rmyym m'rṣ yśr'l wdywn bhysṭwryh šl h'rmyt" [Collection of Aramaic Texts from the Land of Israel and Research on the History of Aramaic], *Lĕšonénu* [Jerusalem] 52 ('87) 180-190.—Although this work is learned and full of ingenious suggestions, it often propounds extreme views without proper foundation. The editions of the texts are not always accurate, and no interpretations or photographs are given. The bibliographies are partial, often lacking central items.—D.J.H.

423. F. Manns, "Note sur l'origine des Impropères du Vendredi Saint," *EphLiturg* 103 (2-3, '89) 275-277.

The Essene liturgy of entering the covenant described in 1QS 1:16–2:18 may have provided a model for the Christian Improperia used on Good Friday. In the Qumran ceremony the priests recalled God's blessings on Israel, while the Levites recited the iniquities of the children of Israel. Far from being an anti-Semitic text, the Improperia concerns entering the definitive covenant sealed by Christ's blood.—D.J.H.

424. E. Schuller, "The 40th anniversary of the Dead Sea Scrolls," *StudRel/SciRel* 18 (1, '89) 61-65.

The article first recalls the involvement of Canadian scholars in events surrounding the discovery and initial publication of the Dead Sea scrolls. Then it reports on recent publications of Qumran manuscripts and some forthcoming editions.—D.J.H.

425. H. Shanks, "Dead Sea Scrolls Scandal," *BibArchRev* 15 (4, '89) 18-21, 55.

The slow pace of publication and the extremely tentative nature of the suggested timetable [§ 33-1414] make it clear that the Dead Sea scrolls will never be published by the current team of scholar-editors.—D.J.H.

426. H. SHANKS, "What Should Be Done About the Unpublished Dead Sea Scrolls?" *BibArchRev* 15 (5, '89) 18-22.

Israel's Department of Antiquities should publish a list of unpublished Dead Sea scrolls and the scholars responsible for their publication, provide access to any scholar who applies for it, and appoint a committee to reassign some texts to other scholars.—D.J.H.

427. E. ULRICH, "Daniel Manuscripts from Qumran. Part 2: Preliminary Editions of 4QDan^b and 4QDan^c," *BullAmSchOrRes* 274 ('89) 3-26.

This installment [see § 32-1372] provides material descriptions of 4QDan^b (4Q113) and 4QDan^c (4Q114) as well as editions of the text fragments that they contain. Photographs, transcriptions, notes, and variants are provided. Written in the late 2nd century B.C., 4QDan^c is closer to the time of the original composition of its text (ca. 168-165 B.C.) than any other extant manuscript of the Hebrew Bible.—D.J.H.

428. A. S. VAN DER WOUDE, "Fünfzehn Jahre Qumranforschung (1974-1988)," *TheolRund* 54 (3, '89) 221-261.

The first installment in this review of research on the Qumran scrolls [see § 20-640] begins by discussing introductions, translations, and bibliographies. Then under "new text publications" it reviews books and articles devoted to *Temple Scroll* and the Aramaic Enoch fragments. [To be continued]—D.J.H.

429. B. Z. WACHOLDER, "David's Eschatological Psalter 11Q Psalms^a," *HebUnCollAnn* 59 ('88) 23-72.

This study interprets the unusual arrangement and content of 11QPsalms^a in light of the prose note extolling David's prophetic vision and crediting him with the authorship of 4,050 hymnic compositions. The scroll contains 41 canonical Psalms from Pss 101-150, in addition to Ps 93, and eight apocryphal compositions. Both the texts and the prose commentary draw special attention to the paramount role of David in the composing and ordering of psalmic worship. The designation David ben Jesse here refers not to the historical monarch but to an idealized future deliverer who would lead Israel at the end of days. An essential element of this future expectation is that this "second David" will compose a fantastic number of psalms and hymns to be employed in the eschatological cultus. Dependence upon the cultic calendar espoused by *Jubilees* and 11QTorah indicates that the final composition of the scroll took place during the first half of the 2nd century B.C.—C.R.M.

430. J. W. WEVERS, "Barthélemy and Proto-Septuagint Studies," *BullIntOrgSeptCogStud* 21 ('88) 23-34.

In *Les Devanciers d'Aquila* (1963) D. Barthélemy showed that in the Minor Prophets fragments we have a Jewish recension of the old Septuagint text and that proto-Septuagint studies are a valid enterprise. It is now clear that the recovery of the original, or the establishment of the critical text, involves not simply the assessment of the text history but also an understanding of the mind, habits, and quirks of the translator. It is also abundantly clear what a recension looks like and what the criteria for identifying a recension are.—D.J.H.

Dead Sea Scrolls, §§ 34-55, 129, 395, 442r.

Jewish Backgrounds

431. G. Anderson, "Celibacy or Consummation in the Garden? Reflections on Early Jewish and Christian Interpretations of the Garden of Eden," *HarvTheolRev* 82 (2, '89) 121-148.

Examination of the treatment of marriage in the Garden of Eden in the rabbinic corpus, *Jubilees,* and early Syriac sources indicates that the motif of sexual consummation prior to the "fall" was an early, pre-Christian idea. *Jubilees,* which in no way advocates a position of celibacy, restricts sexual relations to the area outside of Eden because Eden is understood as a Temple. Ephrem in his *Hymns on Paradise* follows this reasoning. Rabbinic materials presume that Adam and Eve were married and consummated their marriage in the Garden of Eden. For the rabbis Eden was a place of divine blessing and joy, which actualized itself in sexual fertility and anticipated the eschaton.—D.J.H.

432. E. Bammel, "Eine übersehene Angabe zu den Toledoth Jeschu," *NTStud* 35 (3, '89) 479-480.

References to *Toledoth Jeshu* by the Islamic theologian Qarafi and Eusebius (the *Memoranda* of Pilate) indicate that the work circulated outside Jewish circles.—D.J.H.

433. J. R. Baskin, "Rabbinic Reflections on the Barren Wife," *HarvTheolRev* 82 (1, '89) 101-114.

A study of rabbinic legal rulings concerning the barren wife reveals the subordinate place of women in rabbinic Judaism's systematic vision of an ideal reality. Yet haggadic texts demonstrate that demands of necessity and compassion often prevailed over halakic prescription, illuminating the rift that not infrequently separated rabbinic theory and actual practice. A review of haggadic reflections on barren women also yields suggestive insights into the dilemma of suffering, and the efficacy of prayer, as well as examples of the ways in which biblical models could become paradigms and symbols of empowerment in women's lives. —C.R.M.

434. C. Begg, "Josephus' Zedekiah," *EphTheolLov* 65 (1, '89) 96-104.

The article examines the treatment of Zedekiah in Josephus' *Antiquities* 10:102-154 in terms of its similarities and differences with the various biblical data. That Zedekiah was a personage of some importance to Josephus is clear from the length of the segment devoted to his reign, which incorporates a considerable portion of the dispersed biblical material. Drawing on and amplifying indications found in Jeremiah's presentation of Zedekiah, Josephus makes Judah's last king a virtual Aristotelian tragic hero. Josephus also develops his account of Zedekiah's rule so that it echoes, positively or negatively, features of previous reigns and thereby becomes a kind of recapitulation of the whole course of the monarchical period.—C.R.M.

435. P. J. Bekken, "Apropos jødedommens mangfold i det første århundre: Observasjoner til debatten om jødisk kultus hos Filo, i Acta og Johannesevangeliet" [On the Variety within First-Century Judaism: Observations on the Debate of Jewish Cult in Philo, Acts, and the Gospel of John], *TidsTeolKirk* 59 (3, '88) 161-173.

Starting with an analysis of the various practices and views on Temple and Sabbath in the Jewish community at Alexandria as reflected in the writings of Philo, the article moves on to an examination of Acts 6:9-14 and Jn 2:13-22 and 5:17-18. The conflict between orthodox and spiritualist Jews in Alexandria throws light upon the conflicts in the NT passages, and they in turn indicate that the early church participated in the Jewish debate over cult and Sabbath.—H.M.

436. J. P. Brown, "The Septuagint as a Source of the Greek Loan-Words in the Targums," *Biblica* 70 (2, '89) 194-216.

Almost everywhere that the Septuagint appears to agree with the Targums in an Aramaic form of a Semitic word, the Septuagint was simply transforming the Hebrew word into its Aramaic equivalent. More than half of the sure Greek loan-words in both Targums *Onqelos* and *Jonathan* agree with the Septuagint in the same passage. Thus more than half the time the appearance of a Greek loan-word in the Targums is the result of prior Greek exegetical activity that is recorded in the Septuagint (or occasionally a later version).—D.J.H.

437. S. J. D. Cohen, "Crossing the Boundary and Becoming a Jew," *HarvTheolRev* 82 (1, '89) 13-33.

In the period from the mid-2nd century B.C. to the 5th century A.D. a Gentile could show respect or affection for Judaism in seven ways: admiring some aspect of Judaism, acknowledging the power of the God of the Jews or incorporating him into the pagan pantheon, benefiting the Jews or being conspicuously friendly to Jews, practicing some or many of the rituals of the Jews, venerating the God of the Jews and denying or ignoring the pagan gods, joining the Jewish community, and converting to Judaism and "becoming a Jew." A convert or proselyte became a Jew by believing in the God of the Jews, abstaining from actions prohibited by this God, performing other actions mandated by this God, and joining the Jewish community. In some Jewish communities Gentile venerators of God (θεοσεβεῖς) attained status within or "belonged" to the community.—D.J.H.

438. W. W. Combs, "The Transmission-History of the Septuagint," *BiblSac* 146 (583, '89) 255-269.

The history of the transmission of the Septuagint can be summarized in five steps: (1) translation of the Septuagint (Old Greek) beginning in Egypt around 250 B.C.; (2) proto-Lucian recension of the Old Greek in the 2nd or 1st century B.C. to conform to a Palestinian Hebrew text; (3) proto-Theodotionic/καί γε recension (of the Old Greek or proto-Lucian?) at the beginning of the Christian era to conform to the proto-Masoretic text; (4) recensions by Aquila, Theodotion, and probably Symmachus of the καί γε recension in the 2nd century to conform to the Masoretic text; and (5) Christian recensions by Origen, Lucian, and Hesychius in the 3rd century A.D.—D.J.H.

439r. A.-M. Denis, *Concordance grecque des pseudépigraphes d'Ancien Testament* [*NTA* 33, p. 127].

L. Leloir, "Une nouvelle réalisation du CETEDOC: la Concordance grecque des Pseudépigraphes d'Ancien Testament," *RevHistEccl* 84 (1, '89) 97-100.—This monumental work is a tribute not only to the perseverance of Denis but also to the untiring devotion of the team at Centre de Traitement Electronique des Documents (CETEDOC) at the Catholic University of Louvain. After describing the project, the article illustrates the value of the concordance to the Greek Pseudepigrapha of the OT for dealing with problems encountered in NT interpretation.—D.J.H.

440r. Ibid.

J. Verheyden, “La concordance des pseudépigraphes,” *EphTheolLov* 65 (1, ’89) 124-130.—The work involved in compiling this concordance was enormous. Denis has provided students of the Pseudepigrapha, the Septuagint, and the NT with a henceforth indispensable research tool. The article compares the coverage of the volume with the recent editions of OT Apocrypha/Pseudepigrapha by J. H. Charlesworth, A. Díez Macho, H. F. D. Sparks, and A. Dupont-Sommer and M. Philonenko, and offers critical comments on a variety of issues.—C.R.M.

441. R. Doran, “The Non-Dating of Jubilees: Jub 34-38; 23:14-32 in Narrative Context,” *JournStudJud* 20 (1, ’89) 1-11.

The accounts of the Amorite and Edomite wars in *Jubilees* 34–38 and the apocalypse in 23:14-32, when read as literature, reveal no support for those who wish to argue for a precise Maccabean dating of *Jubilees*. The narrative of the war against Esau and his sons emphasizes the need for family solidarity as does the account in 23:14-32 which highlights what societal catastrophe can result from not following the Torah. The primary problem in *Jubilees* seems to have been intermarriage, not idolatry.—D.J.H.

442r. A. Dupont-Sommer and M. Philonenko (eds.), *La Bible. Écrits Intertestamentaires* [*NTA* 32, pp. 128-129; § 33-943r].

M. Delcor, “Une traduction française des écrits intertestamentaires. Notes critiques,” *RevHistRel* 205 (1, ’88) 69-78.—While this collection must be welcomed, it remains incomplete with regard to the Pseudepigrapha and should not have the term “Bible” in its title. Dupont-Sommer’s translations of the Qumran texts reproduce practically without change what he published thirty years ago. Too many of the Pseudepigrapha are said to reflect Essene influence even though there is little evidence for it.—D.J.H.

443. H. Eilberg-Schwartz, “What Happens When God Invents Language?” *Moment* [Washington, DC] 14 (5, ’89) 36-41.

The sages in *Genesis Rabbah* assume that God used the Hebrew language in creating the world. Their assumption that God created the Hebrew language led them to treat words as molecules constructed out of more basic elements (letters). Since language and the Torah existed before the world, it follows that a divine commentary to the biblical narrative is encoded at the linguistic level within the narrative itself.—D.J.H.

444. M. Gil, “Ywḥnn khn gdwl wmtnwt hkhwnh (Yoḥanan the High Priest and the Priestly Dues),” *Lĕšonénu* [Jerusalem] 52 (’87) 157-164.

The tradition in *m. Maʿaś. Šeni* 5:15 and *m. Soṭa* 9:10 refers to John Hyrcanus II ca. 63 B.C. He abolished the *tĕrûmâ* and discharged its collectors. The offerings ceased in his days, and even the *dĕmai* was abolished.—D.J.H.

445. D. Goodblatt, “The Place of the Pharisees in First Century Judaism: The State of the Debate,” *JournStudJud* 20 (1, ’89) 12-30.

The revised picture of 1st-century Palestinian Judaism proposed by M. Smith in 1956 has won a certain degree of acceptance. Neither L. H. Feldman, H. D. Mantel, nor T. Rajak has succeeded in rebutting Smith’s argument about Josephus’ testimony concerning the

Pharisees or about their place in 1st-century Judaism. While making several valid points, D. R. Schwartz [§ 29-388] has not refuted Smith's hypothesis. Josephus and the NT do not support the view that Pharisaic Judaism comprised "orthodoxy" in the 1st century. Nor do they support the claim that the Pharisees dominated Jewish society in the Judean province. Only by adducing convincing evidence in favor of these positions can one refute Smith.—D.J.H.

446. H.-C. GOSSMANN, "Die Möglichkeit der literarischen Abhängigkeit des Josephus von Ovid. Dargestellt am Beispiel der Sintfluterzählung," *ZeitRelGeist* 41 (1, '89) 83-86.

God's promise in response to Noah's prayer that there would be no second flood in Josephus' *Antiquities* 1:99 parallels what Ovid wrote about Deucalion and Pyrrha in *Metamorphoses* 1. Either Josephus depended on Ovid, or both used a common source.—D.J.H.

447. J. C. GREENFIELD AND M. SOKOLOFF, "Astrological and Related Omen Texts in Jewish Palestinian Aramaic," *JournNearEastStud* 48 (3, '89) 201-214.

The Jewish Palestinian Aramaic astrological omen text published in this article (Cambridge Geniza MS T-S H 11.51) deals with seventeen lunar omens (position of the cusps, color, eclipse) that may occur on any day or in a specific month. The article provides an introduction, the Aramaic text, an English translation, a commentary dealing with Near Eastern precedents and parallels to the omens, and a general discussion of astrology and magic in ancient Jewish sources.—D.J.H.

448. L. J. GREENSPOON, "Mission to Alexandria. Truth and Legend About the Creation of the Septuagint, The First Bible Translation," *BibRev* 5 (4, '89) 34-37, 40-41.

The article discusses *Letter of Aristeas* (mid-2nd century B.C.), our chief ancient witness to the origins and nature of the Septuagint. It reviews the legend of the seventy-two translators, the plausibility of the document's description of the translation process, embellishments added to the story by later sources, and the author's purpose in writing. While there is reason to doubt many of the details in *Letter of Aristeas,* many scholars accept its contention that the Septuagint translation of the Pentateuch was produced early in the 3rd century B.C. in Alexandria. [In the same issue (pp. 38-39) Greenspoon discusses three major Septuagint MSS—Vaticanus, Sinaiticus, and Alexandrinus.]—C.R.M.

449. K. C. HANSON, "The Herodians and Mediterranean Kinship. Part I: Genealogy and Descent," *BibTheolBull* 19 (3, '89) 75-84.

The kinship structure and family system exemplified by the Herodian family are indicative of Mediterranean society in general and Jewish society in particular. This first of three installments places the major family types operant in the Roman empire within the analytic framework articulated by the anthropologist E. Todd. It focuses on genealogy and descent, with particular attention to the symbolic values that they communicate.—D.J.H.

450. R. HAYWARD, "Targum Pseudo-Jonathan and Anti-Islamic Polemic," *JournSemStud* 34 (1, '89) 77-93.

There is no evidence that *Targum ps.-Jonathan* knew of Islam, let alone engaged in an attack upon it. There are grounds for doubting that *ps.-Jonathan* was dependent on late midrashim like *Pirqe de Rabbi Eliezer,* as some have posited. The Targum's portrait of Ishmael as idolater and brigand is entirely consonant with descriptions of pre-Islamic Arabs known in the land of Israel and attested by Jerome. Likewise, the haggadah of Isaac and Ishmael in Gen 22:1 in no way requires an anti-Islamic background to explain its origins. The reference to ʿĀ'isha and Fāṭima in Gen 21:21 is a late, modernizing addition to the finished text. Thus a post-Islamic date for *ps.-Jonathan* is unproven and highly uncertain. —D.J.H.

451. M. Himmelfarb, "Heavenly Ascent and the Relationship of the Apocalypses and the *Hekhalot* Literature," *HebUnCollAnn* 59 ('88) 73-100.

While the descriptions of the heavenly liturgy and the ceremonial before the divine throne in the Hekhalot literature presuppose ascent, narratives of the ascent are usually confined to two- or three-line notices. The instructions for ascent in the Hekhalot texts have more in common with certain gnostic works and the magical papyri than with the apocalypses. Ascents by means of angelic hymns and the related descriptions of participation in the divine liturgy, however, should be understood against the background of the apocalypses. An underlying cause of the differences between ascent in the apocalypses and in the Hekhalot texts is that the former never offer advice about how to imitate the protagonist in his ascent while the latter offer instructions.—C.R.M.

452. M. Hirshman, "The Greek Fathers and the Aggada on Ecclesiastes: Formats of Exegesis in Late Antiquity," *HebUnCollAnn* 59 ('88) 137-165.

The article first surveys the formats used for comments on Ecclesiastes by the Christian writers Olympiodorus, Didymus, Gregory of Nyssa, and Procopius. Then it discusses the editorial practices in *Midrash Qohelet* under five headings: "Solomonic" exegesis; identification, allegory, and typology; anecdotes; mashal; and cataloguing. *Midrash Qohelet* went out of its way to be inclusive and exhaustive; it most resembles in tenor and tone the works of Didymus and Gregory.—D.J.H.

453. T. Ilan, "Lhbdly ktyb šl šmwt btqwpt byt šny (Note on the Spelling of Names in the Second Temple Period)," *Lĕšonénu* [Jerusalem] 52 ('87) 3-7.

In Palestinian Jewish inscriptions of the last two centuries B.C. and the 1st century A.D. the very common names John, Jonathan, Joseph, and Jesus appear in Hebrew or Aramaic as *Yhwḥnn, Yhwntn, Yhwsp,* and *Yšwʿ*. But in literary sources from the same period their transcription is *Ywḥnn, Ywntn, Ywsp,* and *Yhwšʿ*. Since the literary sources were committed to writing many years after the events to which they refer, the difference can be explained as the result of a return to the original biblical orthography.—D.J.H.

454. R. Kalmin, "Quotation Forms in the Babylonian Talmud: Authentically Amoraic, or a Later Editorial Construct?" *HebUnCollAnn* 59 ('88) 167-187.

This examination of the Babylonian Talmud's use of quotation forms (introductory phrases whose primary function is to identify the author of a statement and its tradition) indicates that they were incorporated into the sugya during the Amoraic period, in contrast to the scholarly consensus that assigns them to the Saboraic period.—D.J.H.

455. N. Kashtan, "Akko-Ptolemais: A Maritime Metropolis in Hellenistic and Early Roman Times, 332 BCE–70 CE, as Seen Through the Literary Sources," *Mediterranean Historical Review* [London] 3 (1, '88) 37-53.

The combination of geographical and economic factors ensured the leading role that Akko-

Ptolemais played in the coastal region of northern Palestine between 332 B.C. and A.D. 70. In spite of its changing destiny the city preserved a degree of independence and autonomy that was repeatedly manifested in its economic and political life until and during the Jewish revolt.—D.J.H.

456. H.-J. KLAUCK, "Hellenistische Rhetorik im Diasporajudentum. Das Exordium des vierten Makkabäerbuchs (4 Makk 1.1-12)," *NTStud* 35 (3, '89) 451-465.

4 Maccabees 1:1-12 is constructed according to the classical rules of rhetoric as the exordium of a speech. After a brief introduction to the book as a whole (composed ca. A.D. 90-100, perhaps in Antioch), the article provides a German translation of 1:1-12, discusses the rhetorical characteristics of an exordium, and presents a commentary on the individual parts: proposition (vv. 1-4), the initial objections (vv. 5-6), and the appeal to historical examples as the procedure to be followed in the work (vv. 7-12). It concludes with comparisons between 4 Macc 1:1-12 and Lk 1:1-4.—D.J.H.

457. M. P. KNOWLES, "Moses, the Law, and the Unity of 4 Ezra," *NovTest* 31 (3, '89) 257-274.

The function of the Law within *4 Ezra* is altogether in keeping with the prominence given to Moses and the covenant both by means of the temporal framework of the dialogues and visions and through the content of the visions. The two forty-day periods that frame *4 Ezra* recall the circumstances of Moses' encounter with God on Sinai, placing the events of A.D. 70 within the context of the days of Moses and of Ezra. Proof that God's covenantal faithfulness will prevail is provided by Ezra's visions that recall the wonders first revealed to Moses on the mountain and affirm that God remains in control of history, and by the way in which the Law takes root in Ezra, bringing him to "a change of heart and . . . a better mind" and inspiring him to share its riches with a disconsolate Israel.—D.J.H.

458. M. LUZ, "A Description of the Greek Cynic in the Jerusalem Talmud," *JournStudJud* 20 (1, '89) 49-60.

Rabbinic texts in *y. Giṭ.* 38b; *y. Ter.* 2a; and *b. Ḥag.* 3b-4a ascribe the following attributes to the Cynic: One who (1) sleeps in the graveyard, (2) burns incense to demons, (3) wears torn garments, and (4) destroys (throws away) his property. The phrase "sleeps in the graveyard" typifies not only the poor of the Hellenistic cities but also the Cynics who emulated them. Burning incense to demons is best explained by reference to some form of local, Hellenistic rite to netherworld powers similar to the purifications of Hecate. The last two attributes are sufficiently clarified by the Cynic's use of the worn and torn τριβώνιον and by the habit of throwing away and destroying all superfluous property.—D.J.H.

459. F. MANNS, "Une altercation doctrinale entre les rabbins et les judéo-chrétiens au début du troisième siècle: *Sifre Dt* 32,1 (§ 306)," *VetChrist* 26 (1, '89) 49-58.

Sifre on Deut 32:1 (§ 306) may well be an artificial dialogue or controversy in which the tannaim gather the objections formulated by Jewish-Christians and oppose them with scriptural verses. Just as Justin and "Barnabas" assembled biblical texts to serve as testimonia on behalf of Jesus' messiahship, so the synagogue reread the Scriptures and chose apologetic passages to defend its position. The parallels with Justin and "Barnabas" indicate a *terminus a quo* in the 2nd century A.D.—D.J.H.

460. M. **Müller**, “Hebraica sive graeca veritas. The Jewish Bible at the Time of the New Testament and the Christian Bible,” *ScandJournOT* 3 (2, ’89) 55-71.

The alternative is not whether to consider the creators of the Septuagint as either prophets or translators, but rather whether the Septuagint is a reliable translation (i.e. text witness) or a witness of a living tradition. If the Septuagint is viewed as a tradition witness, it seems natural (following Clement of Alexandria, Origen, and Eusebius, to whom it played a salvation-historical role) to allow this translation equal stature with the Hebrew Bible as a reflection of the Judaism that fostered Christianity.—D.J.H.

461. J. **Neusner**, “Hermeneutics and the Judaism Beyond the Text,” *ConsJud* 41 (3, ’89) 35-43.

Some scholars claim that there is a “Judaism out there” beyond any document to which all documents are supposed to attest. But hermeneutics must begin within the text and cannot sustain definition on the basis of the (later, extrinsic) disposition of the text. One must undertake an orderly and systematic reading of the documents one by one, then in their second order connections so far as they intersect, and finally as a cogent whole.—D.J.H.

462. J. **Neusner**, “When Intellectual Paradigms Shift: Does the End of the Old Mark the Beginning of the New?” *History and Theory* [Middletown, CT] 27 (3, ’88) 241-260.

The transitional generation in Jewish scholarship represented by S. Lieberman (1898-1982) and S. W. Baron (1895-1989) turns out to have been not altogether successful in its enterprise of adaptation or renovation. Lieberman showed himself capable of exegeses of words and phrases but unable to write history and treatises on culture. Baron’s intellectually alert and witty program of a social and religious history of the Jews proved beyond his capacities, and so he went through the motions without achieving the analytical goals. Thus the end of the old intellectual paradigm in Jewish studies did not mark the beginning of the new.—D.J.H.

463. J. **Neusner and** H. **Eilberg-Schwartz**, “A Rabbinic Theory of Language?” *Journ AmAcadRel* 56 (4, ’88) 762-763.

Neusner (pp. 762-763) observes that a survey of midrashic compilations besides *Genesis Rabbah* does not yield a substantial corpus of examples of rabbinic word-plays that Eilberg-Schwartz [§ 32-1382] endows with the status of a theory of language. Eilberg-Schwartz (p. 763) replies that Neusner is mistaken in supposing that the phenomenon is limited to *Genesis Rabbah* and is thus an artifact of the scriptural topic (i.e. creation) on which the sages comment.—D.J.H.

464. A. **Oppenheimer**, “Jewish Lydda in the Roman Era,” *HebUnCollAnn* 59 (’88) 115-136.

Scholars agree that Yavneh was the place where the leadership institutions of the Jews were located in the period between the First Revolt and the Revolt of Bar Kokhba. But sources that deal with Lydda in the same period show that its Jewish population was larger than Yavneh’s. It is possible that the leadership institutions were no less active in Lydda than in Yavneh. Thus a question-mark should be placed against the accepted custom in scholarship of calling this period the “Yavneh period.” After the Bar Kokhba revolt Yavneh is not even mentioned, while the status of Lydda is manifest as the most important center of instruction in the south.—C.R.M.

465. P. H. Peli, “Responses to Jew-Hatred,” *BibRev* 5 (5, ’89) 36-41.

After discussing the nature of midrash, the article considers midrashic material that reflects how Jews responded for “internal consumption” to the Jew-hatred that they encountered from pagans, Christians, and Muslims. It gives particular attention to midrashic developments of the struggle between Jacob and Esau as the typological representation of the confrontation between Jews and Gentiles.—D.J.H.

466. M. Pucci ben Ze’ev, “Greek Attacks Against Alexandrian Jews During Emperor Trajan’s Reign,” *JournStudJud* 20 (1, ’89) 31-48.

The article attempts a systematic reconstruction of the entire sequence of events underlying *CJP* 435, 158a, and 158b, as well as an evaluation of the historical significance of these papyri. Twice during the reign of Trajan (before the spring of A.D. 113, and before the autumn of A.D. 115) the Jewish and Greek communities of Alexandria were involved in episodes of armed conflict, and on both occasions the initiative for violence lay with the Greek side. On both occasions the attitudes adopted by the Roman authorities, the local prefect and Trajan, were rather severe toward the Greeks. An appendix (pp. 47-48) discusses the cult of Sarapis and the Jews.—D.J.H.

467. G. T. Radan, “The Strategic and Commercial Importance of Jaffa, 66-69 B.C.,” *Mediterranean Historical Review* [London] 3 (1, ’88) 74-86.

Vespasian’s destruction of the pirates of Joppa (Jaffa) and of the city itself in A.D. 67 may have been prompted by Jewish interference with the grain supply from Alexandria to Rome. Josephus (*War* 3:419-427) minimized the real reason for Vespasian’s rapid action because it would have drawn attention to Vespasian’s starvation of Rome only one year later.—D.J.H.

468. E. Segal, “Human Anger and Divine Intervention in Esther,” *Prooftexts* 9 (3, ’89) 247-256.

In a number of places in talmudic literature the ancient Jewish sages (especially Rabbi Yoḥanan) draw attention to the importance of anger as a factor determining the plot of the book of Esther. They perceive that, as in the Joseph story in Genesis, anger functions as part of God’s behind-the-scenes operations.—D.J.H.

469. D. Sperber, “Hqry mlym wgrs’wt (Etymological Studies in Rabbinic Hebrew),” *Lĕšonénu* [Jerusalem] 53 (1-2, ’88-’89) 60-66.

The article explains four rabbinic Hebrew words as Greek derivatives: *ṭrṭgws* from νυκτοστράτηγος (“night-guard”), *rydym* from ῥέδα and ultimately from Latin *raeda/rheda* (“heavy wagon”), *tyrky* from τέχνη or τέχνημα (“cunningly wrought work of art”), and *pwrnws* from φορμός (“mat”).—D.J.H.

470. G. Stemberger, “Münchhausen und die Apokalyptik. Baba Batra 73a-75b als literarische Einheit,” *JournStudJud* 20 (1, ’89) 61-83.

In *b. B. Bat.* 73b-74a one finds a series of fantastic journey stories in the “Münchhausen” style. They are part of a larger literary unit (73a-75b) consisting of sea and desert narratives (mainly in Aramaic) and biblical commentaries concerning Leviathan and the future of Jerusalem and of the righteous (mainly in Hebrew). The correlations between the two sections indicate a planned literary unity for *b. B. Bat.* 73a-75b. Rooted in the apocalyptic heritage, the text has been shaped in accord with rabbinic self-consciousness and understanding of revelation.—D.J.H.

471. G. J. STEYN, "Die ou Griekse vertaling (Septuagint). Deel I: 'n Kort oorsig oor die moontlike ontstaansgeskiedenis" [The Old Greek Translation (Septuagint). Part I: A Short Survey of Its Possible Historical Origin], *TheolEvang* 22 (2, '89) 9-18.

After an introduction to Septuagint research and the problem of its origin, the article discusses the historical background of the Septuagint in Hellenistic Judaism, considers ancient witnesses to the Septuagint (Aristobulus, *Letter of Aristeas*), and proposes a reconstruction of the development of the Old Greek version in Alexandrian Judaism.—D.J.H.

472. J. D. TABOR, "'Returning to the Divinity': Josephus's Portrayal of the Disappearances of Enoch, Elijah, and Moses," *JournBibLit* 108 (2, '89) 225-238.

Josephus affirmed that Enoch "returned to the divinity" (i.e. escaped normal death and burial) but was more reticent in describing the disappearances of Moses and Elijah. In dealing with Moses Josephus made his passing sound like the apotheosis of a hero while recording that he died.—D.J.H.

473. P. W. VAN DER HORST, "Nieuwe literatuur over het jodendom (New Publications on Judaism)," *NedTheolTijd* 43 (3, '89) 229-236.

Descriptions and evaluations of sixteen books on early Judaism published between summer of 1987 and summer of 1988 in Dutch, English, French, and German.—D.J.H.

474. A. VIVIAN, "Il Targum di Giobbe: analisi concettuale contrastiva di TgGb 1–4," *Henoch* 10 (3, '88) 293-334.

After surveying research on the various targums of Job, the article focuses on the first four chapters of *Targum of Job* (as transmitted in the rabbinic Bibles) with particular attention to deviations from the Masoretic text for ideological motives or midrashic considerations. The basic composition of *Targum of Job* took place in Palestine in the 5th-6th century A.D., but was retouched continually in such varied and contradictory ways that it can be called a *summa* of rabbinic traditions connected with the book of Job. The appendixes contain (1) an Italian translation of *Targum of Job* 1–4, (2) the Aramaic texts with notes, and (3) a synopsis of 4QtgJob 157 and *Targum of Job* 3–4.—D.J.H.

Greco-Roman Backgrounds

475. J. BARÁIBAR LÓPEZ, "Significado y originalidad de la *Historia de Egipto* de Manetón," *Sefarad* 48 (1, '88) 3-17.

In contrast to the poor knowledge of ancient Egypt displayed by Herodotus and Hecataeus, the Egyptian priest Manetho drew a comprehensive chronological picture of Egypt's history on the basis of official sources. His work aroused the interest of Jewish writers such as Josephus as an apologetical tool and of Christian chronographers as a source of their conception of history.—D.J.H.

476. J. J. BUCKLEY, "Why Once Is Not Enough: Mandaean Baptism (*Maṣbuta*) as an Example of a Repeated Ritual," *HistRel* 29 (1, '89) 23-34.

The chief characteristic of Mandaean baptism is its repeated enactment, a fact that seems to present a stumbling block to those who expect singular initiatory baptisms. But the Mandaean *maṣbuta* may be seen as an instance of practically realized eschatology. The continually repeated baptism serves to confirm and consolidate the Mandaeans in their two-world membership. The Mandaeans make their Light-world visible, tangible, and accessible through ritual work.—D.J.H.

477. J. P. HALLETT, "Women as *Same* and *Other* in Classical Roman Elite," *Helios* [Lubbock, TX] 16 (1, '89) 59-78.

Even while the elite Roman male mentality conceived of, and positively valued, certain women as the same as men, this concept complemented, contrasted, and coexisted in the same mentality with a notion of women as the other, and often the lesser. The article describes this bipartite Roman way of thinking about women, compares it with Greek conceptualizations, and examines the writings of the love elegist Sulpicia to determine whether Roman women conceptualized themselves and their sex in a bipartite manner. [In the same issue M. B. Skinner (pp. 7-23) considers power, gender, and urbanity in Catullus 10; M. Wyke (pp. 25-47) discusses mistress and metaphor in Augustan elegy; and R. Ancona (pp. 49-57) examines the construction of male desire in Horace's *Odes* 1.23.]—C.R.M.

478. J. HELGELAND, "Civil Religion, Military Religion. Roman and American," *Forum* 5 (1, '89) 22-44.

The article first discusses Roman military religion with reference to the camp, the military calendar, the oath (*sacramentum*), the cult of the standards, and the religion of the individual. Then it considers the imperial cult as a system of channels for distributing *numen* throughout the empire and discusses Christian views of the Roman cosmos. Finally it examines the symbiosis of civil and military religion in the USA through the mirror of the Roman empire. —D.J.H.

479. R. HODGSON, "Valerius Maximus and Gospel Criticism," *CathBibQuart* 51 (3, '89) 502-510.

Those who work in the form, literary, redaction, and rhetorical criticism of the Gospels will profit by taking seriously Valerius Maximus as an ancient anthologist, historian, and biographer. His anthology can serve as a laboratory for testing results of recent research on the chreiai and miracle stories.—D.J.H.

480. B. W. JONES, "Titus in Judaea, A.D. 67," *Latomus* [Brussels] 48 (1, '89) 127-134.

Despite Suetonius, Titus' limitations as a general in Judea were obvious as early as A.D. 67. His duties were primarily diplomatic, not military. Though some credit for the eventual capture of Jerusalem in A.D. 70 can be assigned to Titus, far more credit belongs to the efficiency of the Roman military machine finely honed by Vespasian.—D.J.H.

481r. G. LUCK, *Arcana Mundi* [*NTA* 30, p. 376].

C. R. PHILLIPS, "In Search of the Occult: An Annotated Anthology," *Helios* [Lubbock, TX] 15 (2, '88) 151-170.—In producing this anthology on magic and the occult in the Greek and Roman worlds, Luck has been brave in his selections and in his introductory material. His translations are readable and accurate. But some of Luck's conceptualizations of the phenomena do not always accord with current social-science theories about unsanctioned religious activity.—D.J.H.

482. S. R. MANDELL, "The Isthmian Proclamation and the Early Stages of Roman Imperialism in the Near East," *ClassBull* 65 (3-4, '89) 89-94.

Roman hegemony over the Mediterranean world was part of a carefully executed expansion of Roman *imperium* and thus suzerainty, which had begun to be implemented as early as the First Punic War. After the Isthmian proclamation of 196 B.C. a Hellenic city or state declared "free and federated" was sovereign but part of Rome's federation. Following Pydna (168 B.C.) a nation granted *libertas* by Rome became part of Rome's *clientelae.* Thus the "freedom of the Hellenes" meant Roman domination, and the *patrocinium libertatis Graecorum* was a fiction that guaranteed Roman control over the Greek East.—D.J.H.

483. L. H. MARTIN, "Roman Mithraism and Christianity," *Numen* 36 (1, '89) 2-15.

The density of Mithraic finds in and around Rome emphasizes the city's importance for any understanding of the relation of Mithraism to Christianity. The difference between Christianity and Mithraism seemed to be encompassed by Christianity's understanding of a historical order of things as an alternative to paganism's cosmic understanding generally, rather than by any specific rivalry between the two. Rather than intense competition resulting in destruction, the rapidly expanding Christian church in 4th-century Rome seems simply to have capitalized upon the misfortunes of their pagan neighbors in order to maximize their real estate holdings.—C.R.M.

484. T. A. J. MCGINN, "The Taxation of Roman Prostitutes," *Helios* [Lubbock, TX] 16 (1, '89) 79-110.

The tax on prostitutes instituted by Caligula in A.D. 40 provides us with an abundance of evidence on prostitution in the Roman world, especially on its economic importance and the attitude of the imperial administration toward it. This investigation discusses the information given by Suetonius and Dio, the motives for the introduction of the tax, methods of collection and calculation, later history and eventual abolition, and the provincial evidence for details of administration. It assesses throughout not only the success of the tax in terms of the original motives for its introduction but also its other effects, for these have some important implications for Roman public policy toward prostitution in general.—C.R.M.

485. M. MERTENS, "Une scène d'initiation alchimique: la 'Lettre d'Isis à Horus,'" *RevHistRel* 205 (1, '88) 3-23.

The brief treatise known as *Letter of Isis to Horus* (*Collection des anciens alchimistes grecs,* 2.28-33), likely composed in Egypt at the end of the 2nd or beginning of the 3rd century A.D., recounts how Isis obtained the secret of making gold and silver from the angel Amnaël in exchange for a sexual favor. The communication of this secret appears as a veritable revelation. The text contains numerous ideas and elements that are typical of mystery religions. The following themes are examined in light of their connections with the *Corpus Hermeticum,* astrology, gnosticism, and the magical papyri: initiation in exchange for a sexual favor, the oath of the initiate and the law of silence, and transmission to a son.—C.R.M.

The Early Church

486. N. BROX, "Die weggeworfenen Steine im Pastor Hermae Vis III,7,5," *ZeitNTWiss* 80 (1-2, '89) 130-133.

Herm. Vis. 3.7.5-6 is a key text for the elucidation of the document's teaching on repentance, yet it is regularly misunderstood. A correct reading recognizes that Hermas' question in 3.7.5 distinguishes between all the "stones cast off" and all the "stones cast far off." The query concerns only the first group. The answer that "all" still have the possibility of repentance applies accordingly not to the Christians of 3.6.1 and 3.7.1-3 but rather to those of 3.5.5 and 3.6.2-6. This approach to the first half of the answer aids in the interpretation of the inferior place in 3.7.6.—C.R.M.

487. L. Cirillo, "Elchasai e la sua 'rivelazione,'" *RivistStorLettRel* 24 (2, '88) 311-330.

The article first summarizes and enters into dialogue with G. P. Luttikhuizen's *The Revelation of Elchasai* (1985). Then it considers problems encountered in the ancient sources about Elchasai and his movement (Hippolytus, Origen, Epiphanius, etc.) and reflects on their significance for understanding Christianity in its Jewish milieu beyond the Euphrates in the 2nd and 3rd centuries A.D.—D.J.H.

488. E. Ferguson, "Spiritual Circumcision in Early Christianity," *ScotJournTheol* 41 (4, '88) 485-497.

It was characteristic of early Christian treatments of circumcision to give a nonliteral or spiritual interpretation to the language. *Barnabas* is the earliest noncanonical writing to discuss the interpretation of circumcision. The association of baptism with circumcision appears in texts later than those that identify circumcision with the Spirit. The earliest author to connect baptism with spiritual circumcision was Justin Martyr.—C.R.M.

489. J. Ferguson, "Hymns in the Early Church," *Bulletin of the Hymn Society of Great Britain and Ireland* [Surrey, UK] 12 (7, '89) 114-123.

Five conclusions about early Christian hymnody are advanced: (1) Singing became a part of corporate worship early on, (2) songs were a vital part of individual devotion, (3) the repertoire early extended beyond the Psalms, (4) antiphonal or responsive singing appeared early, and (5) Christian hymns might be directed to God about Christ or addressed to Christ. Of the developments in the first three centuries we are best acquainted, by some quirk of history, with the gnostic hymns.—C.R.M.

490. P. Henne, "La polysémie allégorique dans le *Pasteur* d'Hermas," *EphTheolLov* 65 (1, '89) 131-135.

Although the explanations of the visions in *Shepherd of Hermas* often appear confused and obscure, they in fact follow a consistent stylistic procedure that may be called polysemous allegory. This designates an interpretative technique whereby different significations are given successively to the same narrative elements. This is clear in the case of water which is first interpreted on a purely natural level (*Herm. Vis.* 1.3.4; 3.2.4) but then moves to a soteriological level functioning as the symbol of baptism (3.3.5; 3.7.3). The article discusses the multiplicity of function of various other narrative elements [see § 33-1488]. It must be recognized that each interpretation follows its own internal logic and that it is a mistake to harmonize the different explanations of the same elements.—C.R.M.

491. S. Légasse, "La polémique antipaulinienne dans le judéo-christianisme hétérodoxe," *BullLittEccl* 90 (1, '89) 5-22, (2, '89) 85-100.

Among Jewish Christian groups that maintained the Mosaic observances as an integral part of their religion Paul was an object of hostility. The first installment describes what is known about the Ebionites and their rejection of Paul and his letters, and examines the portrayal of Paul as the persecutor of Christians in the Pseudoclementine *Recognitions* 1.33-71. The second installment considers the attack on Paul and his gospel in the Pseudoclementine *Homilies*, as well as the anti-Paulinism in the movements associated with Elchasai and Cerinthus. It also explores possible anti-Paulinism among the relatives of Jesus and the Encratites, and speculates on the fate of the Jewish Christians and their anti-Paulinism after the mid-5th century A.D.—D.J.H.

492. F. Manns, "Le récit de la Dormition de Marie (Vat. grec 1982). Contribution à l'étude des origines de l'exégèse chrétienne," *Marianum* 50 (1-2, '88) 439-555.

After reviewing research on *Dormition of Mary* and discussing methodology in studying the NT Apocrypha, the article deals with the literary genre, the literary forms, and the setting in life, concluding that it is a testament with apocalyptic elements and arose in a Johannine community. Next it focuses on four symbols associated with the Jewish feast of Tabernacles: palm, cloud, lamp, and perfume. Finally it considers the Mariology of the work: virgin, "chaste dove," "sister and mother," etc.—D.J.H.

493. E. Peretto, "Clemente Romano ai Corinti. Sfida alla violenza," *VetChrist* 26 (1, '89) 89-114.

As a way of understanding better the conflict at Corinth in the late 1st century A.D., this study of *1 Clement* first considers its vocabularies of reconciliation (εἰρήνη, ὁμόνοια) and violence (ζῆλος in the sense of "jealousy"). Next it discusses Clement's appeal to the army and body analogies to emphasize the coordination of the parts for the good of the whole (chap. 37). Then it examines the prayer for the civil authority in *1 Clement* 59–61 and suggests that Clement foresaw political repercussions unless the conflict was quickly resolved.—D.J.H.

Gnosticism

494. W. Beltz, "Zum Geschichtsbild der Gnosis," *ZeitRelGeist* 40 (4, '88) 362-366.

Gnostic thinking possesses a historical component. Rooted in the cosmogony, history appears to the gnostics as the struggle between light and darkness. The mediators of salvation are revealers rather than redeemers. From a typological perspective the gnostic approach to history is always an anti-history.—D.J.H.

495. D. M. Parrott, "The 13 Kingdoms of the Apocalypse of Adam: Origin, Meaning and Significance," *NovTest* 31 (1, '89) 67-87.

The "thirteen kingdoms" section of *Apocalypse of Adam* (77:18–83:5) was originally independent. The source of the formula "and thus he came upon the water," which concludes each unit, indicates the probable origin of the piece in an Egyptian context. There it may have been used to blunt the evangelistic thrust of various non-Egyptian religions. The Sethians modified it to express their claim to be the only true religion of revelation and incorporated it somewhat tenuously into *Apocalypse of Adam*.—D.J.H.

496r. S. Pétrement, *Le Dieu séparé* [*NTA* 29, p. 351].

P.-M. Hombert, "Simone Pétrement et les origines du gnosticisme," *MelSciRel* 46 (2, '89) 71-87.—In defending the Christian origin of gnosticism Pétrement represents what is surely a minority position today. But her work deserves far more attention than it has received so far and may inaugurate a new stage in research on gnosticism. After explaining Pétrement's historical reconstruction of the genesis and development of gnosticism, the article discusses some of the problems that it solves and the understanding of gnosticism as a Christian theology that it opens up. In particular, Pétrement has shown that Pauline and Johannine theology contain in germ the two principal affirmations that characterize gnosticism in the 2nd century A.D.: anti-cosmism and anti-Judaism.—D.J.H.

497. G. Quispel, "Hermes Trismegistus and Tertullian," *VigChrist* 43 (2, '89) 188-190.

Comparison of the Hermetic definition "Who knows himself, knows the all," found in an Armenian gnomology entitled *Definitions of Hermes Trismegistos,* with similar apophthegms found in *Gospel of Thomas* 67 and *Book of Thomas the Contender* 138:16-18 shows that the saying must be older than the Hermetic *Poimandres.* Tertullian may have been familiar with the Hermetic apophthegm "God is good, man is evil."—C.R.M.

498. M. Scopello, "Bulletin sur la gnose," *RechSciRel* 77 (2, '89) 281-304.

This bulletin of sixteen recently published books, in various languages, on gnosticism is divided into four sections: research tools (three), the "Bibliothèque Copte de Nag Hammadi" series (five), studies (seven), and anthologies (one).—D.J.H.

499. J. S. Siker, "Gnostic Views on Jews and Christians in the Gospel of Philip," *NovTest* 31 (3, '89) 275-288.

References to Hebrews, Jews, Gentiles, proselytes, circumcision, the Sabbath, and sacrifice provide evidence for some interaction between the gnostic Christians behind *Gospel of Philip* and both Jews and non-gnostic Christians. The evidence suggests that the tractate stems from adherents of Valentinian gnosticism engaged in a polemical discussion with these other groups. *Gospel of Philip* may be dated to the 2nd century and can be placed within a trajectory of Christian controversy with Judaism in Antioch (or somewhere in Syria) that goes back to the earliest days of Christianity (Gal 2:11 to Acts 11–15 to Mt to Ignatius).—C.R.M.

500. J. L. Sumney, "The Letter of Eugnostos and the Origins of Gnosticism," *NovTest* 31 (2, '89) 172-181.

Eugnostos represents the initial stages of gnostic cosmological/cosmogonical speculation and forms the bridge between such speculations found in the Hellenistic philosophical interpretation of the OT and later gnosticism. It manifests an attempt to come to terms with a world that was increasingly hostile by using and reinterpreting, not rejecting or inverting, the ancient traditions of Judaism. The evidence of *Eugnostos* seems to point to a revolt against the cosmos as the primary motivator of earliest gnostic speculation. Opposition to speculations like those in *Eugnostos* within Judaism would have moved gnosticism toward the radicalized interpretation and inverting of the OT.—C.R.M.

NOTES ON JOURNALS

Recently Inaugurated

Hekima Review (The Journal of Hekima College, The Jesuit School of Theology, P.O. Box 21215, Nairobi, Kenya) vol. 1, no. 1 (1988).

Trinity Theological Journal (Trinity Theological College, 7 Mount Sophia, Singapore 0922) vol. 1 (1989).

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

Annali di storia dell'esegesi, vol. 5 (Bologna: Dehoniane, 1988, paper 35,000 L) 351 pp. Bibliography. Indexed. ISBN: 88-10-20255-4.

Prepared for a conference held in Turin in 1987, the articles in this volume are by S. Givone on poetry and biblical interpretation, M. Simonetti on Theodoret's *Quaestiones* on Genesis and Exodus, A. Pollastri on Augustine's *Quaestiones* on Genesis, F. Cocchini on Augustine's *Quaestiones* on Exodus, G. Gaeta on Tyconius' *Liber Regularum,* P. C. Bori on the reception of Tyconius' work from Augustine to Erasmus, A. Somekh on *Targum Onqelos* on Genesis 49, M. Marin on biblical and parabiblical references in the ps.-Cyprianic *De aleatoribus,* M. Girardi on a possible agraphon in Basil's commentary on Ps 28:2b, F. Gori on the biblical exegesis and composition of Ambrose's *De virginitate,* F. Scorza Barcellona on Augustine's interpretation of the parable of the wheat and the weeds (Mt 13:24-30, 36-43), P. Siniscalco on the theory and technique of biblical commentary according to Jerome, V. Pavan on Jerome's reading of Ps 44:10, 14 (*circumdata varietate*), E. Giannarelli on the mountain in Dan 2:34-35 and Mary, G. Bonola on the radical hermeneutical proposal of L. Meijer, and L. Cavalcanti on commentaries on Genesis 1–2 from the mid-1800s to early 1900s. M. Pesce has provided a five-page select bibliography of recent publications in the history of exegesis.

W. S. Babcock, *Tyconius: The Book of Rules,* SBL Texts and Translations 31, Early Christian Literature 7 (Atlanta: Scholars Press, 1989, cloth $14.95, paper $9.95) xiii and 153 pp. Indexed. LCN: 89-10389. ISBN: 1-55540-366-2 (cloth), -367-0 (paper).

Tyconius lived and wrote in North Africa in the second half of the 4th century A.D. His *Book of Rules* consists of seven rules set forth to guide the interpretation of Scripture and thus constitutes the earliest Latin treatise on biblical interpretation. After a five-page introduction, this volume presents on facing pages the Latin text of Tyconius' *Book of Rules* according to F. C. Burkitt's edition (1894) and a new English translation with Scripture references and other notes below. The text and translation are divided into seven sections: the Lord and his body, the Lord's bipartite body, the promises and the Law, the particular and the general, times, recapitulation, and the devil and his body. Babcock is associate professor of church history at Perkins School of Theology in Dallas, TX.

G. Bedouelle and B. Roussel (eds.), *Le temps des Réformes et la Bible,* Bible de Tous les Temps 5 (Paris: Beauchesne, 1989, paper 480 F) 811 pp. Illustrated. Bibliographies. Indexed. ISBN: 2-7010-1092-6.

The fourteen essays in the first part of this volume treat access to the Bible from the mid-15th century to ca. 1530 (Bedouelle), the Bible from 1530 to 1600 (Roussel), and the authority of Scripture and confessional responses (Roussel, Bedouelle, A. Argyriou, G. Dahan). The other nine articles relate the Bible to culture and society: M. Venard on the "new worlds," P. Denis on pastoral action, M. Soulié on politics, A. Godin on "Christian philosophy," M. H. de Longchamp on Catholic mystics, M. A. Screech on French literature, Soulié on the theater, P. Veit on song and the Reform, and M. Stirm on images. The editors have supplied an eleven-page conclusion.

R. E. Brown, J. A. Fitzmyer, and R. E. Murphy (eds.), *The New Jerome Biblical Commentary* (Englewood Cliffs, NJ: Prentice Hall, 1990, $69.95) xlviii and 1475 pp., 4 maps. Bibliographies. Indexed. LCN: 89-31382. ISBN: 0-13-614934-0.

The editors describe this volume as a compact commentary on the whole Bible written by Roman Catholic scholars according to the principles of modern biblical criticism. Following the format of *The Jerome Biblical Commentary* [*NTA* 13, p. 261] and integrating some material from it, this edition is approximately two-thirds new and takes account of discoveries and changes in the last quarter century. The NT books are covered by D. J. Harrington on Mark, B. T. Viviano on Matthew, R. J. Karris on Luke, R. J. Dillon on Acts, R. F. Collins on 1 Thessalonians, Fitzmyer on Galatians, Romans, and Philemon, B. Byrne on Philippians, J. Murphy-O'Connor on 1-2 Corinthians, C. H. Giblin on 2 Thessalonians, M. P. Horgan on Colossians, P. J. Kobelski on Ephesians, R. A. Wild on the Pastorals, W. J. Dalton on 1 Peter, T. W. Leahy on James, J. H. Neyrey on Jude and 2 Peter, M. M. Bourke on Hebrews, P. Perkins on John and the Johannine epistles, and A. Yarbro Collins on Revelation. The topical articles include F. Neirynck on the Synoptic problem, J. Kselman and R. D. Witherup on modern NT criticism, Brown and S. M. Schneiders on hermeneutics, J. P. Meier on Jesus, Fitzmyer on Paul and Pauline theology, and F. J. Moloney on Johannine theology. C. M. Martini has provided a two-page foreword.

D. J. Bryant, *Faith and the Play of Imagination. On the Role of Imagination in Religion,* Studies in American Biblical Hermeneutics 5 (Macon, GA: Mercer University Press, 1989, cloth $24.95, paper $16.95) xiii and 217 pp. Indexed. LCN: 88-37108. ISBN: 0-86554-319-4 (cloth), -349-6 (paper).

Bryant argues that only through the interplay of text and present situation, in the context of the effective history of the text, does the meaning of the biblical witness emerge. Building on the work of M. Warnock, H.-G. Gadamer, P. Ricoeur, and G. Kaufman, he explores the correlation between Christian faith and human life, and the place of the imagination with respect to the biblical witness. The five chapters in the book deal with theology as imaginative construction, Kant on the imagination, the play of imagination, imagination and faith, and imagination and theology.

F. B. Burnham (ed.), *Postmodern Theology. Christian Faith in a Pluralist World* (San Francisco: Harper & Row, 1989, paper $16.95) xvi and 117 pp. Indexed. LCN: 88-43268. ISBN: 0-06-061231-2.

The central question of this book is, How do we tell the Christian story in a postmodern, pluralistic world? Of the six essays in the book, the one most pertinent to biblical studies is by S. M. Schneiders on whether the Bible has a postmodern message. The other contributors are J. B. Miller, D. Allen, G. A. Lindbeck, R. N. Bellah, and R. D. Williams. The editor has provided an eight-page introduction.

J. S. Croatto, *Die Bibel gehört den Armen,* trans. C. Schroeder, Ökumenische Existenz heute 5 (Munich: Kaiser, 1989, paper DM 19.80) 100 pp. Indexed. ISBN: 3-459-01760-0.

The German version of a work published in Spanish under the title *Hermenéutica bíblica* (1984). The English version, entitled *Biblical Hermeneutics* (1987), was described in *NTA* 32, pp. 91-92.

J. D. Douglas and M. C. Tenney (eds.), *NIV Compact Dictionary of the Bible* (Grand Rapids: Zondervan, 1989) xxix and 672 pp. Illustrated. Indexed. LCN: 88-29690. ISBN: 0-310-33180-3.

The condensed version of *The New International Dictionary of the Bible* consists of a survey of the Bible and biblical times (pp. vii-xxix), the dictionary proper (pp. 1-644), names not listed in the dictionary (pp. 645-655), a topical index (pp. 657-668), and four maps. Arranged alphabetically, the definitions in the dictionary deal with specific words in the Bible as well as the Bible's background and teaching. The longer articles cover such topics as God, Moses, animals, and occupations. The dictionary is based on the NIV but makes comparisons with the KJV and NASB. The compact edition has been edited by C. White.

O. C. Edwards, *How Holy Writ Was Written* (Nashville, TN: Abingdon, 1989, paper) 159 pp. LCN: 89-32016. ISBN: 0-687-17768-5.

Intended for adult church school classes and for interested individuals, this introduction to the NT first deals with the nature of the Bible ("the book that is a library"), the early Christian traditions ("the spoken word"), and the Pauline epistles ("the church learns to write," "letters to the family," "repackaged mail," and "the difference it makes"). Then it treats Mark ("preaching through biography"), Matthew ("the book of the true people of God"), Luke ("the most beautiful book in the world"), Acts ("apostolic adventures"), Johannine literature ("the tradition of the beloved disciple"), the Pastoral and catholic epistles ("the long haul of history"), and Revelation ("here we have no abiding city"). Edwards is professor of preaching at Seabury-Western Theological Seminary in Evanston, IL.

W. A. ELWELL (ED.), *Evangelical Commentary on the Bible* (Grand Rapids: Baker, 1989, $39.95) xi and 1229 pp. Bibliographies. LCN: 89-6676. ISBN: 0-8010-3202-4.

This volume provides introductions, outlines, and commentaries for all the biblical books by evangelical Christians who are technical scholars in their field. The NT books are covered by J. K. Chamblin (Mt), R. G. Gruenler (Mk, Romans), T. R. Schreiner (Lk), G. M. Burge (Jn), W. H. Baker (Acts, 2 Peter, Jude), J. A. Davis (1–2 Corinthians), S. E. McClelland (Galatians), R. J. Erickson (Ephesians), A. B. Luter (Philippians), J. McRay (Colossians), D. Ewert (1–2 Thessalonians), G. W. Knight (Pastorals), H. F. Vos (Philemon), R. S. Rayburn (Hebrews), D. Moo (James), S. Motyer (1 Peter), J. B. De Young (1–3 John), and Elwell (Revelation).

The Future of Liberation Theology. Essays in Honor of Gustavo Gutiérrez, ed. M. H. Ellis and O. Maduro (Maryknoll, NY: Orbis, 1989, $29.95) xviii and 518 pp. ISBN: 0-88344-421-6.

Prepared in honor of Professor Gutiérrez on his 60th birthday, the fifty essays in this volume appear under six headings: greetings (eight), Gutiérrez—the man and his work (eight), interpreting liberation theology (nine), disputed questions (eleven), liberation in different contexts (eleven), and looking toward the future (three). The articles most pertinent to the biblical field are by J. Sobrino on Jesus, theology, and good news; A. F. Anderson and G. da S. Gorgulho on Miriam and her companions; N. K. Gottwald on the exodus as event and process; and E. Schüssler Fiorenza on the politics of otherness (biblical interpretation as a critical praxis for liberation). The other contributors include D. M. Tutu, E. Wiesel, C. Jerez, J. B. Metz, E. Schillebeeckx, G. Baum, H. Cox, D. Sölle, A. Nolan, and R. M. Brown.

P. GRANT, *Reading the New Testament* (Grand Rapids: Eerdmans, 1989, paper $16.95) ix and 161 pp. Indexed. LCN: 88-30143. ISBN: 0-8028-0448-9.

Grant, professor of English at the University of Victoria in British Columbia, suggests that a literary reading of the NT reveals that the documents are deeply insightful about the perilous nature of faith and about how uneasily it can stand in relation to our sense of reason, justice, and freedom. After an introduction to the NT and the literary reader, he treats Mark (the anointing at Bethany), Matthew (the centurion's earthquake), Luke-Acts (the ironic travellers), John (seeing and believing), Paul to the Corinthians ("as deceivers yet true"), Hebrews (blood on the boundary), and Revelation (the two-edged sword).

E. L. GREENSTEIN, *Essays on Biblical Method and Translation,* Brown Judaic Studies 92 (Atlanta: Scholars Press, 1989, $44.95) xvi and 147 pp. Indexed. LCN: 87-6018. ISBN: 1-55540-122-8.

This examination of the relations between theory and practice in biblical studies first deals with the impact of synchronic paradigms: the state of biblical studies, or biblical studies in a state; the Torah as she is read (1985); theory and argument in biblical criticism (1987); and how theory matters as seen in four reviews. Then it analyzes theory and method in biblical translation: theories of modern Bible translation (1983); the job of translating Job (1981); and assessing a Bible translation.

P. GRELOT WITH M. DUMAIS, *Homélies sur l'Écriture à l'époque apostolique,* Introduction à la Bible, Edition nouvelle; Le Nouveau Testament (Paris: Desclée, 1989, paper) 320 pp. Bibliography. Indexed. ISBN: 2-7189-0413-5.

Noting that preaching preceded writing in early Christianity, Grelot, author of *Évangiles et histoire* (1986) and *Les paroles de Jésus Christ* (1986) in the series, explores how early Christian preachers adapted Jewish methods of biblical interpretation to proclaim Jesus Christ as the center of their faith. The volume first discusses preaching about Scripture in Judaism: the major features of the literary form, the specific features of the homiletic genre, and examples of scriptural homilies. Then it focuses on scriptural homilies in the Synoptic Gospels, Acts, Paul's letters, Hebrews, the catholic epistles, and John's Gospel. Finally it reflects on the role of homiletic activity in the genesis and development of Christian theology. Dumais dealt with the pertinent material in Acts.

J. HAINZ (ED.), *Münchener Neues Testament. Studienübersetzung* (Düsseldorf: Patmos, 1989, paper DM 19.80) xi and 506 pp. ISBN: 3-491-71083-9.

Intended for those who wish to get a clear understanding of the NT in Greek, this translation is based on the principle "as Greek as possible, as German as necessary." Thus it renders Jn 3:16: "Denn so liebte Gott die Welt, dass er den Sohn, den einziggezeugten, gab, damit jeder Glaubende an ihn nicht verlorengehe, sondern habe ewiges Leben." It translates Heb 11:1 as follows, "Es ist aber (der) Glaube Grundlage (des) Erhofften, ein Überführtsein von nicht sichtbaren Dingen." The project developed among the students of O. Kuss and was worked out by the "Collegium Biblicum München e. V." under Hainz's direction.

Justice and the Holy. Essays in Honor of Walter Harrelson, ed. D. A. Knight and P. J. Paris, Scholars Press Homage Series (Atlanta: Scholars Press, 1989, cloth $44.95, paper $29.95) xxxix and 309 pp., plate. Bibliography. LCN: 89-6092. ISBN: 1-55540-290-9 (cloth), -393-X (paper).

The twenty papers honoring Professor Harrelson appear under three headings: Hebrew Bible (seven), early Christianity and Judaism (six), and contemporary issues (seven). The contributions most pertinent to NT study are by J. T. Burtchaell on whether the Torah is obsolete for Christians, J. R. Donahue on two decades of research on rich and poor in Lk-Acts, M. Greenberg on Jewish conceptions of the human factor in biblical prophecy, L. E. Keck on the quest for Paul's Pharisaism, G. Lüdemann on Paul and the Law (with special attention to his founding proclamation), L. H. Silberman on conflict for the sake of heaven, H. J. Forstman on R. Bultmann and the beginning of the Third Reich (a chapter in theological resistance to racism), and C. H. Long on the Bible and the study of religion in the USA. Also included are a photograph of the honoree, his *curriculum vitae,* and bibliography (compiled by T. D. Craig).

H. C. KEE, *Knowing the Truth. A Sociological Approach to New Testament Interpretation* (Minneapolis, MN: Fortress, 1989, paper $8.95) vii and 120 pp. Indexed. LCN: 89-7649. ISBN: 0-8006-2335-5.

Intended as a methodological prologue to a NT theology, this volume outlines a social-science approach to knowledge for the study of religion, surveys sociological approaches to NT interpretation (social description, social dynamics and social roles, anthropological analysis and group identity, etc.), sketches how the social sciences can be used to extract new interpretive information from early Christian texts through interrogation, and illustrates ways in which this approach to NT interpretation illuminates the range of social, cultural, and theological responses to Jesus. Kee, professor emeritus at Boston University, is also the author of *Christian Origins in Sociological Perspective* (1980).

H. KÜNG AND D. TRACY (EDS.), *Paradigm Change in Theology. A Symposium for the Future,* trans. M. Köhl (New York: Crossroad, 1989, $34.50) xvi and 488 pp. Indexed. ISBN: 0-8245-0925-0.

This volume contains the preparatory papers (three on the problems, and four historical analyses) as well as the papers and responses given at the symposium held at the University of Tübingen. The section most pertinent to the NT features the paper by J. Blank on the NT origins and structures of theological hermeneutics, with responses by P. Ricoeur, S. M. Ogden, and E. Jüngel. Other contributors include M. L. Lamb, B. Gerrish, M. E. Marty, S. Toulmin, E. Schillebeeckx, J. B. Metz, L. Gilkey, and A. E. Carr.

B. LANG (ED.), *Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete. International Review of Biblical Studies. Revue Internationale des Études Bibliques,* Band 34 1986/87 (Düsseldorf: Patmos, 1988, paper) xiv and 488 pp. Indexed. ISBN: 3-491-66034-3. ISSN: 0074-9745.

Bibliographic information and summaries (in most cases) for 3,056 articles and books appear under the following general headings: text and translation, foundations, OT exposition, NT exposition, extrabiblical sources, language, world of the Bible, archaeology and customs, institutions and rituals, history of Israel, Judaism—early Christianity—gnosis, biblical theology, concepts and symbols, the Bible in systematic theology, the Bible in church life, history of interpretation, the Bible in art and literature, and history of religion. The summaries are in German, English, and French. Recent volumes follow similar outlines: Band 31 1984/85 (3,387 items), Band 32 1985 (2,942 items), and Band 33 1985/85 (3,294 items).

D. LÜHRMANN, *An Itinerary for New Testament Study,* trans. J. Bowden (London: SCM, 1989, paper; Philadelphia: Trinity Press International, $9.95) xi and 131 pp. Bibliographies. LCN: 89-5024. ISBN: 0-334-02076-X.

The English version of *Auslegung des Neuen Testaments* [*NTA* 30, pp. 220-221], this volume first treats the canon, text, and exegesis of the NT. Then it explains textual criticism, literary criticism, the setting of the NT and the history of religions, and results and open questions in historical theology. Next it considers dialectical theology, form criticism, redaction criticism, and results and open questions in theological exegesis. Finally it explores some new approaches in exegesis. Lührmann is professor of NT at the University of Marburg.

L. MONLOUBOU, *Dictionnaire biblique abrégé* (Paris: Desclée, 1989, paper 120 F) v and 250 pp. ISBN: 2-7189-0399-6.

Part of a series of dictionaries on theological and related topics, this volume provides articles on books of the Bible, major biblical themes, biblical figures, etc. The entries appear according to alphabetical order: Abdias, Abraham, accomplissement, Actes des Apôtres, action de graces, etc. Monloubou is professor at the Institut Catholique de Toulouse.

J. MUSSET, *Collins Bible Handbook,* trans. S. Thomas and P. Stanley-Baker (London: Collins, 1988) 528 pp. Illustrated. Indexed. ISBN: 0-00-599134-X. Distributed in the USA by Harper & Row.

The English version of *Le Livre de la Bible* (1985, 1987), this volume provides information about the world of the Bible as well as guidance for reading important biblical passages. Drawings and maps illustrate the matters discussed in the main text. It first treats the setting, characters, and story of the OT. Then it deals with the NT under the following headings: the places, the people, Jesus the Messiah, and the first Christians.

R. J. NEUHAUS (ED.), *Biblical Interpretation in Crisis. The Ratzinger Conference on Bible and Church,* Encounter Series 9 (Grand Rapids: Eerdmans, 1989, paper $9.95) xii and 191 pp. LCN: 89-1570. ISBN: 0-8028-0209-5.

Presented at a conference held in New York City in 1988, the four major papers in this volume are by J. Ratzinger on biblical interpretation in crisis—on the question of the foundations and approaches of exegesis today [§§ 32-514, 1027]; R. E. Brown on the contribution of historical biblical criticism to ecumenical church discussion; W. H. Lazareth on Luther's *sola scriptura* and traditions of the gospel for norming Christian righteousness; and G.

Lindbeck on Scripture, consensus, and community [§ 33-34]. Also included are the editor's six-page foreword and P. T. Stallsworth's 89-page summary of the discussions inspired by the papers.

R. NORTH (ED.), *Elenchus of Biblica 1986,* Elenchus of Biblical Bibliography 2 (Rome: Pontifical Biblical Institute, 1989, paper) 969 pp. Indexed. ISBN: 88-7653-569-1.

As explained in *Elenchus of Biblica 1985* [*NTA* 33, p. 99], this volume continues in form and content *Elenchus Bibliographicus Biblicus* 49 (1968)-65 (1984). It provides information for 13,495 items according to the following general outline: bibliography, introduction, critical texts and versions, exegesis for the whole OT or with the NT, OT historical books, OT didactic books, OT prophetic books, general exegesis of the NT, NT commentaries—Gospels, Acts, Johannine corpus, Paul and other epistles, biblical theology, biblical philology, Apocrypha-Qumran-Judaica, gnosis and parabiblical religion, history of the biblical Middle East, archaeology, biblical geography, and history of biblical study.

L. J. O'DONOVAN AND T. H. SANKS (EDS.), *Faithful Witness. Foundations of Theology for Today's Church* (New York: Crossroad, 1989, $22.95) xiii and 235 pp. Bibliographies. Indexed. LCN: 89-34503. ISBN: 0-8245-0896-3.

Prepared in honor of Professor A. Dulles, the twelve chapters in this volume explore the traditional topics of fundamental theology as well as some new issues. The papers most pertinent to the Bible are by P. Schineller on revelation and Scripture ("the wisdom that leads to salvation"), and P. Perkins on Scripture in theology. The other contributors are M. K. Hellwig, J. A. Komonchak, O'Donovan, B. O. McDermott, J. J. Kelly, Sanks, J. P. Langan, T. F. O'Meara, D. Hollenbach, and R. Haight. The editors have supplied a five-page preface.

La paraula al servei dels homes. XXV Jornades de biblistes catalans (1963-1985) (Barcelona: Claret, 1989, paper) 176 pp. ISBN: 84-7263-611-9.

Of the thirteen papers in this volume, those most pertinent to NT study are by F. Raurell on interpretive dynamism within the biblical texts and on the Septuagint as theological mediation for the NT (with reference to Zechariah 11–12), J. Ribera on the image of Israel in *Targum of the Prophets,* E. Cortès on the election of Israel in *Sifre* on Deut 32:9 (312), R. Vicent on the Jewish feasts in ps.-Philo's *Biblical Antiquities,* J. M. Vernet on relations between Rome and Jerusalem from the 2nd century B.C. to the 1st century A.D., A. Puig on the background of the declaration "his blood be upon us and our children" in Mt 27:25, M. Gallart on the commandment to love God in the NT, J. O. Tuñí on the attitude of the Fourth Gospel to Judaism, X. Alegre on Christ as the τέλος of the Law according to Rom 10:4, and J. Sànchez on Paulinism in the Pastoral epistles. Tuñí and Gallart have provided a two-page preface.

E. PARTRIDGE, *The Book of New Testament Word Studies,* Bible Reference Library (Westwood, NJ: Barbour Books, 1987, paper $6.95) iv and 215 pp. LCN: 89-150636. ISBN: 1-55748-031-1.

This volume explains difficult English words in the Authorized Version (1611) and other Bible translations. A typical entry begins with a quotation in which the word appears in full context, discusses the meaning and history of the term with particular attention to the differences between the biblical and modern meanings, and provides references to other occurrences in the English Bible. The articles appear in alphabetical order from "abide" to "Zion."

H. G. REVENTLOW, W. SPARN, AND J. WOODBRIDGE (EDS.), *Historische Kritik und biblischer Kanon in der deutschen Aufklärung,* Wolfenbütteler Forschungen 41 (Wiesbaden: Harrassowitz, 1988, paper DM 98) vii and 293 pp. Indexed. ISBN: 3-447-02884-X.

The seventeen papers in this volume were prepared for a symposium held in 1985 at Wolfenbüttel on historical criticism and canon in the German Enlightenment: Reventlow on biblical exegesis as enlightenment in the thought of J. Clericus, O. Bayer on the authority of reason and biblical criticism in the controversy between J. G. Hamann and I. Kant, Reventlow on the roots of modern biblical criticism, Woodbridge on German responses to R. Simon from Leibniz to J. S. Semler, O. Merk on developments from J.-A. Turretini to J. J. Wettstein, D. Bourel on German orientalism in the 18th century, R. Smend on J. G. Carpzov, M. Petzoldt on C. Wolle, M. Schloemann on S. J. Baumgarten, A.-R. Löwenbrück on J. D. Michaelis, Sparn on C. A. Heumann, W. Schmidt-Biggemann on H. S. Reimarus, W. E. Müller on J. F. W. Jerusalem, G. Hornig on Semler, S.-A. Jørgensen on Hamman and J. Hervey, M. Bunge on J. G. Herder's interpretation of the NT, and D. Gutzen on aesthetics and criticism according to Herder.

The Revised English Bible with the Apocrypha (Oxford—New York: Oxford University Press, 1989, $21.95; Cambridge, UK—New York: Cambridge University Press) xvii and 1273 pp. LCN: 88-35277. ISBN: 0-19-529408-4 (O), 0-521-15137-6 (C).

The New English Bible version of the NT appeared in 1961 [*NTA* 5, p. 351]. The OT and Apocrypha were published with a limited revision of the NT in 1970. This substantial revision of the NEB expresses the mind and conviction of biblical scholars and translators of the 1980s. W. D. McHardy, who was deputy director of the NEB from 1968, served as director of revision. The revisers have abandoned the "thou" form in prayers, used gender-inclusive language in passages that evidently apply to both genders, and increased the textual subheadings printed in italic type. A table of measures, weights, and values is included.

M. RUMSCHEIDT (ED.), *Adolf von Harnack. Liberal Theology at its Height,* The Making of Modern Theology 6 (London: Collins, 1989, $19.95) 329 pp., frontispiece. Bibliography. Indexed. ISBN: 0-00-599131-5 (cloth), -599130-7 (paper). Distributed in the USA by Harper & Row.

After a 33-page introduction to Harnack's liberalism in theology, this volume provides in English excerpts from his writings under five general headings: history as a science in the service of theology—method and certainty (five items); the gospel, early Christianity, and the history of dogma and church (nine); the presence and influence of the "religious genius" in the history of Christianity (two); the religious-social imperative in the gospel and church (two); and the personal faith of the theologian (four).

R. D. SHAW, *Transculturation. The Cultural Factor in Translation and Other Communication Tasks* (Pasadena, CA: William Carey Library, 1988, paper $10.95) xii and 300 pp. Illustrated. Bibliographies. Indexed. LCN: 88-071335. ISBN: 0-87808-216-6.

Shaw, who directs the Bible translation program at Fuller Theological Seminary's School of World Missions in Pasadena, CA, applies anthropological insight to communication principles and seeks to help communicators present the gospel (including translated Scripture) effectively within a specific culture. His book is divided into three major sections: (1) discovering the cultural subsystems that affect every context, (2) appreciating the cultural contexts that give meaning to each society reflected in the communication process, and (3) developing a transcultural approach in order to communicate effectively. The appendix provides a brief introduction to semantic structural analysis.

R. C. TRENCH, *Synonyms of the New Testament* [1876], ed. R. G. Hoerber (Grand Rapids: Baker, 1989, $21.95) 425 pp. Indexed. LCN: 89-6682. ISBN: 0-8010-8890-9.

First published in 1876, this volume treats 106 sets of synonyms in the Greek NT: (1) church, synagogue, assembly, congregation; (2) godhead, divinity, deity; (3) temple; (4) rebuke, charge, convict, convince, accusation, reproof, etc. This revised edition includes the following improvements: Biblical Greek and Hebrew words have been coded according to *The New Strong's Exhaustive Concordance of the Bible* (1984), and other Greek words are cited according to Liddell-Scott's *A Greek-English Lexicon;* all quotations from foreign languages have been translated into English; foreign language titles to works by classical and ecclesiastical authors have been spelled out; the entire book has been rewritten to modernize and simplify the English style, spelling, punctuation, and sentence structure; and the Bible is cited according to the New King James Version.

P. TRUDINGER, *Not in the Mainstream. Biblical Essays: "In the Eddies"* (Kingston, Ont.: Frye, 1988, paper) vii and 121 pp. Indexed. ISBN: 0-919741-05-3.

Of the twenty-one articles in this volume, those that deal with the NT concern the Ephesus milieu, the Lord's Prayer in Mt 6:9-13 as apocalyptic eschatology, Stephen and the life of the primitive church, whether Rom 7:7-25 is an autobiographical digression, Jesus and the question of Christology, Jesus' "comfortable words" in Jn 3:16, Paul as a Unitarian-Universalist Christian, the number of the beast and the date of Revelation, Gal 1:19, a Lazarus-motif in primitive Christian preaching, computers and the authorship of the Pauline epistles, 2 Thessalonians as the earliest NT document, John 21, Col 3:1-11, Heb 13:22, and the OT in Revelation. Trudinger teaches theology, religious studies, and music at the University of Winnipeg.

G. W. VAN BEEK (ED.), *The Scholarship of William Foxwell Albright. An Appraisal. Papers Delivered at the Symposium "Homage to William Foxwell Albright." The American Friends of the Israel Exploration Society. Rockville, Maryland, 1984,* Harvard Semitic Studies 33 (Atlanta: Scholars Press, 1989, $16.95) iii and 73 pp. LCN: 88-37334. ISBN: 1-55540-314-X.

The major papers prepared for a 1984 symposium on Albright's achievements in Near Eastern studies are by Van Beek on Albright's life (1891-1971), F. M. Cross on Albright's contributions to Semitic epigraphy and palaeography, D. N. Freedman on Albright as a historian, D. R. Hillers on Albright as a philologian, and Van Beek on Albright's contributions to archaeology. B. Adelman has provided a two-page preface.

Vom Urchristentum zu Jesus. Für Joachim Gnilka, ed. H. Frankemölle and K. Kertelge (Freiburg—Basel—Vienna: Herder, 1989, DM 75) 536 pp. Indexed. ISBN: 3-451-21410-5.

The twenty-nine articles in this volume marking Professor Gnilka's 60th birthday are by J. Ernst on whether Jesus was a disciple of John the Baptist; Frankemölle on the reception of Isa 52:7 and 61:1 in the NT, through Jesus, and in the targums; U. Busse on discipleship on the way of Jesus; K. Löning on foxes, birds, and the Son of Man (Mt 8:19-20; Lk 9:57-58); U. Luck on "Which is easier?" (Mk 2:9); D. Dormeyer on the family of Jesus and the son of Mary in Mk; R. Schnackenburg on Matthew's Gospel as the test-case for hermeneutical considerations; U. Luz on the weeds in the wheat-field (Mt 13:24-30) as an example of *wirkungsgeschichtlich* hermeneutics; H. Weder on anthropological discoveries in the Sermon on the Mount; H.-W. Kuhn on Jesus' love-command as Torah and gospel; J. Kremer on exhortation to observe the love-command within the church (Lk 6:37-45); F. Mussner on the semantic axis of John's Gospel; E. Ruckstuhl on Jesus and the historical mother-land in the Fourth Gospel; H. Ritt on the woman as messenger of faith (Jn 4:1-42); A. Dauer on supplements and variations in the speeches of Acts over against preceding narratives; O. Böcher on the so-called apostolic decree; J. Eckert on Christ as the image of God and human likeness to God in Pauline theology; Kertelge on the authority of the Law and the authority of Jesus according to Paul; J. Lambrecht on the "favorable time" in context (2 Cor 6:2a); H. Hübner on glosses in Ephesians 2; O. Merk on Col 2:6-7; F. Laub on the significance of the earthly Jesus for believers according to Hebrews; H.-J. Klauck on the "return" to Jesus in 1 Jn 1:1-4; J. Roloff on the tradition history of Rev 3:20; H. Langkammer on Jesus in the language of the NT hymns about Christ; S. Brown on Jesus, history, and the kerygma; F. Hahn on blessing and baptizing children in earliest Christianity; W. Kasper on the renewal of spiritual biblical interpretation; and H. Schürmann on modern biblical scholarship as theological discipline. The editors have provided a two-page foreword.

C. M. WILLIAMSON AND R. J. ALLEN, *Interpreting Difficult Texts. Anti-Judaism and Christian Preaching* (London: SCM, 1989, paper; Philadelphia: Trinity Press International, $10.95) viii and 133 pp. Bibliography. Indexed. LCN: 89-4554. ISBN: 0-334-02062-X.

Williamson, a systematic theologian, and Allen, a biblical and homiletics scholar, at Christian Theological Seminary in Indianapolis, IN, try to offer help to preachers as they confront the anti-Judaism found in the texts of Scripture and, sometimes in spite of the text, preach the gospel. Williamson wrote the chapters on what anti-Judaism is and why it should go, anti-Judaism in Christian preaching, and interpreting difficult texts. Allen deals with anti-Judaism in the canonical literature of the early church, case studies in selected texts, and eliminating anti-Judaism from worship. Both authors contributed to the chapter on sermons.

Witness and Existence. Essays in Honor of Schubert M. Ogden, ed. P. E. Devenish and G. L. Goodwin (Chicago—London: University of Chicago Press, 1989, cloth $45, paper $19.95) ix and 243 pp., frontispiece. Bibliography. LCN: 89-30283. ISBN: 0-226-14357-0 (cloth), -14358-9 (paper).

The first three papers in this volume honoring Professor Ogden are by W. Marxsen on the limit to the possibility of christological assertions, H. D. Betz on the foundations of Christian ethics according to Rom 12:1–2, and V. P. Furnish on Paul the μάρτυς. The remaining seven papers are by D. Tracy, B. A. Gerrish, V. A. Harvey, J. B. Cobb, C. Hartshorne, M. Wiles, and F. I. Gamwell. In addition to a photograph of the honoree and a list of his publications there is a 39-page essay by the editors on Ogden's thought and its significance for Christian faith and theology.

W. ZAGER, *Begriff und Wertung der Apokalyptik in der neutestamentlichen Forschung*, Europäische Hochschulschriften, Reihe 23: Theologie 358 (Frankfurt—Bern—New York—Paris: Lang, 1989) xvi and 517 pp. Bibliography. ISBN: 3-631-40885-4.

Prepared as a doctoral dissertation under the direction of E. Brandenburger and accepted in 1988 by the department of Evangelical theology at the University of Mainz, this volume traces the understanding and evaluation of apocalyptic in NT research through three periods: from 1832 to ca. 1860 (F. Lücke, E. Reuss, A. Hilgenfeld); from ca. 1860 to the end of World War I (predecessors of the history-of-religions school, "thoroughgoing" eschatology, the history-of-religions school, the reaction of "liberal" theology); and from the end of World War I to the 1950s (rabbinic research, G. Hölscher, R. Otto, R. Bultmann, G. Bornkamm, E. Stauffer, O. Cullmann and W. G. Kümmel, widespread negative assessments).

GOSPELS–ACTS

G. ARANDA PÉREZ, *El Evangelio de San Marcos en Copto Sahídico (Texto de M 569 y aparato crítico)*, Textos y Estudios "Cardenal Cisneros" 45 (Madrid: Consejo Superior de Investigaciones Científicas, 1988, paper) 150 pp. ISBN: 84-00-06474-7.

Carrying on the project begun in the volume on the Sahidic text of Mt [*NTA* 29, p. 321], this volume contains a brief introduction to the Sahidic Coptic text of Mk and then presents the full text of the Gospel according to Codex M 569 of the J. Pierpont Morgan Library along with a critical apparatus below. The Coptic headings interspersed throughout the text are listed in an appendix. Aranda Pérez is a member of the theological faculty at the University of Navarre in Pamplona.

E. BEST, *Mark. The Gospel as Story* (Edinburgh: T. & T. Clark, 1988, paper $9.95) vii and 155 pp. Indexed. ISBN: 0-567-29153-7.

The paperback edition of a work described in *NTA* 28, p. 310.

H. Boers, *Who Was Jesus? The Historical Jesus and the Synoptic Gospels* (San Francisco: Harper & Row, 1989, $24.95) xix and 143 pp., plate. Indexed. LCN: 88-46004. ISBN: 0-06-060809-9.

Boers, professor of NT at the Candler School of Theology, Emory University, in Atlanta, GA, describes his work as an introduction to the history of the traditions about Jesus on which the Synoptic Gospels are based, from a historical viewpoint. First under the heading "Jesus the Messiah" he deals with the birth and messiahship of Jesus, John the Baptist and Jesus, Peter's confession and the predictions of the passion, the trial before the Sanhedrin, the execution of Jesus as a messianic pretender, and the transfiguration of Jesus. Then he considers the transition from Jesus to the primitive church: the emergence of the Christian faith, and the Jesus tradition. Boers concludes that Jesus' significance is to be found especially in the way in which he pointed to John the Baptist as the decisive figure whose presence marked the coming of God's kingdom and as the justification for his own behavior.

M.-É. Boismard, *Moïse ou Jésus. Essai de christologie johannique,* Bibliotheca Ephemeridum Theologicarum Lovaniensium 84 (Leuven: Leuven University Press—Peeters, 1988, paper 1,000 BFr) xvi and 241 pp. Indexed. ISBN: 90-6186-293-0 (LUP), 90-6831-145-X (P).

This essay in Johannine Christology seeks to explain how Jesus realized in his person the promise made by God to send to his people a "prophet like Moses" (see Deut 18:18-19). The seven chapters concern Jesus the prophet like Moses, Jesus the Wisdom of God, the Word of God incarnate, the "only begotten," the moment of the incarnation, Jesus as God, and the evolution of Johannine Christology (Document C, John II-A, John II-B, John III). The appendix provides articles on "Aenon near Salim" in Jn 3:23 [§ 18-918], a baptismal liturgy in 1 Peter [§§ 1-97; 2-113], and "I renounce Satan" [§ 1-423].

F. Bovon, *Das Evangelium nach Lukas.* 1. Teilband, *Lk 1,1-9,50,* Evangelisch-Katholischer Kommentar zum Neuen Testament 3/1 (Zurich: Benziger, 1989, paper; Neukirchen-Vluyn: Neukirchener, DM 128) viii and 524 pp. Bibliographies. ISBN: 3-545-23117-8 (B), 3-7887-1270-8 (N).

Bovon, professor of NT on the theological faculty at the University of Geneva, characterizes Luke as a theologian of the word and as having a strong interest in Christology and an ecclesiology directed toward mission and ethics. In his fourteen-page introduction to Luke's work, he treats text, structure and style, language, genre and purpose, sources, author, and theology. Then for each pericope in Lk 1:1–9:50 he provides a bibliography, German translation, literary analysis, and exposition: prologue (1:1-4), announcement to Zechariah (1:5-25), announcement to Mary (1:26-38), encounter between Mary and Elizabeth (1:39-56), the birth of John (1:57-80), the birth of Jesus (2:1-21), etc. The four excursuses concern the virgin birth and history of religions, the devil, the word of God, and the forgiveness of sins. Two more volumes are planned.

J. Breech, *Jesus and Postmodernism* (Minneapolis, MN: Fortress, 1989, paper $7.95) 96 pp. Indexed. LCN: 89-84944. ISBN: 0-8006-2043-7.

Intended as the sequel to *The Silence of Jesus* (1983), this volume first asks: If Jesus is the answer, what is the question?, and suggests that we bring to Jesus' parables questions from our postmodern situations. Then in a chapter on narrative decisions and moral choices it concludes that Jesus narrativized without moralizing. Finally it contends that Jesus told stories unlike those of his contemporaries, and that he liberated the human imagination by communicating the truth about reality. Breech, professor of humanities at York University in Ontario, developed these ideas in the 1986 Earl Lectures at Pacific School of Religion in Berkeley, CA. J. O. Duke has supplied a three-page foreword.

R. Cantalamessa, *The Mystery of Christmas. A comment on the* Magnificat, Gloria, Nunc Dimittis, trans. F. Lonergan (Collegeville, MN: Liturgical Press, 1989, paper $4.95) 79 pp. LCN: 89-37971. ISBN: 0-8146-1813-8.

The English version of *Il mistero del Natale* (1987), this volume discusses three of the songs in Luke's infancy narrative and interprets them with reference to the mysteries that they celebrate: "My soul proclaims the greatness of the Lord" (Lk 1:46-55)—the annunciation; "Glory to God and peace to all men" (Lk 2:14)—Christ's birth; and Christ as "a light for the Gentiles and glory to his people Israel" (Lk 2:29-32)—the presentation. Cantalamessa is professor of the history of Christianity at the Catholic University of Milan.

R. F. Capon, *The Parables of Judgment* (Grand Rapids: Eerdmans, 1989, $15.95) vi and 181 pp. LCN: 88-33510. ISBN: 0-8028-3650-X.

Capon, an Episcopal priest and the author of *The Parables of the Kingdom* (1985) and *The Parables of Grace* (1988), deals with Jesus' parables of judgment, those spoken and acted during the last part of Jesus' ministry, primarily during Holy Week. He proposes as the touchstone of the parables of judgment the principle of inclusion before exclusion, i.e. no one is kicked out who was not already in. After a twelve-page introduction, he examines the parables of judgment under the following headings: the sovereign light, death as the engine of judgment, a rhapsody of unsuccess, resurrection and judgment, etc.

B. Chilton, *Profiles of a Rabbi. Synoptic Opportunities in Reading About Jesus,* Brown Judaic Studies 177 (Atlanta: Scholars Press, 1989, $39.95) x and 225 pp. Bibliography. Indexed. LCN: 89-10307. ISBN: 1-55540-362-X.

After reviewing the modern dilemma of the Synoptic problem and suggesting that renewed attention be given to oral tradition, this volume presents five comparative textual studies: Yoḥanan ben Zakkai and the disappearing Levites, Jesus and the misplaced wives; the *bat qôl*—the cases of Hillel and Jesus; birds and people—the grass is always greener; temptations and nights; and Beelzebul and Cain—cases of deviation. It concludes by reflecting on the significance of these studies for understanding the Synoptic problem and the NT teaching on the kingdom of God. The appendixes provide textual and other material relevant to the five studies. Chilton is the author of *A Galilean Rabbi and His Bible* (1984) and *Targumic Approaches to the Gospels* (1986).

W. L. Craig, *Assessing the New Testament Evidence for the Historicity of the Resurrection of Jesus,* Studies in the Bible and Early Christianity 16 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1989) xviii and 442 pp. Indexed. LCN: 88-25838. ISBN: 0-88946-616-5.

This investigation of the historical credibility of the NT resurrection accounts first considers the Pauline evidence: the pre-Pauline formula in 1 Cor 15:3-7, the witnesses of the resurrection appearances, indications of the empty tomb, and the nature of the resurrection body. Then it treats the evidence of the Gospels: the burial narrative, the empty tomb narrative, the appearance narratives, and issues raised by the Gospel narratives. Finally it assesses evidence for the empty tomb, the resurrection appearances, and the origin of the Christian way. Craig, author of *The Historical Argument for the Resurrection of Jesus during the Deist Controversy* (1985), concludes that the most reasonable explanation for the NT evidence is that Jesus rose from the dead.

D. Culbertson, *The Poetics of Revelation. Recognition and the Narrative Tradition,* Studies in American Biblical Hermeneutics 4 (Macon, GA: Mercer University Press, 1989, cloth $24.95, paper $16.95) xiii and 189 pp. Indexed. LCN: 88-37662. ISBN: 0-86554-310-0 (cloth), -351-8 (paper).

After reflecting on the place of recognition in religious experience, this volume considers various approaches to recognition (anagnorisis) in Western literature: the Greek epoch, C. de Troyes' *Perceval,* M. Cervantes' *Don Quixote,* J. Austen's *Emma,* G. Eliot's *Middlemarch,*

W. Percy's *The Moviegoer*, and H. Pinter's *No Man's Land*. Then it explores the phenomenon of recognition in the Gospels of Mark (the limits of vision) and John (the limits of darkness). The concluding chapter reflects on the locus of recognition (audience response and the Gospel narrative).

I. DE LA POTTERIE, *The Hour of Jesus. The Passion and the Resurrection of Jesus according to John: Text and Spirit*, trans. G. Murray (Middlegreen, Slough, UK: St Paul Publications, 1989, paper £8.95) 233 pp. ISBN: 0-85439-285-8.

The first part of this volume is the English version of what appeared in Dutch as *Het Passieverhaal volgens Johannes* [*NTA* 30, pp. 93-94] and in French as *La passion de Jésus selon l'évangile de Jean* [*NTA* 31, p. 360]. Also included is an English version of an article on the genesis of Easter faith according to John [§ 28-999].

D. DORMEYER, *Evangelium als literarische und theologische Gattung*, Erträge der Forschung 263 (Darmstadt: Wissenschaftliche Buchgesellschaft, 1989, paper DM 40) viii and 200 pp. Bibliographies. Indexed. ISBN: 3-534-02804-X.

Dormeyer, professor of biblical studies at the University of Münster, first discusses how the literary genre of Gospel was understood from patristic times to the Enlightenment and considers the beginning of genre criticism since the Enlightenment. Then he examines the contribution to understanding the Gospel as a literary and theological genre from the perspectives of literary-historical comparison, form criticism, and redaction criticism, respectively. Finally he deals with current debates about Gospel genre in light of text-linguistics and text-pragmatics and of historical research. The work complements H. Frankemölle's *Evangelium—Begriff und Gattung* (1988).

M. DORNEICH (ED.), *Vaterunser Bibliographie*, Veröffentlichungen der Stiftung Oratio Dominica (2nd ed.; Freiburg: Herder, 1988, paper) 136 pp. ISBN: 3-451-21253-6.

This volume [see *NTA* 28, p. 82] first presents L. M. Faust's essay (edited by A. Scholl) on the "promised bread" in which the Sermon on the Mount with the Lord's Prayer is treated as a NT didactic poem. Then it provides a 51-page bibliography of books and articles on the Lord's Prayer, as well as reports on the activities and publications of the Stiftung Oratio Dominica.

J. ERNST, *Johannes der Täufer. Interpretation—Geschichte—Wirkungsgeschichte*, Beiheft zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 53 (Berlin—New York: de Gruyter, 1989, DM 158) xv and 427 pp. Bibliography. Indexed. ISBN: 3-11-011707-X.

The first and longest part of this volume (pp. 1-263) examines the references to John the Baptist in the NT (Mk, Q, Lk, Lk 1–2, Acts, Mt, Jn), other early Christian works (NT Apocrypha, patristic literature), and Josephus' writings. The second part treats John the Baptist's personality and history: origin, birth, childhood, and youth; the places of his public activity; his clothing and diet; his role as a prophet; preaching; baptism; and imprisonment and death. The third part considers the continuing influence of John the Baptist in the Baptist school and sects. Ernst is the author of *Das Evangelium nach Lukas* (1977) and *Das Evangelium nach Markus* (1981).

F. M. FIEDERLEIN, *Die Wunder Jesu und die Wundererzählungen der Urkirche* (Munich: Don Bosco Verlag, 1988, paper DM 24.80) 264 pp., 22 figs. ISBN: 3-7698-0591-7.

Fiederlein, Dozent for Catholic theology/religious education at the Pädagogische Hochschule Schwäbisch Gmünd, first discusses the experience, recognition, and proclamation of Jesus of Nazareth as the Christ; the miracle tradition of the Gospels; and various methods of access to the literary form, theological message, and historicity of the miracle stories. Then he provides exegeses of the various miracle stories in the Gospels: healings, healings of blind people, the healing of a paralytic and the forgiveness of sins, healings of lepers, etc.

Finally he deals with the therapeutic and exorcistic practice of the early church, healing in the church, systematic perspectives, and miracle stories and miracles in religious education.

J. A. FITZMYER, *Luke the Theologian. Aspects of His Teaching* (New York—Mahwah, NJ: Paulist, 1989, paper $11.95) xiii and 250 pp. Indexed. LCN: 89-3042. ISBN: 0-8091-3058-0.

This book presents in a slightly revised form the Martin D'Arcy lectures delivered in 1987 at Campion Hall in the University of Oxford. They concern the authorship of Lk-Acts, problems in the Lukan infancy narrative, Mary in Lukan salvation history, the Lukan picture of John the Baptist as precursor of the Lord, discipleship in the Lukan writings, Satan and demons in Lk-Acts, the Jewish people and the Mosaic Law in Lk-Acts, and "today you shall be with me in paradise" (Lk 23:43). Fitzmyer is professor emeritus of biblical studies at the Catholic University of America in Washington, DC.

W. W. GASQUE, *A History of the Interpretation of the Acts of the Apostles* (Peabody, MA: Hendrickson, 1989, paper $14.95) viii and 359 pp. Indexed. LCN: 89-11122. ISBN: 0-943575-12-5.

The original edition of this book appeared as *A History of the Criticism of the Acts of the Apostles* [*NTA* 20, p. 360]. This paperback edition features a fifteen-page supplement on recent study of Acts [§ 32-1193].

M. D. GOULDER, *Luke. A New Paradigm,* JSNT Supplement Series 20 (2 vols.; Sheffield, UK: JSOT Press, 1989, £40 or $60) xi and 824 pp. Bibliography. Indexed. ISBN: 1-85075-101-3.

Goulder, author of *Midrash and Lection in Matthew* (1974) and *The Evangelists' Calendar* (1978), maintains that Luke wrote his Gospel ca. A.D. 90 for a more Gentile church by combining Mk and Mt, rewriting Matthew's birth narratives with the aid of the OT, and adding new material (largely parables) of his own creation. He first sets out the reasons for dissatisfaction with the present paradigm of Luke's Gospel and offers his own alternative proposal: a house built on sand, Q, Luke's special material, Paul, and the calendar in the Synoptic Gospels. Then he provides a commentary on the entire Gospel that is designed to show that on his hypothesis it is possible to give a fair account of Luke's mind: his preference between sources, his changes of order and language, his theological and other interests, and his style in the broadest sense of the term. A ten-page appendix presents a list of Lukan vocabulary.

C. J. HEMER, *The Book of Acts in the Setting of Hellenistic History,* ed. C. H. Gempf, Wissenschaftliche Untersuchungen zum Neuen Testament 49 (Tübingen: Mohr-Siebeck, 1989, DM 128) xiv and 482 pp. Indexed. ISBN: 3-16-145451-0.

After reopening the question of Acts and historicity, this volume deals with preliminary questions regarding Acts (unity, genre, etc.) and explores the relation between historical method in Acts and that in ancient historiography in general. Then it discusses the types of knowledge displayed in Acts and the evidence of historical details in Acts. Next it considers Acts and Paul's letters, and examines the "Galatian question." Finally it treats the authorship and sources of Acts as well as the date of composition (ca. A.D. 62). Also included are an excursus on names and titles in Acts and appendixes on (1) speeches and miracles in Acts and (2) the "God-fearers." After Hemer's death in 1987 Gempf prepared the manuscript for publication. I. H. Marshall has provided a two-page foreword.

E. HURTH, *In His Name: Comparative Studies in the Quest for the Historical Jesus. Life of Jesus Research in Germany and America,* European University Studies, Series 23: Theology 367 (Frankfurt—Bern—New York—Paris: Lang, 1989, paper) xv and 336 pp. Bibliography. ISBN: 3-631-41955-4.

The development of a dissertation submitted to the American Studies Program at Boston University in 1988, this volume correlates research on the quest for the historical Jesus undertaken by German and American scholars, respectively. It first deals with *Leben-Jesu-Forschung:* in quest of the historical Jesus, from harmonies to lives, the kernel and the husk, and the Jesus of history and the Christ of faith (Strauss and after). Then it lays out the "American quest": toward the quest, anxieties of influence, "signs and wonders" (the fortress of miracles), and the "uses" of the *Leben Jesu.* Finally it traces the continuation of the quest: footsteps of the Master (from history to fiction), the historic and the ideal Christ, the aim and hope of Jesus, and rediscovering the historical Jesus.

Johannine Studies. Essays in Honor of Frank Pack, ed. J. E. Priest (Malibu, CA: Pepperdine University Press, 1989, $19.95) xxiv and 309 pp., frontispiece. Bibliographies. Indexed. LCN: 88-25501. ISBN: 0-932612-20-2.

The fifteen articles prepared in honor of Professor Pack are by R. D. Chesnutt on "bread of life" in *Joseph and Aseneth* and Jn 6, W. R. Clark on the Fourth Gospel and Christology in modern dogmatic and systematic theology, D. G. Danner on Johannine Christology during the Reformation, E. Ferguson on Origen's demonology, J. C. Free on interpersonal relationships in the Fourth Gospel, E. W. Huffard on missions and the servants of God in Jn 5, J. P. Lewis on the Semitic background of John's Gospel, S. L. Love on metaphors and an obligational norm for ministry in the Fourth Gospel, R. M. Marrs on the use of the OT account of the raised serpent in Jn 3:14-15, C. Mitchell on counseling from Jn, T. H. Olbricht on the theology of signs in Jn, Priest on contemporary apocalyptic scholarship and Revelation, R. L. Tyler on the source and function of Isa 6:9-10 in Jn 12:40, J. F. Wilson on archaeology and the origins of the Fourth Gospel with regard to Gabbatha (Jn 19:13), and J. T. Willis on the OT and Revelation. Also included are an open letter to Pack by Priest, a biography of Pack by J. P. Sanders, and a bibliography of Pack's publications (compiled by E. N. Whatley).

S. E. JOHNSON, *Jesus and his Towns,* Good News Studies 29 (Wilmington, DE: Glazier, 1989, paper $12.95) 183 pp., map, 3 tables. Illustrated. Bibliography. Indexed. LCN: 88-33408. ISBN: 0-89453-653-2.

The companion to *Paul the Apostle and His Cities* (1987), this guide to the Holy Land is intended for those who may contemplate a pilgrimage to NT sites there or those who have visited and wish to know more about what they have seen. It treats Bethlehem, Nazareth, the Sea of Galilee, Tiberias, the west shore, the message in Galilee, Capernaum and Chorazin, Bethsaida and the east side, Caesarea Philippi, Samaria, Jericho, and Jerusalem (with particular attention to Jesus' passion and death). Johnson is dean emeritus at the Church Divinity School of the Pacific in California.

J. J. KILGALLEN, *A Brief Commentary on the Gospel of Mark* (New York—Mahwah, NJ: Paulist, 1989, paper $14.95) iv and 319 pp. Bibliography. LCN: 89-31027. ISBN: 0-8091-3059-9.

Kilgallen, who teaches NT at Loyola University in Chicago and the Gregorian University in Rome, has written similar commentaries on 1 Corinthians (1987), Luke's Gospel (1988), and Acts (1988). After a thirteen-page general introduction to Mark's Gospel, this volume provides for each chapter the text according to the Revised Standard Version and an exposition. Particular attention is given to the five major points of the Evangelist's message: that Jesus was innocent, that he was the presence of God, why he died on the cross, that his disciples can expect to share his fate, and why Christianity differs from Judaism.

J. D. KINGSBURY, *The Christology of Mark's Gospel* (Philadelphia: Fortress, 1989, paper $11.95) xxi and 203 pp., plate. Bibliography. Indexed. LCN: 83-5576. ISBN: 0-8006-2337-1.

This paperback edition of the work noticed in *NTA* 28, pp. 201-202 features a three-page preface in which the author comments on his positions in light of recent research on Markan Christology.

J. D. KINGSBURY, *Conflict in Mark. Jesus, Authorities, Disciples* (Minneapolis, MN: Fortress, 1989, paper $8.95) ix and 150 pp. Bibliography. Indexed. LCN: 89-1229. ISBN: 0-8006-2336-3.

Kingsbury, professor of biblical theology at Union Theological Seminary in Richmond, VA, examines the principal story lines in Mark's Gospel and how they intertwine. After dealing with introductory matters (the world of the story, settings, characters, plot), he discusses the story of Jesus: presentation, ministry in and around Galilee, and journey to Jerusalem and suffering, death, and resurrection. Then he treats the story of the authorities with reference to the conflict over authority and conflict in the Temple and death. Finally he considers the story of the disciples: the call to discipleship and incomprehension, and discipleship as servanthood.

J. D. KINGSBURY, *Matthew: Structure, Christology, Kingdom* (Minneapolis, MN: Fortress, 1989, paper $11.95) xxx and 178 pp. Indexed. LCN: 75-13043. ISBN: 0-8006-0434-2.

The paperback edition of a book described in *NTA* 20, pp. 236-237 contains a new sixteen-page preface in which Kingsbury reflects on his views in the light of recent Matthean scholarship.

P. LEVI, *The Holy Gospel of John. A new translation* (Wilton, CT: Morehouse-Barlow, 1988, $11.95) 85 pp. LCN: 88-14720. ISBN: 0-8192-1427-2.

Levi, professor of poetry at the University of Oxford and author of *The English Bible, 1534-1859* (1974), seeks to convey the exact sense and as far as possible the precise tone of the Fourth Gospel in modern vernacular English. He renders Jn 1:1: "In the beginning the word was, and the word was God's, and the word was God." He translates Jn 3:16: "Because God so loved the world that he gave his only son, so that everyone who believes in him will not perish, but have everlasting life." The work was first published in Great Britain by Churchman Publishing in 1985.

Liste der koptischen Handschriften des Neuen Testaments. I. *Die sahidischen Handschriften der Evangelien,* 2. Teil, 1. Halbband, ed. F.-J. Schmitz and G. Mink, Arbeiten zur Neutestamentlichen Textforschung 13 (Berlin—New York: de Gruyter, 1989, DM 138) x and 449 pp. ISBN: 3-11-012255-3.

The first volume in this catalogue of Sahidic manuscripts of the Gospels was described in *NTA* 31, pp. 232-233. This volume deals with fifty partial manuscripts, containing 504 segments of the Gospel text. Each entry provides the places, inventory numbers, content, date, etc. The notes provide further information about the texts. The editors have supplied a three-page foreword.

W. LOADER, *The Christology of the Fourth Gospel. Structure and Issues,* Beiträge zur biblischen Exegese und Theologie 23 (Frankfurt—Bern—New York—Paris: Lang, 1989, paper) vi and 303 pp. Bibliography. Indexed. ISBN: 3-631-41912-0.

After examining R. Bultmann's exposition of Johannine Christology and subsequent developments in scholarship, this volume turns to the text of the Fourth Gospel in order to listen for the patterns and themes, and so identify the underlying structure of the Evangelist's Christology. Then it takes up major issues of interpretation in Johannine Christology: the death of Jesus, the salvation event, and the Fourth Gospel in the light of its Christology. Loader, NT lecturer at Perth Theological Hall of the Uniting Church in Australia and author of *Sohn und Hoherpriester* (1981), expresses the central structure of Johannine Christology as follows: "The Father sends and authorises the Son, who knows the Father, comes from the Father, makes the Father known, brings light and life and truth, completes his Father's work, returns to the Father, exalted, glorified, ascended, sends the disciples and sends the Spirit to enable greater understanding, to equip for mission, and to build up the community of faith."

G. Lüdemann, *Early Christianity according to the Traditions in Acts. A Commentary,* trans. J. Bowden (Minneapolis, MN: Fortress, 1989, paper $19.95) ix and 277 pp. Bibliography. LCN: 89-7853. ISBN: 0-8006-2314-2.

The English version of *Das frühe Christentum nach den Traditionen der Apostelgeschichte* [*NTA* 31, p. 365]. Lüdemann, professor of NT at the University of Göttingen, approaches the historical value of Acts as a question of the historical value of the traditions incorporated into Acts.

B. L. Mack and V. K. Robbins, *Patterns of Persuasion in the Gospels,* Foundations and Facets: Literary Facets (Sonoma, CA: Polebridge, 1989, paper $19.95) x and 230 pp. Bibliography. Indexed. LCN: 89-3832. ISBN: 0-944344-08-9.

The seven essays in this volume analyze early traditions about Jesus in the light of rhetorical theory and practice common to the Hellenistic culture of the time: Robbins on chreia and pronouncement story in Synoptic studies; Mack on elaboration of the chreia in the Hellenistic school; Robbins on foxes, birds, burials, and furrows; Mack on the anointing of Jesus as elaboration within a chreia; Robbins on plucking grain on the Sabbath; Mack on teaching in parables (elaboration in Mk 4:1-34); and Robbins on rhetorical composition and the Beelzebul controversy. The authors have collaborated on a fourteen-page conclusion.

O. J. McTernan, *A Call to Witness. Reflections on the Gospel of St. Matthew* (Collegeville, MN: Liturgical Press, 1989, paper $4.95) 104 pp. Bibliography. LCN: 89-38222. ISBN: 0-8146-1838-3.

McTernan, who has served in London parishes for many years, relates thirteen key passages from Matthew's Gospel to our lives and to the world around us: an unexpected pregnancy (1:18-25), a group of extraordinary visitors (2:1-12), a moment of truth (4:1-11), a new vision (5:1-12), an indispensable role (5:13-48), more than an outward display (6:1-18), etc.

E. L. Miller, *Salvation-History in the Prologue of John. The Significance of John 1:3/4,* Supplements to Novum Testamentum 60 (Leiden—New York: Brill, 1989, 60 gld. or $30) ix and 119 pp. Bibliography. Indexed. LCN: 88-24174. ISBN: 90-04-08692-7.

Miller, who teaches at the University of Colorado, argues that Jn 1:1a-b, 3-5 is a complete christological hymn with a salvation-historical perspective. He also contends that ὃ γέγονεν should be taken with Jn 1:4: "That which has come into being in him was life and the life was the light of men." After an introduction, he deals with the textual problem in Jn 1:3-4, the various interpretations of the readings, and their implications for understanding the logical-literary structure and theology of Jn 1:1-5. He concludes that Jn 1:1-5 is a sustained salvation-historical representation of the saving activity of the Logos.

L. Morris, *Jesus is the Christ. Studies in the Theology of John* (Grand Rapids: Eerdmans, 1989, paper $12.95; Leicester, UK: Inter-Varsity) vii and 224 pp. Bibliography. Indexed. LCN: 89-30624. ISBN: 0-8028-0452-7 (E), 0-85111-574-8 (I-V).

The ten essays on Johannine theology in this volume take up some facet or aspect of John's aim expressed in Jn 20:30-31. They concern John's theological purpose, the relation between the signs and the discourses, Jesus the man, the Christ of God, the Son of God, the "I AM" sayings, God the Father, the Holy Spirit, "that you may believe," and life. Morris is the author of *The Gospel According to John* (1971).

L. Morris, *Reflections on the Gospel of John.* Vol. 4, *Crucified and Risen, John 17-21* (Grand Rapids: Baker, 1988, paper $8.95) v and 186 pp. LCN: 85-73360. ISBN: 0-8010-6245-4.

The first three volumes in this series of reflections on the Fourth Gospel were described in *NTA* 30, p. 355; 32, p. 107; and 33, p. 110. This final volume deals with twenty-one texts in Jn 17–21: "glorify your Son" (17:1-5), prayer for the disciples (17:6-11), disciples in the world (17:12-19), Jesus' prayer for all believers (17:20-26), the arrest of Jesus (18:1-11), Peter's denials (18:12-27), etc.

The Navarre Bible. The Acts of the Apostles in the Revised Standard Version and New Vulgate with a Commentary by the Faculty of Theology, University of Navarre, trans. M. Adams (Dublin: Four Courts Press, 1989, cloth £12.50, paper £7.95) 272 pp., map. Indexed. ISBN: 1-85182-045-0 (cloth), -044-2 (paper).

After a six-page general introduction to the history of the NT text and a seven-page introduction to Acts, this volume presents at the top of the pages the Revised Standard Version of Acts as well as the Neo-Vulgata Latin version. The notes below feature quotations from the writings of the Fathers and Doctors of the church, the documents of the Magisterium, and works by prestigious spiritual writers, especially J. Escrivá de Balaguer, the founder of the University of Navarre. The following general outline is adopted: the church in Jerusalem (1:12–7:60), the church spreads beyond Jerusalem (8:1–12:25), the spread of the church among the Gentiles—Paul's missionary journeys (13:1–20:38), and Paul in imprisonment bears witness to Christ (21:1–28:31).

D. E. Orton, *The Understanding Scribe. Matthew and the Apocalyptic Ideal,* JSNT Supplement Series 25 (Sheffield, UK: JSOT Press, 1989, £25 or $37.50) 280 pp. Bibliography. Indexed. ISBN: 1-85075-181-1.

The slightly revised version of a doctoral dissertation directed by P. R. Davies and B. D. Chilton and submitted to the University of Sheffield in 1986, this volume first considers the scribe in Matthew's Gospel and in the OT and the Second Temple period. Next it focuses on the "apocalyptic" scribe: Ben Sira and the model scribe, the scribes of apocalyptic literature, and scribes and Qumran literature. Finally it discusses Matthew and the scribal ideal: the scribal ideal and Matthew's disciples, and Matthew as scribe. Orton concludes that Matthew understood himself and the disciples as scribes in the apocalyptic tradition (see Mt 13:52).

R. A. Peterson, *Getting to Know John's Gospel. A Fresh Look at Its Main Ideas* (Phillipsburg, NJ: Presbyterian & Reformed Publishing Co, 1989, paper $7.95) xi and 147 pp. Indexed. LCN: 89-3809. ISBN: 0-87552-370-6.

After discussing why John wrote his Gospel and how the Fourth Gospel is put together, this volume treats Jesus' "I am" sayings, Jesus' miraculous signs, Jesus' "time" sayings, conflicting responses to Jesus, portraits of Jesus' person, the saving work of Jesus, the Holy Spirit, and the last things. Peterson is associate professor of theology at Biblical Theological Seminary in Hatfield, PA.

G. F. Ravasi, *Il Vangelo di Luca. Ciclo di conferenze tenute al Centro culturale S. Fedele di Milano,* Conversazioni bibliche (Bologna: Dehoniane, 1988, 10,000 L) 134 pp. Bibliography. ISBN: 88-10-70904-7.

The five conferences in this volume concern the literary, historical, and theological project of Luke; appearances, songs, and surprises in the infancy gospel (Lk 1–2); the long march of Jesus to the holy city (Lk 9–19); on Calvary, toward Emmaus, and on the Mount of Olives (Lk 20–24); and the most beautiful pages of Luke's Gospel. Ravasi teaches Scripture at the Facoltà teologica dell'Italia settentrionale.

B. B. Scott, *Hear Then the Parable. A Commentary on the Parables of Jesus* (Minneapolis, MN: Fortress, 1989, $29.95) xii and 465 pp., 7 figs., 4 tables. Bibliography. Indexed. LCN: 88-45248. ISBN: 0-8006-0897-6.

Scott, professor of NT at Phillips Graduate Seminary at the University of Tulsa in Oklahoma and author of *Jesus, Symbol-Maker for the Kingdom* (1981), first explains his definition of a parable as "a *mashal* that employs a short narrative fiction to reference a symbol." After reviewing problems in assessing a corpus of parables, he uses three elementary aspects of

Mediterranean social life and culture as basic categories for treating the NT parables: family, village, city, and beyond; masters and servants; and home and farm. Each major parable receives an independent study, so that one can consult the analysis of any parable without undue reference to the other parts of the book. Some minor parables are treated in the introduction to each division as examples. Scott seeks to highlight the "performance" character of the parables by describing how they create meaning.

G. N. Stanton, *The Gospels and Jesus,* Oxford Bible Studies (Oxford—New York: Oxford University Press, 1989, cloth $49.95, paper $12.95) xi and 296 pp. Bibliography. Indexed. LCN: 88-32366. ISBN: 0-19-213240-7 (cloth), -213241-5 (paper).

Stanton, professor of NT studies at King's College, London, first discusses the relation of the Gospels to Jesus and the ways of studying the Gospels, and focuses on the Evangelists' methods and themes: the way of Jesus (Mark), the way of righteousness (Matthew), God's way triumphs (Luke), and "I am the way" (John). He also discusses the apocryphal Gospels and takes up the question, Why four Gospels? Then he examines the evidence about Jesus from outside the Gospels, considers the methods and criteria that may be used in reconstructing Jesus' actions and teaching, and deals with these issues: John the Baptist; Jesus as prophet and teacher; the kingdom of God; parables and miracles; Messiah, Son of God, Son of Man; conflict; the last days; and the identity of Jesus of Nazareth.

W. R. Stegner, *Narrative Theology in Early Jewish Christianity* (Louisville, KY: Westminster/Knox, 1989, paper $11.95) x and 141 pp. Indexed. LCN: 89-5251. ISBN: 0-8042-0265-6.

Stegner, professor of NT at Garrett-Evangelical Theological Seminary in Evanston, IL, explores the meaning of four Gospel narratives among Jewish Christians between Jesus' resurrection and A.D. 70: the baptism of Jesus and the binding of Isaac, the temptation of Jesus, the feeding of the five thousand, and the transfiguration. He concludes with observations on the exodus-Sinai-wilderness motif, the centrality of Christology, and the self-understanding of the Jewish-Christian community that formulated these stories.

L. Swidler, *Yeshua: A Model for Moderns* (Kansas City, MO: Sheed & Ward, 1988, paper $8.95) vi and 134 pp. LCN: 88-61573. ISBN: 1-55612-182-2.

Swidler, professor of Catholic thought and interreligious dialogue at Temple University in Philadelphia and founder and editor of *Journal of Ecumenical Studies,* examines the Jewishness of Jesus ("Yeshua") through the refracting lenses of the Gospels and other helpful documents. After establishing that Yeshua is the measure of what it means to be Christian, he explores the implications of the fact that Yeshua and his followers were Jews, argues that Jesus was a radical feminist and lived an "androgynous" life-style, and reflects on whether one can gain salvation only through Yeshua the Christ.

M. R. Thompson, *The Role of Disbelief in Mark. A New Approach to the Second Gospel* (New York—Mahwah, NJ: Paulist, 1989, paper $9.95) x and 188 pp. Bibliography. Indexed. LCN: 88-29114. ISBN: 0-8091-3044-0.

Thompson contends that the pervasive and compelling use of negative devices in Mark's Gospel is a narrative feature and provides an antithesis to the basic proclamation of the good news of Jesus. After discussing the nature of the Gospel and proposing her approach to the problem of negation in it, she considers Mark's portrait of Jesus as the successful leader, the contrasts and conflicts with other characters, the failures with the disciples, and further evidence.

W. G. Thompson, *Matthew's Story. Good News for Uncertain Times* (New York—Mahwah, NJ: Paulist, 1989, paper $8.95) ix and 165 pp. Bibliography. LCN: 89-9286. ISBN: 0-8091-3077-7.

The first part of this volume describes Matthew's story: Matthew's world and ours, reading

Matthew's story, praying with Matthew's story, and meeting Matthew the Evangelist. The second part provides a guide for studying Matthew's story: infancy narrative—story in miniature (1:1–2:23); John the Baptist and Jesus in the Judean Desert (3:1–4:11); Jesus preaches, teaches, and heals in Galilee (4:12–9:34); Jesus and the twelve disciples—mission to Israel (9:35–10:42); Israel reacts, and Jesus teaches in parables (11:1–13:58); etc. Thompson, associate professor of NT at Loyola University's Institute of Pastoral Studies in Chicago, observes that Matthew's story shows Christians how to recover their past, face the reality of their present uncertain times, and move with conviction into the future.

B. B. Thurston, *Wait Here and Watch. A Eucharistic Commentary on the Passion According to St. Matthew* (St. Louis, MO: CBP Press, 1989, paper $6.95) 96 pp. Bibliography. LCN: 89-31290. ISBN: 0-8272-4225-5.

Thurston, author of *The Widows. A Women's Ministry in the Early Church* (1989), seeks to present in a simple way the conclusions of modern scholarship on Matthew's passion narrative and to lead her readers through a meditation on the events of Jesus' passion. After a seven-page introduction to Matthew's Gospel, the volume provides for each pericope of Mt 26–28 the Revised Standard Version and an exposition accompanied by devotional comments.

C. Tresmontant, *Évangile de Luc. Traduction et notes* (Paris: O.E.I.L., 1987, paper 220 F) 647 pp., map. ISBN: 2-86839-111-7.

Other volumes in this project have been described in *NTA* 28, p. 207; 29, pp. 209-210; 31, pp. 109, 369. This volume first provides a new French translation of Luke's Gospel according to sense-lines and without capitalization or punctuation. Thus Lk 9:51 reads as follows: “et il est arrivé/ lorsqu'ils ont été remplis/ les jours de son élévation/ alors lui/ sa face il l'a disposée/ pour aller à ierouschalaïm.” Then it presents a 369-page commentary on the text, with particular attention to discerning the Hebrew original behind the Greek version.

C. Tresmontant, *The Hebrew Christ. Language in the Age of the Gospels,* trans. K. D. Whitehead (Chicago: Franciscan Herald Press, 1989, paper $19.95) xv and 324 pp., table. LCN: 89-11869. ISBN: 0-8199-0876-2.

The English version of *Le Christ Hébreu* [*NTA* 28, p. 207], this volume contends that the NT Greek Gospels are translations based on earlier documents written in Hebrew. After an introduction, it deals with the Gospels of Matthew, Mark, and Luke, as well as the Synoptic problem and the Fourth Gospel. Tresmontant, who teaches medieval philosophy at the Sorbonne, concludes that Matthew and John wrote the earliest Gospels.

G. Van Belle, *Johannine Bibliography 1966-1985. A Cumulative Bibliography on the Fourth Gospel,* Bibliotheca Ephemeridum Theologicarum Lovaniensium 82 (Leuven: Leuven University Press—Peeters, 1988, paper 2,700 BFr) xvii and 563 pp. Indexed. ISBN: 90-6186-285-X.

Continuing E. Malatesta's *St. John's Gospel 1920-1965* [*NTA* 12, p. 394], this bibliography offers a cumulative list of books and articles on the Fourth Gospel that have been published between 1966 and 1985. The 6,300 items appear under the following general headings: bibliographical studies, introductions to the study of the Fourth Gospel, textual studies, philological studies, literary studies, exegetical studies, theological studies, and the *Wirkungsgeschichte* of the Fourth Gospel. An appendix deals with modern versions of the Gospel. Five indexes are provided. Van Belle is the author of *Les parenthèses dans l'Evangile de Jean* (1985).

M.-B. von Stritzky, *Studien zur Überlieferung und Interpretation des Vaterunsers in der frühchristlichen Literatur,* Münsterische Beiträge zur Theologie 57 (Münster: Aschendorff, 1989, paper DM 58) viii and 208 pp. Bibliography. Indexed. ISBN: 3-402-03962-1.

Prepared as a doctoral dissertation under the direction of W. Cramer and accepted by the department of Catholic theology at the University of Münster in 1988, this study of the early history of the Lord's Prayer (Mt 6:9-13; Lk 11:2-4) first examines its reception in the 1st and 2nd centuries by discussing versions of the text (NT manuscripts, *Didache, Acts of Thomas*) as well as allusions to it and quotations of its individual petitions. Then it focuses on the oldest Latin commentary (Tertullian's *De oratione*), with particular attention to the text and the prayer's relevance for Christian life and ethics. Then it treats the oldest Greek commentary (Origen's Περὶ εὐχῆς), as containing Origen's theology *in nuce* and formulated in dialogue with other cultural currents and in light of pastoral needs.

F. WEINREB, *Innenwelt des Wortes im Neuen Testament. Eine Deutung aus den Quellen des Judentums* (Weiler im Allgäu: Thauros, 1988, DM 38) 257 pp. ISBN: 3-88411-034-9.

Weinreb (1910-88) seeks to explain the story of Jesus in light of the Hebrew Bible and other Jewish sources. He first deals with the "impossible" story of Jesus' birth and related events up to the circumcision. Then he considers various aspects of Jesus' public ministry (the miraculous feedings, encounters with the sick, demonic possession and demons, etc.). Finally he discusses the last days of Jesus in Jerusalem and his crucifixion, death, and resurrection.

G. A. WELLS, *Who Was Jesus? A Critique of the New Testament Record* (La Salle, IL: Open Court, 1989, cloth $28.95, paper $12.95) ix and 231 pp. Indexed. LCN: 89-3285. ISBN: 0-8126-9095-8 (cloth), -9096-6 (paper).

Wells, professor of German at Birkbeck College, University of London, and author of *The Historical Evidence for Jesus* (1982), suggests that critical scholarship on the NT leads to doubt that Jesus is really any more than a legendary figure. This suggestion is based on a survey of NT research on the reliability of the Gospels, the resurrection, the virgin birth, the prelude to the public ministry, the passion, and Jewish and Christian apocalypses.

D. WENHAM, *The Parables of Jesus. Pictures of Revolution,* The Jesus Library (London—Sydney: Hodder & Stoughton, 1989, paper £6.95) 256 pp. Bibliography. Indexed. ISBN: 0-340-48811-5.

This book takes the parables of Jesus in the form in which they are found in the Gospels and seeks to make sense of them in the context of Jesus' ministry and teaching, drawing also on the broader context of NT thought to illuminate their meaning. After setting the scene (the nature of parables, the revolution of the kingdom), it treats the individual parables under the following headings: the revolution is here!, on the way to the new world, the great day of the Lord's coming, good news for the needy, bad news for the establishment, revolutionary neighbor relations, living with the God of revolution, and call to decision. Wenham is tutor in NT studies at Wycliffe Hall, Oxford, and a member of the Oxford University theology faculty.

R. ZWICK, *Montage im Markusevangelium. Studien zur narrativen Organisation der ältesten Jesuserzählung,* Stuttgarter Biblische Beiträge 18 (Stuttgart: Katholisches Bibelwerk, 1989, paper DM 39) xvi and 652 pp. Bibliography. ISBN: 3-460-00181-X.

The revised version of a doctoral dissertation directed by G. Schmuttermayr and accepted in 1988 by the Catholic theological faculty at Regensburg, this narrative analysis of Mark's Gospel focuses on the technique of montage (i.e. the production of a rapid succession of images to illustrate an association of ideas) in order to uncover the literary and theological unity. After laying a foundation with reference to the "complex" perspective in the context of narrative organization and the use of montage in films, the volume provides a detailed narrative analysis of Mk 1:1–4:9 and 14:1–16:8, respectively. Then it discusses the "syntax" of the Markan narrative, especially its use of montage, and reflects on the affinity of the Markan and the cinematic narrations.

EPISTLES–REVELATION

J. J. Bartolomé, *El evangelio y su verdad. La justificación por la fe y su vivencia en común. Un estudio exegético de* Gal *2,5.14,* Biblioteca di Scienze Religiose 82 (Rome: LAS, 1988, paper 20,000 L) 170 pp. Bibliography. Indexed. ISBN: 88-213-0170-2.

Prepared as a doctoral dissertation under the direction of A. Vanhoye and J.-N. Aletti and accepted by the Pontifical Biblical Institute in Rome in 1985, this investigation of the expression "the truth of the gospel" (Gal 2:5, 14) defines the problem and the method, discusses the Pauline evidence about the Galatian crisis, considers the gospel of Paul in light of Gal 2:14b-21, focuses on "the truth of the gospel" in Gal 2:5 and 14, and concludes that "the truth of the gospel" refers to living out Christian freedom in community (even when there may be conflict with the Torah) on the basis of the gospel. Bartolomé is professor of NT exegesis at the Centro Teológico Salesiano de Madrid.

M. Black, *Romans,* New Century Bible Commentary (2nd ed.; Grand Rapids: Eerdmans, 1989, paper $13.95; London: Marshall, Morgan & Scott) xv and 224 pp. Bibliography. Indexed. LCN: 88-3978. ISBN: 0-8028-0374-1 (E), 0-551-01546-2 (MMS).

The first edition of this work was described in *NTA* 21, p. 203. In revising and expanding the commentary (particularly in the later chapters) Black has taken into account the commentaries on Romans by C. E. B. Cranfield and E. Käsemann as well as other scholarly contributions. Black, professor emeritus of biblical criticism at St. Mary's College, University of St. Andrews, Scotland, serves as NT editor for the series.

M. E. Boring, *Revelation,* Interpretation: A Bible Commentary for Teaching and Preaching (Louisville, KY: Knox, 1989, $18.95) xii and 236 pp. Bibliography. LCN: 89-1829. ISBN: 0-8042-3150-8.

Boring, professor of religious studies at Texas Christian University in Fort Worth, observes that Revelation was designed to be read aloud and heard all at once, in the context of worship. In his 62-page introduction he describes Revelation as a pastoral letter to Christians in Asia in the late 1st century A.D. who were confronted with a critical religious-political situation, from a Christian prophet who wrote in apocalyptic language and imagery. He also notes that the book, though difficult to understand, has had enormous influence and has an urgently needed message for the contemporary church. The exposition appears under three major headings: God speaks to the church in the city (1:1–3:22); God judges the "great city" (4:1–18:24); and God redeems the "holy city" (19:1–22:21).

C. Breytenbach, *Versöhnung. Eine Studie zur paulinischen Soteriologie,* Wissenschaftliche Monographien zum Alten und Neuen Testament 60 (Neukirchen-Vluyn: Neukirchener, 1989, DM 75) xv and 260 pp. Bibliography. Indexed. ISBN: 3-7887-1269-4.

The slightly revised version of a *Habilitationsschrift* presented in 1985 to the Evangelical theological faculty at Munich, this volume first describes and evaluates research in the 20th century on Paul's understanding of reconciliation. Then after exploring the meaning of the pertinent terms (διαλλάσσω, καταλλάσσω, etc.), it examines the relevant Pauline texts under these headings: reconciliation and apostolate (2 Cor 5:11–6:10), justification and reconciliation in the horizon of hope (Rom 5:1-11), and the rejection of Israel and the reconciliation of the world (Rom 11:15). Next it discusses the tradition history of the Pauline idea of reconciliation and the vicarious atoning death of Christ. Breytenbach concludes that Paul's concept of reconciliation is not based on the OT *kpr*/(ἐξ)ἱλάσκομαι tradition.

B. Byrne, *Paul and the Christian Woman* (Collegeville, MN: Liturgical Press, 1989, paper $6.95) xviii and 109 pp. Bibliography. Indexed. LCN: 89-36071. ISBN: 0-8146-1846-4.

Byrne, author of *Reckoning with Romans* (1986), studies Pauline texts concerning women in their contexts and assesses their meaning and purpose in their original setting. He first treats Gal 3:28 ("there is no male and female") as well as 1 Corinthians 7 ("not to touch a woman"), 11 (woman's attire in the Christian assembly), and 14 ("let the women be silent"). Then he discusses women as Paul's co-workers, whether Paul was married, and women in the post-Pauline literature. He concludes that the Pauline and post-Pauline texts about women illustrate the task and difficulty of embodying the values of Jesus when circumstances and community life have changed.

E. P. CLOWNEY, *The Message of 1 Peter. The way of the cross,* The Bible Speaks Today (Leicester, UK—Downers Grove, IL: Inter-Varsity, 1989, paper $9.95) 234 pp. LCN: 88-38860. ISBN: 0-85110-789-3 (UK), 0-8308-1227-X (USA).

After an eleven-page introduction to 1 Peter (addressees, author, literary form, date and place, message), this volume presents an exposition based on the New International Version: the apostle to the Jews blesses God's true people (1:1-2); bless God for our hope in Christ (1:3-12); live obediently in hope (1:13–2:3); etc. The three appendixes concern whether "resident aliens" is literal or figurative, living rock and living water, and the office of elder in the NT. Clowney is associate pastor of Trinity Presbyterian Church in Charlottesville, VA, and former president and professor emeritus of practical theology at Westminster Theological Seminary in Philadelphia.

W. J. DALTON, *Christ's Proclamation to the Spirits. A Study of 1 Peter 3:18–4:6,* Analecta Biblica 23 (2nd, rev. ed.: Rome: Editrice Pontificio Biblico, 1989, paper 42,000 L) 276 pp. Bibliography. Indexed. ISBN: 88-7653-023-1.

The first edition of this study of 1 Pet 3:18–4:6 was described in *NTA* 10, p. 141. While the main lines of the original thesis have been retained, the author has changed his mind on some secondary elements, including the baptismal meaning of 1 Pet 4:1b and the nature of the "proclamation" in 3:19. The text of the first edition has been retained in some technical discussions where no great progress has been made in scholarly research, but in other areas much has been omitted or changed. He has also added a new chapter on the authorship of 1 Peter in the light of NT pseudepigraphy and the place of the church at Rome in the early Christian movement.

F. FOULKES, *The Letter of Paul to the Ephesians. An Introduction and Commentary,* Tyndale New Testament Commentaries 10 (2nd ed.; Leicester, UK: Inter-Varsity, 1989, paper; Grand Rapids: Eerdmans, $7.95) 189 pp. Bibliography. ISBN: 0-85111-879-8 (I-V), 0-8028-0312-1 (E).

The first edition of this commentary on Ephesians was described in *NTA* 8, p. 474. The thirty-page introduction treats the nature and teaching of the letter, its destination, relation to Colossians and other NT writings, arguments for a date after Paul's death, other evidence for authorship, and whether Ephesians was the work of an imitator or an apostle. The commentary proceeds according to the following general outline: introduction (1:1-23), life in Christ (2:1–3:21), unity in the body of Christ (4:1-16), personal standards (4:17–5:21), relationships (5:22–6:9), and conclusion (6:10-24). Foulkes, warden of St. John's College in Auckland, New Zealand, has grappled afresh with questions of introduction and used the RSV as the base text.

D. GOODING, *An Unshakeable Kingdom. The letter to the Hebrews for today* (Grand Rapids: Eerdmans, 1989, paper $13.95) 255 pp. LCN: 89-12085. ISBN: 0-8028-0471-3.

After a sixteen-page introduction to Hebrews, this volume provides an exposition according to the following outline: the deity of Christ asserted (1:1-4), the deity of Christ proved (1:5-14), the humanity and sufferings of Christ (2), entering God's rest (3–4), our high priest and the cost of obedience (5:1–6:3), on to perfection (6:4-20), the superior priesthood (7), the superior covenant (8), the superior sanctuary (9), the superior sacrifice (10), faith's doctrines and pilgrimage (11:1-16), faith's testing and warfare (11:17–12:2), and the long race (12:3–13:25). Gooding, professor emeritus of OT Greek at Queen's University in Belfast, is the author of *According to Luke* (1987).

R. B. HAYS, *Echoes of Scripture in the Letters of Paul* (New Haven, CT—London: Yale University Press, 1989, $30) xiv and 240 pp. Indexed. LCN: 89-30110. ISBN: 0-300-04471-2.

Seeking to read Paul's letters as literary texts shaped by complex intertextual relations with Scripture, Hays, associate professor of NT at Yale Divinity School, first charts an approach and contrasts it to previous studies of Paul's use of the OT. Then he concentrates on the effects of intertextual echo in Romans, investigates passages in which Paul found the community of the church prefigured in Scripture, discusses "letter and Spirit" through an examination of 2 Cor 3:1–4:6, and summarizes the findings of the interpretative probes with regard to hermeneutics in the eschatological community ("the word is near you").

E. E. JOHNSON, *The Function of Apocalyptic and Wisdom Traditions in Romans 9-11*, SBL Dissertation Series 109 (Atlanta: Scholars Press, 1989, cloth $16.95, paper $10.95) vi and 260 pp. Bibliography. Indexed. LCN: 89-35508. ISBN: 1-55540-226-7 (cloth), -227-5 (paper).

Prepared as a doctoral dissertation under the direction of J. C. Beker and accepted in 1987 by Princeton Theological Seminary, this volume first reviews research on Paul's use of apocalyptic and wisdom traditions ("the problem of Paul's background"). Next it explores the relation between wisdom and apocalyptic thought in Jewish literature roughly contemporary with Paul, testing the hypothesis that a Jewish and Christian apocalyptic-wisdom theology informed Paul's thought. Then it presents a detailed exegesis of Romans 9–11 that asks how the different wisdom and apocalyptic elements function together in the argument and what impact their confluence had on the passage as a whole. An excursus deals with Paul and anti-Semitism, with special attention to the views of L. Gaston. Johnson concludes that, as greatly as the Pauline gospel was indebted for its perspective to apocalyptic thought, its contours were also shaped by sapiential traditions.

K. JUNACK, E. GÜTING, U. NIMTZ, AND K. WITTE (EDS.), *Das Neue Testament auf Papyrus. II. Die paulinischen Briefe.* Teil 1, *Röm., 1. Kor., 2. Kor.*, Arbeiten zur Neutestamentlichen Textforschung 12 (Berlin—New York: de Gruyter, 1989, DM 148) lvi and 418 pp. ISBN: 3-11-012248-0.

This volume provides the textual evidence for Romans and 1–2 Corinthians from the Greek papyri. After a twelve-page general introduction by B. Aland, it presents material descriptions (place and inventory number, extent, orthography, etc.) for the following NT papyri: 10, 11 (+14), 15, 26, 27, 31, 34, 40, 46, 61, 68, 94. Then for each verse in Romans and 1–2 Corinthians it gives a horizontal synopsis of the papyrus evidence along with brief notes and critical apparatus below. The editors are on the staff of the Institut für neutestamentliche Textforschung in Munster. The volume covering Galatians through Hebrews is in preparation.

N. P. MADSEN, *Ask and You Will Receive. Prayer and the Letter to the Hebrews* (St. Louis, MO: CBP Press, 1989, paper $9.95) 136 pp. LCN: 88-27601. ISBN: 0-8272-0018-8.

Madsen, associate professor of religion at McKendree College in Lebanon, IL, uses the letter to the Hebrews to help us first listen to God in prayer. After an introduction to prayer and the letter to the Hebrews, he provides an exposition of the text: approaching prayer by first hearing God (1:1–4:13), the substance of prayer—Christ the mediator (4:14–10:39), a cloud of faith witnesses—the gift of faith (11:1–12:29), and the life of prayer (13:1-25). By way of conclusion he discusses Hebrews and the theology of prayer.

W. F. MAESTRI, *Paul's Pastoral Vision. Pastoral Letters for a Pastoral Church Today* (New York: Alba House, 1989, paper $12.95) xx and 220 pp. Bibliography. LCN: 89-203. ISBN: 0-8189-0556-5.

After a brief overview of each of the Pastorals (2 Timothy, 1 Timothy, Titus), Maestri, a priest of the Catholic archdiocese of New Orleans, reflects on theological issues raised by them: pastoral leadership (servants of the servants), teaching with authority, the moral life (narrative, community, and virtue), the pastoral priest across the generations, and justice (pastoral mission to church and world).

R. P. MARTIN, *1, 2 Corinthians,* Word Biblical Themes (Dallas—London: Word, 1988) 131 pp. Indexed. LCN: 88-33821. ISBN: 0-8499-0623-7.

Martin, professor of biblical studies at the University of Sheffield (UK) and author of *2 Corinthians* (1986) in the Word Biblical Commentary series, highlights some central theological concerns in 1 and 2 Corinthians to provide a gateway to the meaning of the letters. He treats six topics: Paul's friends at Corinth; Paul's apostolic service in theory and practice; the God and Father of our Lord Jesus Christ; the grace and glory of our Lord Jesus Christ; the gospel, the Spirit, and the congregation; and Christian living and giving.

C.-P. MÄRZ, *Hebräerbrief,* Die Neue Echter Bibel, Neues Testament 16 (Würzburg: Echter, 1989, paper DM 24) 88 pp. Bibliography. ISBN: 3-429-01213-9.

In his sixteen-page introduction to Hebrews, März, professor of NT exegesis at the Philosophisch-Theologische Studium in Erfurt, considers its character as a "word of exhortation" (13:22); its author as a biblical theologian; language and rhetoric, mode of composition, and history-of-religions background; Christology, eschatology, and paraenesis; structure and train of thought; and author, addressees, and date. Then after a two-page general bibliography, the volume presents comments on the Einheitsübersetzung text according to the following general outline: significance and claim of the eschatological revelation of God in his Son (1:1–4:13); the Son as the high priest of future blessings (4:14–10:31); the community on the new and living way (10:32–13:17); and epistolary conclusion (13:18-25).

M. MASINI, *Filippesi - Colossesi - Efesini - Filemone. Le lettere della prigionia,* Leggere oggi la Bibbia 2.9 (Brescia: Queriniana, 1987, paper 15,000 L) 172 pp. Bibliography. Indexed. ISBN: 88-399-1585-0.

This introduction to Paul's "prison" correspondence (Philippians, Colossians, Ephesians, Philemon) first considers the setting of these letters from a "prisoner in Christ" (Eph 4:1). Then it discusses the literary characteristics of these letters from Paul as an "ambassador in chains" (Eph 6:20) and provides expositions of each captivity epistle. Finally it treats the message of the "ambassador of the gospel" (Eph 6:19-20) as it is expressed in each letter. Masini teaches at the Studio teologico di Monte Berico and the Istituto Superiore di Scienze religiose di Milano.

D. C. PARKER (ED.), *Paul's Letter to the Colossians. Philip Melanchthon,* Historic Texts and Interpreters in Biblical Scholarship (Sheffield, UK: Almond, 1989, £21.50 or $36.50) 126 pp. Indexed. ISBN: 1-85075-210-9.

The first biblical commentary by Melanchthon to be translated into English, this volume consists of a fifteen-page introduction by Parker, a translation of Melanchthon's exposition of Colossians, and eight pages of notes. The translation is based on the 1527 edition. Parker observes that Melanchthon's commentary on Colossians is important for its sensitivity to ancient rhetoric and for the congruence between Melanchthon's view of Paul and his own method.

W. L. SCHUTTER, *Hermeneutic and Composition in I Peter,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 30 (Tübingen: Mohr-Siebeck, 1989, paper DM 79) vi and 218 pp. Bibliography. Indexed. ISBN: 3-16-145118-X.

Based on a doctoral dissertation supervised by B. Lindars and accepted by the University of Cambridge in 1985, this study of 1 Peter seeks to clarify the hermeneutical presuppositions, methods, and techniques reflected in the author's use of the OT. It first establishes the letter's setting as a pseudepigraphic encyclical written at Rome in Domitian's time and intended for a mostly Gentile lower-class membership scattered among the Anatolian cities west of the Taurus. Next it identifies the letter's genre, design, source-materials, the compositional method used to integrate them, and the nature and extent of dependence on the OT in comparison. Then it focuses on places in 1 Peter where the use of the OT has exercised especially formative influence, and concludes that 1 Pet 1:13–2:10 can be described as a homiletic midrash and that other elements of Jewish biblical interpretation can be found in various parts of the letter. The two appendixes provide (1) Pliny's report to Trajan about the early Christians and (2) examples of homiletic midrash.

M. Silva, *Philippians,* Wycliffe Exegetical Commentary (Chicago: Moody, 1988, $23.95) xxiii and 255 pp. Bibliography. Indexed. LCN: 88-8438. ISBN: 0-8024-9260-6.

Silva, professor of NT at Westminster Theological Seminary in Philadelphia, seeks to communicate how each passage in Paul's letter to the Philippians contributes to the argument as a whole. The 35-page introduction provides a broad interpretative framework by discussing historical context, literary context, and transmission. Taking the form of exegetical essays and additional notes, the commentary appears according to the following outline: opening (1:1-11), Paul's missionary report (1:12-26), a call to sanctification (1:27–2:18), doctrinal polemics (3:1–4:1), and final concerns (4:2-23).

S. G. Sinclair, *Jesus Christ According to Paul. The Christologies of Paul's Undisputed Epistles and the Christology of Paul,* BIBAL Monograph Series 1 (Berkeley, CA: BIBAL Press, 1988, paper $12.95) vi and 150 pp. Bibliography. LCN: 88-43266. ISBN: 0-941037-08-8.

The revised and expanded version of a doctoral dissertation presented in 1986 to the Graduate Theological Union in Berkeley, CA, this volume investigates whether the different Pauline epistles have different Christologies, whether these Christologies are tailored to achieve specific pastoral goals, and whether they have a common foundation. After introducing the problem and sketching a methodology, it discusses Christology in Romans, 1 Corinthians, 2 Corinthians, Galatians, Philippians, and 1 Thessalonians, respectively. Sinclair concludes that the basis and starting point of Paul's "systematic" Christology was Jesus' crucifixion, resurrection, and Spirit.

C. L. Stockhausen, *Letters in the Pauline Tradition. Ephesians, Colossians, I Timothy, II Timothy and Titus,* Message of Biblical Spirituality 13 (Wilmington, DE: Glazier, 1989, cloth $16.95, paper $12.95) 208 pp. Indexed. LCN: 89-30676. ISBN: 0-89453-563-3 (cloth), -579-X (paper).

After arguing for the pseudonymity of the five letters treated in this volume, Stockhausen discusses the relation between Colossians and Ephesians, and focuses on their particular theological emphases: the christological structure of reality (Colossians), and the ecclesiological structure of reality (Ephesians). Then she considers the relation of the Pastorals to Colossians and Ephesians, and investigates patterns of interactivity between church and world according to the Pastorals. Stockhausen, assistant professor of theology at Marquette University in Milwaukee, WI, and author of *Moses' Veil and the Glory of the New Covenant* (1989), also reflects on modern spirituality in light of these five letters.

G. Strecker, *Die Johannesbriefe,* Kritisch-exegetischer Kommentar über das Neue Testament 14 (Göttingen: Vandenhoeck & Ruprecht, 1989, DM 98) 381 pp. Bibliography. Indexed. ISBN: 3-525-51621-5.

In his 21-page introduction to the Johannine epistles, Strecker, professor of NT at Göttingen, deals with the patristic witnesses, textual history, place in the history of the canon, the Johannine school, and the structure of 1 John. Then for each pericope he provides a German translation and an exposition. He divides 1 John into seven major sections: communion with God must work itself out in freedom from sin and "brotherly love" (1:5–2:17); the false teaching (2:18-27); whoever keeps God's commandments has a well founded hope

(2:28–3:24); the discernment of the spirits of truth and falsehood (4:1-6); the love of God revealed in the Son demands brotherly love (4:7–5:4a); the faith based on the witness of water, blood, and Spirit (5:4b-12); and the power of prayer (5:13-21). Eighteen excursuses (on ζωή, χαρά, light and darkness, etc.) are interspersed throughout the commentary.

D. TROBISCH, *Die Entstehung der Paulusbriefsammlung. Studien zu den Anfängen christlicher Publizistik,* Novum Testamentum et Orbis Antiquus 10 (Fribourg: Universitätsverlag, 1989; Göttingen: Vandenhoeck & Ruprecht) 163 pp. Bibliography. Indexed. ISBN: 3-7278-0640-0 (U), 3-525-53911-8 (V&R).

The slightly revised version of a doctoral dissertation directed by G. Theissen and accepted in 1988 by the theological faculty at the University of Heidelberg, this volume first investigates the extent and order of the Pauline letters in the earliest editions as seen in manuscripts and other historical sources. Then it examines the different editions of individual Pauline letters (especially Romans) and considers the collection of letters as a literary *Gattung.* Finally it offers a reconstruction of the history of the collection of the Pauline letters. Trobisch concludes that there were originally two collections, one with specific addressees, the other with general letters (Romans, Hebrews, 1 Corinthians, Ephesians).

W. G. ÜBELACKER, *Der Hebräerbrief als Appell. Untersuchungen zu* exordium, narratio *und* postscriptum *(Hebr 1-2 und 13,22-25),* Coniectanea Biblica, New Testament Series 21 (Stockholm: Almqvist & Wiksell, 1989, paper 184 SKr) 255 pp. Bibliography. Indexed. ISBN: 91-22-01251-6.

Presented as a doctoral dissertation to the faculty of theology at the University of Lund, this volume first surveys research on the structure and themes of Hebrews, and considers modern methods of approaching these topics. Next it provides an exegetical and rhetorical analysis of Hebrews 1–2, which establishes that 1:1-4 is the rhetorical *exordium* and 1:5–2:18 is the *narratio* of a deliberative discourse, with 2:17-18 constituting the *propositio.* Then it examines 13:22-25 as the *postscriptum* that labels the discourse in 1:1–13:21 as an exhortation or urgent appeal. Übelacker concludes that the author of Hebrews used the rhetorical conventions of classical antiquity to persuade his audience to accept Jesus' once-for-all sacrifice for the forgiveness of sins as an all-sufficient sacrifice for coming into fellowship with God.

H. ULFGARD, *Feast and Future. Revelation 7:9-17 and the Feast of Tabernacles,* Coniectanea Biblica, New Testament Series 22 (Stockholm: Almqvist & Wiksell, 1989, paper 162 SKr) viii and 186 pp. Bibliography. Indexed. ISBN: 91-22-01263-X.

Presented as a doctoral dissertation to the faculty of theology at the University of Lund, this volume first surveys modern opinions about the feast of Tabernacles in Rev 7:9-17 and offers general comments about interpreting Revelation. Next it examines the context of Rev 7:9-17: the heavenly scene; the series of seals, trumpets, and bowls; the exodus pattern; and the depiction of the people of God. Then it analyzes details in Rev 7:9-17 against its contextual background: the relation between the innumerable multitude and the 144,000, the great tribulation, the white robes, etc. Finally it describes the celebration of Tabernacles in Second Temple times in the light of the mishnaic tradition, sources earlier than A.D. 100, post-biblical literature, and archaeological evidence. Ulfgard concludes that the exodus pattern in the depiction of Christian existence holds together the aspects of feast and future in Rev 7:9-17.

P. VON DER OSTEN-SACKEN, *Die Heiligkeit der Tora. Studien zum Gesetz bei Paulus* (Munich: Kaiser, 1989, paper DM 48) 179 pp. Indexed. ISBN: 3-459-01787-2.

The five essays in this volume concern the understanding of the Law in Romans, the Torah in 1 Cor 10:1-13 ("written for our admonition"), the veil of Moses (spirit and letter in 2 Corinthians 3), Paul and the truth of the gospel (Galatians 1–2), and the gospel and anarchy (the salutary effect of the Torah). Von der Osten-Sacken is professor of NT at the Kirchliche Hochschule in Berlin and director of the institute "Kirche und Judentum."

N. E. WEISS, *1 and 2 Thessalonians,* Chi Rho Commentary (Adelaide: Lutheran Publishing House, 1988, paper $12.95 A) 176 pp., map. Bibliography. ISBN: 0-85910-484-2.

Weiss, lecturer in systematics and vice-principal at Luther Seminary in North Adelaide, first provides a general introduction to Paul's Thessalonian correspondence. Next after an introduction to 1 Thessalonians, he presents a commentary on the text: greetings (1:1), thanksgiving for the life and faith of the Thessalonians (1:2-10), Paul's ministry in Thessalonica (2:1-16), Paul's desire to visit them (2:17-20), etc. Then after defending Pauline authorship of 2 Thessalonians, he gives an exposition of it: greetings (1:1-2), thanksgiving for the faith of the Thessalonians (1:3-4), God's judgment on the persecutors and prayer for the Thessalonians (1:5-12), etc.

BIBLICAL THEOLOGY

M. ADINOLFI AND P. GERACI, *Bibbia e ginecologia a confronto* (Casale Monferrato: Piemme, 1989, paper 24,000 L) 176 pp. Indexed. ISBN: 88-384-1380-0.

The collaborative effort of a biblical scholar (Adinolfi) and a gynecologist (Geraci), this volume contains chapters on the physician, life, the female body, the couple, motherhood, and anxieties. Each topic or sub-topic is treated first from the perspective of Scripture and then in the light of gynecology. A. Bompiani has provided a fourteen-page foreword.

C. E. ARMERDING AND W. W. GASQUE (EDS.), *A Guide to Biblical Prophecy* (Peabody, MA: Hendrickson, 1989, paper $12.95) 288 pp. Bibliography. Indexed. ISBN: 0-943575-11-7.

Formerly entitled *Dreams, Visions, and Oracles* [*NTA* 22, p. 221] and *Handbook of Biblical Prophecy* (1978), this edition incorporates a 25-page study-guide by R. B. Case. The articles most pertinent to the NT are by D. A. Hagner, C. M. K. Hewitt, G. E. Ladd, R. N. Longenecker, J. S. Wright, J. W. Montgomery, J. P. Martin, E. P. Clowney, P. E. Leonard, J. R. Ross, and Gasque. F. F. Bruce has provided a three-page foreword.

R. BAUCKHAM, *The Bible in Politics. How to Read the Bible Politically,* Third Way Books (London: SPCK, 1989, paper £6.95) x and 166 pp. Indexed. ISBN: 0-281-04402-3.

After an introduction to hermeneutical issues and principles, this volume offers five examples of the political exegesis of biblical texts: holiness for the people (Leviticus 19), wisdom for the powerful (Prov 31:1-9), songs for the oppressed (Psalms 10 and 126), taxing questions (Mt 17:24-27; Mk 12:13-17), and the fallen city (Revelation 18). Then it provides essays on exodus and service (freedom in the Bible), the book of Esther and the Jewish Holocaust, the Genesis flood and the nuclear holocaust, and the political Christ. Bauckham is reader in the history of Christian thought in the department of theological studies at the University of Manchester.

A. BONORA ET AL., *Credete al vangelo,* Parola, Spirito e Vita. Quaderni di lettura biblica 17 (Bologna: Dehoniane, 1988, paper 15,000 L) 318 pp. Bibliographies.

The twenty articles in this volume consider faith in the OT (seven), the NT (eight), and the Fathers and church history (five). The NT articles are by A. Serra on Mary's faith, B. Maggioni on faith and unbelief in Mark's Gospel, V. Fusco on the unbelief of the believer as an aspect of Matthean ecclesiology, M. Làconi on faith and love in Lk 7:36-50, I. de la Potterie on the Johannine way of faith, L. De Lorenzi on faith and justification according to Paul (Gal 2:16), M. Pesce on aspects of the experience of faith (freedom, knowledge, love) according to Paul, and A. Vanhoye on faith according to Hebrews.

S. Cady, M. Ronan, and H. Taussig, *Wisdom's Feast. Sophia in Study and Celebration* (San Francisco: Harper & Row, 1989, paper $13.95) xii and 228 pp. Indexed. LCN: 88-45989. ISBN: 0-06-254859-X.

The authors have incorporated material from *Sophia. The Future of Feminist Spirituality* [*NTA* 31, p. 246] with new exercises, liturgies, sermons, study guides, prayers, and meditations to be used in groups interested in exploring the female image of the divine. They give particular attention to the relationship between Sophia and Jesus. The appendix provides English versions of OT texts about Sophia.

B. Chilton and J. I. H. McDonald, *Jesus and the Ethics of the Kingdom* (Grand Rapids: Eerdmans, 1988, paper $8.95) xii and 148 pp. Bibliography. Indexed. LCN: 88-3815. ISBN: 0-8028-0353-9.

The American edition of a work described in *NTA* 32, p. 254.

V. da Silva (ed.), *Categorias de Marginalidade na Bíblia,* Estudos Bíblicos 21 (Petrópolis: Vozes, 1989, paper) 79 pp. Bibliographies.

Of the six articles in this fascicle, those most pertinent to the NT are by G. Wolff on the cross-resurrection as the key to reading the NT, I. Neutzling on Jesus and the marginalized of his time, and O. Zanini on the categories of the marginalized in Paul's letters. The other contributors are da Silva, J. P. Tavares Zabatiero, and A. Paoli.

J. C. Dwyer, *The Word Was Made Flesh. An Introduction to the Theology of the New Testament* (Kansas City, MO: Sheed & Ward, 1989, paper $10.95) viii and 152 pp. LCN: 88-63858. ISBN: 1-55612-251-9.

Dwyer, who has taught at St. Mary's College in Moraga, CA, seeks to discover the place of the NT in the faith and life of individual believing Christians and of the church. After describing the NT as word of God and as human word, he explains the methods and results of biblical criticism, describes the role of biblical criticism in the search for the Jesus of history, considers the Christ of faith according to Paul and other NT writers, and concludes with reflections on the NT as the word of God.

B. Forte, *Trinität als Geschichte. Der lebendige Gott—Gott der Lebenden,* Grünewald-Reihe (Mainz: Matthias-Grünewald-Verlag, 1989, paper DM 36) 222 pp. ISBN: 3-7867-1404-5.

The German version of *Trinità come storia* (1985), this volume seeks to overcome the "exile" of the Trinity in Christian reflection and practice. It treats the Trinity and history, the Trinity in history (with particular attention to the Easter-event), the Trinity as history (Father, Son, Spirit), and history in the Trinity. Forte is professor of dogmatic theology on the theological faculty at Naples.

J. Gnilka, *Neutestamentliche Theologie. Ein Überblick,* Die Neue Echter Bibel, NT-Ergänzungsband 1 (Würzburg: Echter, 1989, paper DM 32) 158 pp. Bibliography. Indexed. ISBN: 3-429-01230-9.

Inaugurating a series of supplements to the Neue Echter Bibel, this volume surveys theological perspectives represented by various NT figures, writers, and writings: Jesus, the sayings source Q, the primitive passion account, Mk, Mt, Lk-Acts, confessional and hymnic statements of faith, Paul, 2 Thessalonians, Colossians and Ephesians, Pastorals, Hebrews, catholic epistles other than 1–3 Jn, Johannine writings, and Revelation. Gnilka is professor of exegesis at the University of Munich.

I. Goldhahn-Müller, *Die Grenze der Gemeinde. Studien zum Problem der Zweiten Busse im Neuen Testament unter Berücksichtigung der Entwicklung im 2. Jh. bis Tertullian,* Göttinger Theologische Arbeiten 39 (Göttingen: Vandenhoeck & Ruprecht, 1989, paper DM 84) ix and 406 pp. Bibliography. ISBN: 3-525-87392-1.

The slightly revised version of a doctoral dissertation directed by G. Strecker and accepted in 1988 by the theological faculty at Göttingen, this investigation of "second penance" in early Christianity first reviews research on the topic since B. Poschmann and focuses on the "sin unto death" according to 1 John and the impossibility of a second repentance according to Hebrews. Next it discusses the theological approaches to repentance in Paul's letters, Matthew's Gospel, the Deuteropaulines, and other NT writings. Then it traces the different developments in the theology of repentance in the 2nd century A.D. and focuses on the contributions of Tertullian. Goldhahn-Müller concludes that the NT and patristic evidence reflects diversity in practice and theory with regard to "second penance."

M. GREEN, *I Believe in the Holy Spirit* (Grand Rapids: Eerdmans, 1989, paper $12.95) 304 pp. Bibliography. LCN: 89-7705. ISBN: 0-8028-0334-2.

Published first in 1975 [*NTA* 20, p. 123], this investigation of the Holy Spirit in Scripture and theology was issued in a revised edition in 1985. Green, professor of evangelism at Regent College in Vancouver, BC, has rewritten parts of his work and provided a nineteen-page chapter on the future for the charismatic movement.

L. KHAMOR, *The Revelation of the Son of Man* (Petersham, MA: St. Bede's Publications, 1989, paper $15.95) xvi and 326 pp., plate. Bibliography. Indexed. LCN: 88-22794. ISBN: 0-932506-51-8.

The author, who resides in a hermitage in the woods of a Cistercian abbey in eastern Canada, seeks to show how Jesus the Messiah-Son of Man fulfilled all the messianic expectations found in the OT and other Jewish writings. The first eleven chapters appear under the heading "man and Son of Man": Who is this Son of Man?, breadman, man and the Son of Man, knowledge and understanding, etc. The remaining fifteen chapters deal with the revelation of the Son of Man, Bethlehem, Nazareth, Yeshua the carpenter, Galilee, etc. The pen-name "Levi Khamor" (for A. M. Opisso) means in Hebrew "joined donkey," signifying a joint effort by a donkey and an ox, or by a son of man and a man, which means to say a work done by understanding and knowledge.

C. R. KOESTER, *The Dwelling of God. The Tabernacle in the Old Testament, Intertestamental Jewish Literature, and the New Testament,* CBQ Monograph Series 22 (Washington, DC: Catholic Biblical Association, 1989, paper $9) x and 228 pp., 9 charts. Bibliography. Indexed. LCN: 89-9853. ISBN: 0-915170-21-3.

The revised form of a doctoral dissertation directed by R. E. Brown and accepted by Union Theological Seminary in New York in 1986, this volume investigates what the tabernacle, rather than the Temple, meant to early Christians, and why they used tabernacle imagery as they did. After discussing the tabernacle in the OT and in Jewish sources between 200 B.C. and A.D. 150, it treats the tabernacle in Acts, John's Gospel, Revelation, and Hebrews, respectively. Koester concludes that the tabernacle was theologically attractive to early Christians because it recalled God's faithfulness to his covenant and helped to establish continuity between Christianity and Israel's cultic heritage when the differences between Christianity and Judaism were becoming increasingly clear.

A. KÖNIG, *The Eclipse of Christ in Eschatology. Toward a Christ-Centered Approach* (Grand Rapids: Eerdmans, 1989, paper $16.95; London: Marshall, Morgan & Scott) viii and 248 pp. LCN: 88-13933. ISBN: 0-8028-0356-3 (E), 0-551-01922-0 (MM&S).

König, professor of systematic theology at the University of South Africa in Pretoria, seeks to develop an eschatology with Jesus Christ at its center, i.e. to show that, since Jesus Christ is "the last" and "the end" (Rev 22:13), his entire history (and ours) is the doctrine of the last things or eschatology. He first presents chapters on "Christ and the end" and "Christ and eschatology." Then he considers how Christ realizes the goal for us, in us, and with us, respectively.

N. Lohfink, *Der niemals gekündigte Bund. Exegetische Gedanken zum christlich-jüdischen Gespräch* (Freiburg—Basel—Vienna: Herder, 1989, paper) 120 pp. ISBN: 3-451-21597-7.

After a nine-page introduction, this volume treats the idea of the new covenant and Christian anti-Judaism, new covenant as a polemical concept in the primitive church, its place as an auxiliary concept, the old covenant according to 2 Cor 3:14, shadows and true form in Hebrews, the single covenant in Jer 31:31-34, the divine fulfillment of the promise of Jeremiah 31, the new covenant for all Israel according to Romans 9–11, the significance of Romans 9–11 after 2,000 years, a single covenant but a double way of salvation, covenant and eternal salvation, and covenant and Torah. Lohfink is the author of *Das Jüdische am Christentum* (1987).

L. F. Massey, *Women and the New Testament. An Analysis of Scripture in Light of New Testament Era Culture* (Jefferson, NC—London: McFarland & Co., 1989, $24.95) vii and 152 pp. Indexed. LCN: 89-42735. ISBN: 0-89950-438-8.

This examination of the NT teaching on the status of women gives particular attention to social and cultural backgrounds. It contains chapters on Jesus and women, prominent women in various apostolic churches, female officers in the early church, female leadership in the early Christian assembly, deportment of women in the apostolic church, and equality in Christ. Massey, an American missionary working in Durban, South Africa, and former project administrator for Bread for a Hungry World, observes that the proclamation of freedom and equality in Gal 3:28 summarizes the NT position on the status of women.

F. J. Moloney, *Mary. Woman and Mother* (Collegeville, MN: Liturgical Press, 1989, paper $4.95) ix and 71 pp. Bibliography. Indexed. LCN: 89-36073. ISBN: 0-8146-1845-6.

After discussing the place, value, and limitations of a NT study of Mary, this volume traces the developing appreciation and theology of Mary as mother and woman through texts in Paul's letters as well as the Gospels of Mark, Matthew, Luke, and John that refer explicitly to Mary the mother of Jesus. Moloney, author of *Woman: First Among the Faithful* (1984), concludes that Mary must be recognized not only as mother of the disciple and of the church but also as God's place of encounter with all that is most beautiful among women and men.

W. Rebell, *Alles ist möglich dem, der glaubt. Glaubensvollmacht im frühen Christentum* (Munich: Kaiser, 1989, paper DM 29.80) 167 pp. Bibliography. Indexed. ISBN: 3-459-01789-9.

Rebell, professor of NT at the Universität-Gesamthochschule-Siegen and author of *Gehorsam und Unabhängigkeit* (1986), examines those NT texts that speak of the power of faith and the certainty that one's prayers will be heard. Thus he discusses the authority of Jesus; the sending and authority of the disciples by the historical Jesus; faith and its power in the Synoptic Gospels; the christologically based authority of faith in John's Gospel; the theme of the authority of faith in Acts, 1 John, James, and Hebrews; and the dialectical relation of authority and readiness for suffering according to Paul. Then he summarizes the exegetical results and suggests some perspectives for today.

S. J. Rossetti, *Fire on the Earth. Daily Living in the Kingdom of God* (Mystic, CT: Twenty-Third Publications, 1989, paper $7.95) x and 118 pp. Indexed. LCN: 88-51808. ISBN: 0-89622-391-4.

Rossetti, a Catholic priest of the diocese of Syracuse and director of education for the House of Affirmation in Hopedale, MA, examines and explains Jesus' core message: The kingdom of God is at hand. He deals with three questions: Where is the kingdom? How do I get to the kingdom? What is the kingdom like? He explores each question by reflecting how relevant Scripture passages apply in specific human situations.

H. H. ROWDON (ED.), *Into All the World. Papers on World Mission Today. Understanding it, Practising it, Teaching it,* Christian Brethren Review 40 (Exeter, UK: Paternoster, 1989, paper £4.50) 128 pp. Bibliography. ISSN: 0263-466X.

Prepared for a 1987 conference held in London, the ten papers in this volume appear under four headings: the world situation (one), the Bible and mission (three), the practice of mission (three), and teaching mission (three). The three biblical papers are by R. Cawston on the church and mission, M. Griffiths on the Holy Spirit and mission, and Rowdon on holistic mission. Four appendixes are included.

A. SALAS (ED.), *El mundo, hoy. Profanidad y trascendencia,* Biblia y Fe 45 (Madrid: Escuela Bíblica, 1989, paper) 160 pp. ISSN: 0210-5209.

Of the seven articles in this fascicle, those most pertinent to biblical studies are by X. Pikaza on the sacramental character of the world, J. L. del Valle on the world and its origin, E. Gallego on world and kingdom, and Salas on the world and its destiny.

K. SURIN (ED.), *Christ, Ethics and Tragedy. Essays in Honour of Donald MacKinnon* (Cambridge, UK—New York: Cambridge University Press, 1989, $37.50) xi and 206 pp. Indexed. LCN: 88-18939. ISBN: 0-521-34137-X.

The eleven papers in this volume represent the proceedings of a 1986 conference on the work of Professor MacKinnon, now emeritus at the University of Cambridge: R. Roberts on theological rhetoric and moral persuasion in the light of MacKinnon's "Barth," F. Kerr on idealism and realism, P. Sherry on modes of representation and likeness to God, R. White on MacKinnon and the parables, R. Williams on trinity and ontology, Surin on the grammar of incarnation and kenosis, D. F. Ford on tragedy and atonement, B. Hebblethwaite on MacKinnon and the problem of evil, B. Paskins on pride and international relations, J. Milbank on the theology of right, and S. Hauerwas on being "placed" by Milbank. The essays constitute a *Festschrift* honoring Professor MacKinnon on his 75th birthday.

J. E. M. TERRA (ED.), *Bíblia e Escravidão,* Revista de Cultura Bíblica, vol. 13, nos. 49-50 (São Paulo: Edições Loyola, 1989, paper) 191 pp. Bibliographies.

Of the nine articles devoted to the major theme of the fascicle, those most pertinent to NT study are by G. Bellinato on slavery and the letter to Philemon, and J. González Raposo on slavery to sin and redemption according to the Bible. Also included is H. Chabassus's comparison between the eschatological sermon in Mk 13 parr. and Revelation.

F. ZEILINGER, *Zum Lobpreis seiner Herrlichkeit. Exegetische Erschliessung der neutestamentlichen Cantica im Stundenbuch* (Vienna—Freiburg—Basel: Herder, 1988, paper DM 36.80) 256 pp. Bibliography. Indexed. ISBN: 3-210-24894-X.

This volume provides exegetical analyses (structure, tradition, redaction) for the NT texts that serve as the basis for the canticles used in the "divine office" of the Catholic church: Magnificat (Lk 1:46-55); Benedictus (Lk 1:68-79); Nunc Dimittis (Lk 2:29-32, 34b-35); "Christ was equal to God . . ." (Phil 2:6-11); the first-born of creation (Col 1:12-20); the praise of his glory (Eph 1:3-14); the epiphany of the Redeemer (1 Tim 3:16); Christ the example of suffering (1 Pet 2:21-24); "Worthy are you . . ." (Rev 4:11; 5:9-10, 12); "We thank you, Lord . . ." (Rev 11:17-18; 12:10a-12a); "Just and true are your ways . . ." (Rev 15:3-4); and the great Hallelujah (Rev 18:20; 19:1-10).

THE WORLD OF THE NEW TESTAMENT

ΑΛΕΞΑΝΔΡΙΝΑ. *Hellénisme, judaïsme et christianisme à Alexandrie. Mélanges offerts au P. Claude Mondésert* (Paris: Cerf, 1987, paper 275 F) xv and 436 pp., plate. Bibliography. Indexed. ISBN: 2-204-02744-8.

The twenty-two articles honoring Mondésert, former director of Sources Chrétiennes, deal with Judaism and early Christianity at Alexandria. The papers most pertinent to the NT world are by M. Harl on the Septuagint's word for Noah's ark (κιβωτός), E. Starobinski-Safran on the Alexandrian Jewish community in Philo's time, M. Petit on the nonbiblical exploitation of the themes of Tamar and of Genesis 38 from Philo to the Talmuds, M.-J. Rondeau on the term πραγματολογέω and the clarification of Philo's *De fuga* 54 and *De somniis* 1:228-231, and A. M. Ritter on the origins of Alexandrian Christianity from Polycarp to Clement. The other contributors include E. Osborn, R. Merkelbach, H. Crouzel, A. Grillmeier, H. Chadwick, L. Doutreleau, M. Tardieu, G. J. M. Bartelink, and M. Simonetti. Also included are a *tabula gratulatoria,* a photograph of the honoree, a bibliography of his writings, a foreword by J. Pouilloux, and H. de Lubac's memoir of the founding of Sources Chrétiennes.

S. APPLEBAUM, *Judaea in Hellenistic and Roman Times. Historical and Archaeological Essays,* Studies in Judaism in Late Antiquity 40 (Leiden—New York: Brill, 1989, 75 gld. or $37.50) x and 175 pp., 4 maps. Indexed. ISBN: 90-04-08821-0.

The thirteen essays in this collection concern the following topics: when Scythopolis became a Greek city; Hasmonean logistics, taxation, and constitution; Jewish urban communities and Greek influences; the troopers of Zamaris; ʻEin Targhuna; the Roman colony of Ptolemais-ʻAke and its territory; royal and imperial estates in the Sharon and Samaria; the intended audience of Apollodorus' *Poliorketika;* Tineius Rufus and Julius Severus; the Roman villa in Judea; the beginnings of the *limes Palaestinae;* Syria-Palestine as a province of the Severan empire; and Romanization and indigenism in Judea.

R. BECK, *Planetary Gods and Planetary Orders in the Mysteries of Mithras,* Études préliminaires aux religions orientales dans l'Empire romain 109 (Leiden—New York: Brill, 1988, paper 48 gld. or $24) xiv and 113 pp., frontispiece, 6 plates, 5 figs. Indexed. LCN: 87-30906. ISBN: 90-04-08450-9.

This volume first explores why Mithraism in assigning the seven planets as tutelary powers to its hierarchy of grades of initiation set them in a novel and unique order, what the logic of that order's construction was, and to what meanings it gave expression. Then it considers the more complex and fundamental question of the role of several planetary orders in the doctrines (soteriology and theology) of the cult. Thus it examines the difficult literary text on Mithraic planetary ordering in Origen's *Contra Celsum* 6.22 as well as representations of the tauroctony on the reliefs from Bologna (CIMRM 693), the monument of Ottaviano Zeno (335), and the fresco of the Barberini Mithraeum (390). An appendix deals with the integrity of the Bologna relief.

A. BÖHLIG, *Gnosis und Synkretismus. Gesammelte Aufsätze zur spätantiken Religionsgeschichte,* 1. Teil, Wissenschaftliche Untersuchungen zum Neuen Testament 47 (Tübingen: Mohr-Siebeck, 1989, DM 128) xxii and 370 pp. ISBN: 3-16-145299-2.

The first ten articles in this collection concern general problems: the structure of gnostic thinking [§ 23-729], unity and duality as the metaphysical presupposition for the understanding of ἐνκράτεια in gnosticism (1985), the designation of "anti-gods" in gnosticism (1983), the name of God in gnosticism and Manichaeism (1975), predestination in Manichaeism and Christianity (1988), the gnostic foundations of Augustine's city of God concept (1969), the concept of the "light cross" in gnosticism and Manichaeism (1978), Jacob as an angel in gnosticism and Manichaeism (1978), the encounter between Byzantium and the Orient (1966), and rhetoric in *Liber Graduum* (1987). Six articles appear under the heading "Nag Hammadi": types of gnosticism and its writings (1972), pluralism in the Nag Hammadi writings as illustrated by the treatment of Adamas in *Three Steles of Seth* and *Gospel of the Egyptians* (1975), the Greek school and the Nag Hammadi library (1975), triads and trinity in the Nag Hammadi writings (1981), the God-concept of *Tripartite Tractate* (1979), and *Gospel of the Egyptians* as a document of mythological gnosticism (1974). Böhlig has provided an eleven-page foreword. A second volume will deal with philological matters in the Nag Hammadi texts and with Manichaeism.

I. R. M. Bóid, *Principles of Samaritan Halachah,* Studies in Judaism in Late Antiquity 38 (Leiden—New York: Brill, 1989, 155 gld. or $77.50) xiv and 362 pp. Bibliography. Indexed. LCN: 88-29316. ISBN: 90-04-07479-1.

This investigation of Samaritan halakah focuses on varieties of uncleanness: contamination of women by normal and abnormal vaginal bleeding, or by childbirth and the bleeding that accompanies and follows it; contamination of men by normal seminal emissions and abnormal emissions from the penis; and the contamination of both men and women by sexual intercourse. After summarizing the present state of knowledge regarding Samaritan halakah on these topics, the volume provides critical editions of the pertinent texts, translations, and commentaries. Then it summarizes the details and principles of the Samaritan halakot, compares them with Jewish traditions, and offers general comments on the Samaritan halakic system.

G. J. Brooke (ed.), *Temple Scroll Studies. Papers presented at the International Symposium on the Temple Scroll, Manchester, December 1987,* JSP Supplement Series 7 (Sheffield, UK: JSOT Press, 1989, £26.50 or $45) 299 pp. Indexed. ISBN: 1-85075-200-1.

The fifteen papers in this volume are by J. Maier on the architectural history of the Jerusalem Temple in the light of *Temple Scroll,* M. Barker on the temple measurements and the solar calendar, M. Delcor on whether *Temple Scroll* is a source for the Herodian temple, E.-M. Laperrousaz on whether *Temple Scroll* dates from the 1st or 2nd century B.C., B. Thiering on the work's date of composition, H. Stegemann on its literary composition and status at Qumran, P. R. Callaway on extending divine revelation and micro-compositional strategies, J. Milgrom on the exegetical principles of the Qumran cult, Brooke on *Temple Scroll* and the NT, P. R. Davies on *Temple Scroll* and *Damascus Document,* J. C. VanderKam on *Temple Scroll* and *Jubilees,* L. H. Schiffman on *Temple Scroll* and systems of Jewish law in the Second Temple period, H. Burgmann on *Temple Scroll* as the Sadducean Torah, M. R. Lehmann on the "beautiful war bride" and other halakoth in *Temple Scroll,* and Z. J. Kapera on eastern European studies of *Temple Scroll.*

D. Correns, *Taanijot (Fastentage). Text, Übersetzung und Erklärung nebst einem textkritischen Anhang,* Die Mischna II, 9 (Berlin—New York: de Gruyter, 1989, paper DM 128) vii and 154 pp. Indexed. ISBN: 3-11-002439-X.

The eighteen-page introduction to tractate *Ta'anit* ("Fast Days") discusses its name and place in the Mishnah, the history of fasting and the fast days, the relation of the Mishnah tractate to the Tosefta tractate, and the significance of the tractate for the history of liturgy. Then the volume presents on facing pages the Hebrew text of *m. Ta'anit* and a German translation, along with an extensive commentary below. The text is divided into two major parts: fasting for rain (1:1–3:9), and instructions and supplements of various kinds (4:1-8). The eight-page appendix treats text-critical matters. Correns is a retired pastor in Hannover.

J. W. Dale, *Classic Baptism.* ΒΑΠΤΙΖΩ. *An Inquiry into the Meaning of the Word as Determined by the Usage of Classical Greek Writers* [1867] (Wauconda, IL: Bolchazy-Carducci Publishers, 1989, paper $25; Phillipsburg, NJ: Presbyterian and Reformed Publishing Co.) ii and 354 pp., fig. LCN: 89-6959. ISBN: 0-86516-224-7 (B-C), 0-87552-230-0 (P&R).

The reprint of a work published in 1867, this volume examines all the references to βαπτίζω and related terms in classical Greek literature that were known in the author's day. It argues that the physical sense of βαπτίζω refers to that which is destructive for persons and for things, and that the figurative or metaphorical use of βαπτίζω refers to a condition that results from baptism and the cause of that condition, regardless of the way (i.e. mode) in which the condition is effected. For this edition J. E. Adams has provided a two-page foreword and R. H. Countess has prepared a thirteen-page introduction. The three other volumes in Dale's project were entitled *Judaic Baptism, Johannic Baptism,* and *Christic and Patristic Baptism.*

P. B. DIRKSEN AND M. J. MULDER (EDS.), *The Peshitta. Its Early Text and History. Papers read at the Peshitta Symposium held at Leiden 30-31 August 1985,* Monographs of the Peshitta Institute, Leiden 4 (Leiden—New York: Brill, 1988, 110 gld. or $55) x and 310 pp., plate. Bibliographies. LCN: 87-36798. ISBN: 90-04-08769-9.

Prepared for a symposium held in 1985 at Leiden, the ten papers in this volume are by R. J. Owens on Aphrahat as a witness to the early Syriac text of Leviticus, S. P. Brock on text history and text division in the Peshitta of Isaiah, A. Gelston on some readings in the Peshitta of the Twelve Minor Prophets, M. D. Koster on the development of the text of the Peshitta of Genesis and Exodus in the light of recent studies, Dirksen on the ancient Peshitta manuscripts of Judges and their variant readings, J. Cook on the composition of the Peshitta version of the Pentateuch, Mulder on the Peshitta translation of Ezekiel, A. van der Kooij on the significance of MS 5bl for the Peshitta of Genesis, K. D. Jenner on the study of MS 8al, and M. P. Weitzman on the originality of unique readings in MS 9al.

A. J. DROGE, *Homer or Moses? Early Christian Interpretations of the History of Culture,* Hermeneutische Untersuchungen zur Theologie 26 (Tübingen: Mohr-Siebeck, 1989, DM 98) xiv and 220 pp. Bibliography. Indexed. ISBN: 3-16-145354-9.

The substantially revised version of a doctoral dissertation accepted in 1984 by the department of NT and early Christian literature at the University of Chicago, this volume first reviews the debate in antiquity about whether Homer or Moses came first. Then it seeks to understand the claims of early Christian apologists in their historical, intellectual, and literary contexts: Genesis and Jewish historiography, Justin and the restoration of philosophy, Tatian and the wisdom of the barbarians, Theophilus and the idea of progress, the history of culture in the Alexandrian school (Clement, Origen), and Eusebius' idea of the history of culture as *praeparatio evangelica.* Droge concludes that it was the achievement of the apologists to bring Christianity within the pale of Hellenism and antiquity.

L. H. FELDMAN AND G. HATA (EDS.), *Josephus, the bible, and history* (Detroit: Wayne State University Press, 1989, cloth $49.50, paper $18.95) 473 pp. Bibliography. Indexed. LCN: 88-10832. ISBN: 0-8143-1982-3 (cloth), -1983-1 (paper).

After a 33-page introduction by Feldman, this volume provides fifteen major articles: S. Z. Leiman on Josephus and the canon of the Bible, Feldman on Josephus' *Antiquities* and ps.-Philo's *Biblical Antiquities,* E. Ulrich on Josephus' biblical text for the books of Samuel, A. Pelletier on Josephus in relation to *Letter of Aristeas* and the Septuagint, I. M. Gafni on Josephus and 1 Maccabees, J. Sievers on the role of women in the Hasmonean dynasty, B. Z. Wacholder on Josephus and Nicolaus of Damascus, G. Baumbach on the Sadducees in Josephus, C. Thoma on the high priesthood in the judgment of Josephus, V. Nikiprowetzky on Josephus and the revolutionary parties, S. Applebaum on Josephus and the economic causes of the Jewish War, H. Kreissig on Josephus' account of the Jewish War from a Marxist perspective, R. R. Newell on the forms and historical value of Josephus' suicide accounts, Z. Safrai on the description of the land of Israel in Josephus' works, and B. Mazar on Josephus and the archaeological excavations in Jerusalem. Also included is a 119-page selective critical bibliography of Josephus by Feldman.

Frankfurter Judaistische Beiträge, Heft 16 (Frankfurt: Gesellschaft zur Förderung judaistischer Studien, 1988, paper) iv and 211 pp. ISSN: 0342-0078.

The articles most pertinent to the NT field in this fascicle [see *NTA* 32, pp. 389-390] are by G. Veltri on expropriation of Jewish land or *pax Romana* in Palestine after A.D. 70 according to Josephus' *War* 7:216-218, A. Goldberg on stereotyped discourses in the early expository midrashim, H.-J. Becker on the Sirillo manuscripts of the Jerusalem Talmud, K. Herrmann on the divine names *kwzw* and *msps* in the Hekhalot literature, and Herrmann on the textual tradition of *Shi'ur Qoma.* The other contributors are K. E. Grözinger, E. Alexander-Ihme, and K. Werner.

D. B. Griffiths, *A Critical Bibliography of Writings on Judaism,* Jewish Studies 2 (2 parts; Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1988, $99.95) viii and 804 pp. LCN: 88-30700. ISBN: 0-88946-252-2 (part 1), -257-7 (part 2).

The first volume in this annotated bibliography on Judaism covers general resources, the ancient Near East to the 6th century A.D., medieval to early modern times, and thought and culture. The second volume treats modern Jewish history: the Holocaust, Zionist thought and history, and modernity and modern thought. The section most pertinent to the NT world concerns Judaism in antiquity from late Hellenistic times to the closing of the Talmud: the Pharisees, rabbinic "religion," and the Talmud; Hellenism and Palestinian Judaism, Jews and the classical world; and general works, Judaism and early Christianity, intertestamental period, Jewish sects, mysticism, and gnosticism. For many items Griffiths includes a description of content and an evaluation.

V. Grossi (ed.), *Sogni, visioni e profezie nell'antico cristianesimo. XVII Incontro di studiosi dell'antichità cristiana,* Augustinianum, vol. 29, nos. 1-3 (Rome: Institutum Patristicum "Augustinianum," 1989, paper) 612 pp., 7 plates.

The thirty-one articles in this volume [see *NTA* 33, p. 129] are by G. Rinaldi on "biblical" dreamers and visionaries according to ancient anti-Christian polemicists; D. Devoti on the origin of Christian onirology; B. Czesz on the prophetic "tradition" in the Montanist controversy; Grossi on the "ecclesiastical" prophet in the ancient heresiological collections; G. Filoramo on vision and regeneration in gnosticism; G. Casadio on the vision of Mark the Magus and in gnosticism of the Sethian type; Z. Malachi on Jewish parallels to visions and revelations in the Nag Hammadi texts; C. P. Bammel on prophecy in the patristic exegesis of 1 Corinthians; J. Irmscher on the evaluation of Revelation in the ancient church; J. Amat on the authenticity of the dreams in *Passion of Perpetua;* F. Scorza Barcellona on dreams and visions in the African martyrological literature after the 3rd century A.D.; E. Giannarelli on dreams and visions of infancy in the biographies of saints; F. E. Consolino on dreams and visions in late-ancient hagiography; V. Milazzo on dreams and visions in the Merovingian *Vita Rusticulae;* C. Moreschini on divination and demonology according to Plutarch and Apuleius; T. Sardella on πρόγνωσις and μαντική in Origen; G. M. Vian on Jewish and early Christian interpretations of Jacob's dream (Gen 28:10-22); F. Corsaro on dreams and visions in the theology of the victory of Constantine and Licinius; S. Pricoco on the story of an oracle in Lactantius; T. Špidlík on the function of the dream according to Basil the Great; M. Dulaey on dream and prophecy in Augustine's *Confessions;* E. Zocca on the visions in Augustine's *Sermones de sanctis;* D. Weber on Lucian the Presbyter's *Revelatio Sancti Stephani;* U. Pizzani on Augustan prophetism in the interpretation of Orosius; M. P. Ciccarese on the literary genesis of Gregory the Great's *Vision of Aldila;* L. Perrone on doctrinal dissent and visionary propaganda in John of Maiuma's *Plerophora;* P. A. Gramaglia on dreams, visions, and interior locutions in African epigraphy; M. Perraymond on visions in ancient Christian art; G. De Spirito on *Visio Joseph*(?) in the apsidal arch of Sixtus III; P. Maraval on dreams and visions as a way of finding relics; and E. Bammel on prophecy and meaning.

H. Haag, *Das Land der Bibel. Gestalt, Geschichte, Erforschung* (Stuttgart: Katholisches Bibelwerk, 1989, paper DM 19.80) 188 pp., 7 maps. Illustrated. Bibliography. Indexed. ISBN: 3-460-32791-X.

The revised version of a work first published in 1976, this introduction to the land of the Bible first deals with physical geography: name, borders and extent, geological history, physical form, climate, mineral deposits, flora, and fauna. Then it presents a historical geography: prebiblical period, the age of patriarchs, the Israelite conquest, the Davidic-Solomonic empire, the divided kingdom of Judah and Israel, the end of the Judean kingdom, the Persian period, the Greek period, the Romans, and the postbiblical period. Finally it surveys a hundred years of excavation in Palestine and considers the nature, contribution, and limits of archaeology. Haag served as professor of OT at Luzern (1948-60) and Tübingen (1960-80).

R. Hachlili, *Ancient Jewish Art and Archaeology in the Land of Israel,* Handbuch der Orientalistik 7/1/2B/4 (Leiden—New York: Brill, 1988, 220 gld. or $110) xxiv and 427 pp. and 70 plates. Illustrated. Bibliography. Indexed. LCN: 87-8039. ISBN: 90-04-08115-1.

To support the thesis for the existence of an ancient Jewish art, this volume seeks to examine the available data, to reach a comprehensive interpretation by determining the meaning and significance of the material presented, and to draw attention to what is truly distinctive in Jewish art. It first treats Jewish art and archaeology in the Second Temple period: Hasmonean and Herodian architecture, art, Second Temple synagogues, funerary customs and art, Qumran and the Dead Sea scrolls, and the Bar Kokhba period. Then it deals with Jewish art and archaeology from the 2nd to the 7th century A.D.: the synagogue, synagogue architecture and decoration, iconography and symbolism, motifs of Jewish art, composition and style, origins and sources of Jewish art, a comparison between Jewish and Christian art, distinguishing features of Jewish art, artists and pattern books, and the dating of the synagogue.

D. Hellholm (ed.), *Apocalypticism in the Mediterranean World and the Near East. Proceedings of the International Colloquium on Apocalypticism, Uppsala, August 12-17, 1979* (2nd ed.; Tübingen: Mohr-Siebeck, 1989, DM 348) xi and 910 pp., plate, folding chart. Bibliographies. Indexed. ISBN: 3-16-145386-7.

The first edition of these papers on the apocalyptic phenomenon, literary genre, and sociology and life-setting was described in *NTA* 28, pp. 218-219. The new edition features a 31-page supplementary bibliography by Hellholm on books and articles on apocalypticism published between 1979 and 1988.

M. Hengel, *The Zealots. Investigations into the Jewish Freedom Movement in the Period from Herod I until 70 A.D.*, trans. D. Smith (Edinburgh: T. & T. Clark, 1989, $59.95) xxiv and 487 pp. Bibliography. Indexed. ISBN: 0-567-09372-7 (cloth), -29372-6 (paper).

This investigation of the Jewish freedom movement from Herod the Great until the Jewish War first appeared in German in 1961 and then was published in a revised edition in 1976 [*NTA* 23, p. 118]. The English version features a seven-page foreword in which Hengel reflects on recent developments in scholarship and states: “Were I therefore to write the book again today, I would not make any far-reaching change in the fundamental theses of the work, although I have in details come to some new points of view.” It also contains a five-page supplementary bibliography up to 1987.

M. Herbert and M. McNamara (eds.), *Irish Biblical Apocrypha. Selected Texts in Translation* (Edinburgh: T. & T. Clark, 1989, $39.95) xxxiii and 196 pp. Indexed. ISBN: 0-567-09524-X.

After McNamara’s 21-page introduction to the Irish biblical Apocrypha (history of research, definition, transmission, history of composition, extent, importance, etc.), this volume presents English translations of thirty-one texts (nine connected with the OT, twenty-two with the NT) along with brief introductions and notes at the end. Herbert, lecturer in the department of early and medieval Irish at University College in Cork City, has translated all the material afresh. One guiding principle in the selection has been the desire to offer a representative sample with regard to both Testaments and within the NT with regard to the various divisions: infancy narratives, public life, passion narratives, apocryphal Acts, the *transitus Mariae*, and visions of the other world. J. H. Charlesworth has provided a two-page preface.

C. Hoffmann, *Juden und Judentum im Werk deutscher Althistoriker des 19. und 20. Jahrhunderts,* Studies in Judaism in Modern Times 9 (Leiden—New York: Brill, 1988, 106 gld. or $53) xii and 302 pp. Bibliography. Indexed. LCN: 88-4289. ISBN: 90-04-08683-8.

The slightly revised version of a doctoral dissertation directed by H. A. Strauss and presented in 1986 to the Technische Universität Berlin, this examination of the portrayal of

Jews and Judaism by German historians of antiquity in the 19th and 20th centuries first traces the development of a secular approach to Jewish history from 1750 to 1830. Then it focuses on four major historians: H. Leo (doctrine instead of criticism of sources), J. G. Droysen (Judaism in Christian classicism), T. Mommsen (the dilemma of liberalism), and E. Meyer (universal history and polemics). Finally it treats the development of research until 1933, the contributions of some Jewish historians (E. Täubler, I. Heinemann, E. Bickerman), and the image of Judaism in German ancient history under Nazism.

C. R. HOLLADAY, *Fragments From Hellenistic Jewish Authors.* Vol. 2, *Poets. The Epic Poets Theodotus and Philo and Ezekiel the Tragedian*, SBL Texts and Translations 30, Pseudepigrapha Series 12 (Atlanta: Scholars Press, 1989, cloth $25.95, paper $16.95) x and 529 pp. Bibliographies. LCN: 79-18090. ISBN: 1-55540-317-4 (cloth), -318-2 (paper).

The first volume in this project was described in *NTA* 28, p. 219. This volume contains the extant fragments from the epic poets Theodotus and Philo and the tragedian Ezekiel, Hellenistic Jewish poets who wrote in the mid-2nd to mid-1st-centuries B.C. For each writer it provides an extensive introduction and bibliography, the Greek texts (with critical apparatus) and English translations on facing pages, and extensive annotations on the texts. The third volume will treat Aristobulus and ps.-Phocylides, and contain indexes for all three volumes. Holladay is professor of NT at Candler School of Theology, Emory University, in Atlanta.

K. G. HOLUM, R. L. HOHLFELDER, R. J. BULL, AND A. RABAN, *King Herod's Dream. Caesarea on the Sea* (New York—London: Norton, 1988, cloth $35, paper $19.95) ii and 283 pp., frontispiece. Illustrated. Bibliography. Indexed. LCN: 87-28316. ISBN: 0-393-02493-8 (cloth), -30552-X (paper).

After an introduction to the archaeological exploration of Caesarea Maritima, this volume traces the various phases in the city's history with reference to field archaeology and the history of urbanism: the search for Strato's Tower, King Herod's city, the daughter of Edom (Roman period), the advent of Christianity (Byzantine period), "a beautiful city . . . on the Greek sea" (under Muslim rule), a European city in the Holy Land (under Crusader rule), and desolation and development. Holum and Hohlfelder served as general editors, R. L. Vann as editor for architecture, and R. Blender Maltese as consulting editor. The volume combines the work of the Joint Expedition to Caesarea Maritima and the Caesarea Ancient Harbour Excavation Project.

C. KAPPLER ET AL., *Apocalypses et voyages dans l'au-delà*, Études annexes de la Bible de Jérusalem (Paris: Cerf, 1987, paper 250 F) 530 pp. Illustrated. Bibliographies. Indexed. ISBN: 2-204-02701-4.

After a 31-page general introduction by Kappler, this volume treats the traditions of the "beyond" and concepts of the universe in the ancient Near East, Greek influences on Judaism and early Christianity, apocalypses of the religions of the book, the earthly routes of the apocalyptic messengers, medieval extensions of apocalypses, apocalypse now, and epiphanic dialogues. The sections most pertinent to the NT world are by A. Piñero Sáenz on concepts of inspiration in Jewish and Christian apocalypticism between the 6th century B.C. and the 3rd century A.D., F. García Martínez on apocalyptic traditions at Qumran, Kappler on the Latin *Apocalypse of Paul*, M. Scopello on apocalyptic stories and philosophical apocalypses in the Nag Hammadi library, and J. Teixidor on the apostle as merchant of souls in early Syriac literature.

A. KINDLER AND A. STEIN, *A Bibliography of the City Coinage of Palestine. From the 2nd century B.C. to the 3rd century A.D.*, BAR International Series 374 (Oxford: British Archaeological Reports, 1987, paper £17) vii and 261 pp. ISBN: 0-86054-482-6.

This bibliography of books and articles on Palestinian city coins from the 2nd century B.C. to the 3rd century A.D. includes approximately 2,700 entries and covers thirty-seven cities:

Abila, Acco-Ptolemais, Adraa, Aelia Capitolina, Anthedon, Antipatris, Ascalon, Bostra, Caesarea, Canatha, Capitolias, etc. The books and articles published between 1671 and 1984 are listed alphabetically by authors' names. A list of auction catalogues, price-lists, etc. in which relevant coins appear has been added as an appendix to the numismatic literature bibliography of each city.

G. A. KIRAZ, *The Syriac Primer. Reading, Writing, Vocabulary & Grammar. With Exercises and Cassette Activities,* JSOT Manuals 5 (Sheffield, UK: JSOT Press, 1988, paper £8.95 or $14.50) xii and 273 pp. Bibliography. Indexed. ISBN: 1-85075-199-4.

The revised edition of *Syriac for Beginners with Exercises and Cassette Activities* (1986), this introduction to Syriac as a living language begins by teaching writing and reading. Four chapters are devoted to the presentation of basic grammar, and three chapters consist of graded reading lessons culminating with selections from the Peshitto and other classical Syriac works. While basic words are introduced in each lesson, chapter seven is devoted entirely to building a vocabulary useful both for daily life and reading classical texts. Other chapters deal with poetic matters, scripts, and pronunciation. The book is accompanied by an audio-cassette providing complementary exercises and instruction.

M. A. KNIBB, *Jubilees and the Origins of the Qumran Community* (London: King's College, 1989, paper) 20 pp.

The text of an inaugural lecture delivered in 1989 at King's College in London, this booklet first surveys various theories about the origin of the Qumran community and then considers the significance of *Jubilees* for Qumran origins. Knibb, author of *The Qumran Community* (1987), concludes that the Palestinian priestly reform movement that lies behind *Jubilees* figured in the pre-history of the Qumran sect and the wider Essene movement.

A. KUHRT AND S. SHERWIN-WHITE (EDS.), *Hellenism in the East. The interaction of Greek and non-Greek civilizations from Syria to Central Asia after Alexander,* Hellenistic Culture and Society 2 (Berkeley—Los Angeles: University of California Press, 1987) xv and 192 pp., 14 plates, 12 figs., map. Bibliography. Indexed. LCN: 87-5033. ISBN: 0-520-06054-7.

The six papers in this volume are by Sherwin-White on Seleucid Babylonia as a case study for the installation and development of Greek rule, Kuhrt on Berossus' *Babyloniaka* and Seleucid rule in Babylonia, R. J. van der Spek on the Babylonian city, J.-F. Salles on the Arab-Persian Gulf under the Seleucids, F. Millar on the problem of Hellenistic Syria, and M. Colledge on Greek and non-Greek interaction in the art and architecture of the Hellenistic East. The editors have provided a four-page preface.

P. LAMPE, *Die stadtrömischen Christen in den ersten beiden Jahrhunderten. Untersuchungen zur Sozialgeschichte,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 18 (2nd ed.; Tübingen: Mohr-Siebeck, 1989, paper DM 98) xii and 457 pp., 15 figs. Bibliography. Indexed. ISBN: 3-16-145422-7.

This revised edition of the work described in *NTA* 32, p. 130 features some changes in the main text as well as a sixteen-page supplement consisting of notes on particular topics in the text. Lampe is professor of NT at Union Theological Seminary in Richmond, VA.

B. LAYTON (ED.), *Nag Hammadi Codex II,2-7. Together with XIII,2*, Brit. Lib. Or.4926(1), and P.Oxy. 1, 654, 655,* Nag Hammadi Studies 20-21 (2 vols.; Leiden—New York: Brill, 1989, 320 gld. or $160) xv and 336 pp., xiv and 281 pp. Bibliographies. Indexed. LCN: 88-19390. ISBN: 90-04-08131-3 (v. 1), -09019-5 (v. 2).

After a general introduction to Nag Hammadi Codex II and related documents by Layton (with L. K. Ogden), these volumes provide for each tractate an introduction, a critical edition of the Coptic text with an apparatus, and an English translation with notes below. The first volume treats *Gospel of Thomas* (H. Koester, Layton, T. O. Lambdin, H. W. Attridge), *Gospel of Philip* (W. W. Isenberg, Layton), and *Hypostasis of the Archons* (R. A. Bullard, Layton). The second volume deals with *Treatise Without Title/On the Origin of the World* (H.-G. Bethge, Layton, Societas Coptica Hierosolymitana), *Expository Treatise on the Soul* (W. C. Robinson, Layton), and *Book of Thomas the Contender Writing to the Perfect* (J. D. Turner, Layton). For each tractate S. Emmel has prepared indexes of words and a catalogue of attested grammatical forms.

J. R. LEVISON, *Portraits of Adam in Early Judaism. From Sirach to 2 Baruch,* JSP Supplement Series 1 (Sheffield, UK: JSOT Press, 1988, £30 or $45) 255 pp. Bibliography. Indexed. ISBN: 1-85075-062-9.

This volume argues that early Jewish interpretations of Adam were remarkably diversified because each author employed and adapted Adam according to his own tendency. After discussing the inadequacies of previous research on Adam in early Judaism, Levison determines how the following early Jewish works and writers adapted the figure of Adam: Sirach, Wisdom, Philo, *Jubilees,* Josephus, *4 Ezra,* and *2 Baruch.* Then he summarizes the data with reference to Adam's creation, original nature, and transgression as well as the effects of his transgression. The final chapter deals with Adam in *Apocalypse of Moses* and *Vita Adae et Evae.*

A. A. LONG, *Hellenistic Philosophy. Stoics, Epicureans, Sceptics* (2nd ed.; Berkeley—Los Angeles: University of California Press, 1986, paper $12.95) x and 274 pp. Bibliography. Indexed. LCN: 86-040066. ISBN: 0-520-05807-0 (cloth), -05808-9 (paper).

First published in 1974, this volume traces the main developments in Greek philosophy from the death of Alexander the Great (323 B.C.) to the end of the Roman Republic (31 B.C.). After a thirteen-page introduction, it presents chapters on Epicurus and Epicureanism, Scepticism, Stoicism, later developments in Hellenistic philosophy, and the relation of Hellenistic philosophy to the classical tradition. This edition features a twelve-page bibliographical postscript. Long has also prepared (with D. N. Sedley) a two-volume sourcebook entitled *The Hellenistic Philosophers* (1987).

G. P. LUTTIKHUIZEN, *Gnostische Geschriften I. Het Evangelie naar Maria, het Evangelie naar Filippus, de Brief van Petrus aan Filippus,* Na de Schriften 2 (Kampen: Kok, 1986, paper 32.50 gld.) 152 pp., 4 plates. Bibliographies. ISBN: 90-242-4133-2.

Luttikhuizen, professor of NT and early Christian literature at the University of Groningen, first presents a 29-page introduction to Berlin Codex 8502 and the Nag Hammadi Codices as well as to basic gnostic ideas and the place of Jesus within Christian gnosticism. Then he provides introductions, Dutch translations with notes below, and expositions for *Gospel of Mary, Gospel of Philip,* and *Letter of Peter to Philip,* respectively.

J. MILGROM, *The Binding of Isaac. The* Akedah – *A Primary Symbol in Jewish Thought and Art* (Berkeley, CA: BIBAL Press, 1988, paper $16.95) xii and 322 pp. Illustrated. Bibliography. LCN: 88-19342. ISBN: 0-941037-05-3.

The slightly revised version of a doctoral dissertation presented to the Graduate Theological Union in Berkeley, CA, in 1978, this study of the "binding of Isaac" incorporates a methodology that combines verbal and visual elements (digital and analogical modes of communication) to promote a confluence of the intellectual and emotional aspects of learning. After a literary analysis of Genesis 22 in the context of the Abraham cycle, it discusses the Akedah as a test, the literary expansion of the Akedah in the earliest extrabiblical sources, its development in *Genesis Rabba,* and the portrayals of the Akedah in works of art from the 3rd century A.D. to the present.

M. Á. NAVARRO PEIRÓ, *Abot de Rabbí Natán,* Biblioteca Midrásica 5 (Valencia: Institución San Jerónimo, 1987, paper) xxvi and 491 pp. Indexed. ISBN: 84-86067-17-0.

After a 27-page introduction to *'Abot deRabbi Nathan* (nature of the work, basic ideas, author, composition, etc.), this volume presents Spanish translations of versions A and B along with notes at the foot of the pages. Four appendixes are included. Navarro Peiró is professor on the faculty of philology at the Universidad Complutense in Madrid.

J. NEUSNER, *Making the Classics in Judaism. The Three Stages of Literary Formation,* Brown Judaic Studies 180 (Atlanta: Scholars Press, 1989, $50.95) xiv and 282 pp. Indexed. LCN: 89-35719. ISBN: 1-55540-377-8.

After reflecting on the making of classics in Judaism, Neusner compares the documentary and source-critical approaches to the literary history of Jewish classics, and considers when the document does and does not define the literary protocol. Then he examines rabbinic pericopes framed for (1) the purposes of a particular document in which they occur, (2) the purposes of a particular document but not of a type we now possess, and (3) purposes not particular to a type of document now in our hands. He concludes that the rabbinic documents constitute texts (not scrapbooks or random compilations) and explores what is at stake in recognizing the various stages in their literary formation.

J. NEUSNER, *Medium and Message in Judaism. First Series,* Brown Judaic Studies 179 (Atlanta: Scholars Press, 1989, $47.95) xi and 169 pp. Indexed. LCN: 89-35718. ISBN: 1-55540-378-6.

The ten essays in this volume concern the Mishnah's match of rhetoric and logic; medium and message in the Pentateuch and the Mishnah; revelation and reason, Scripture and Mishnah; the Mishnah's generative mode of thought; why there is an economics in the Judaism of the dual Torah; why there is a politics in Judaism; the philosophical study of the philosophy of Judaism (appealing to M. Kadushin's method); oral Torah as the message of the living sage in the medium of tradition; liturgy in Judaism; and the historical medium for the theological message with regard to the Holocaust.

J. NEUSNER, *The Mishnah: An Introduction* (Northvale, NJ—London: Aronson, 1989, $25) xvii and 235 pp. Indexed. LCN: 88-38460. ISBN: 0-87668-876-8.

After discussing the Mishnah as literature and explaining how it should be read, this volume deals with the Mishnah as religion, its social vision (means of production, market, wealth; women and caste), its theological and philosophical vision, and its relation to the Torah and impact on the formation of Judaism. Neusner gives particular attention to what the framers of the Mishnah conceived as dangerous and important, and what they set in the background as unimportant and uninteresting.

J. NEUSNER, *The Philosophical Mishnah.* Vol. 3, *The Tractates' Agenda. From Nazir to Zebahim,* Brown Judaic Studies 158 (Atlanta: Scholars Press, 1989, $55.95) xv and 344 pp. Indexed. LCN: 88-33716. ISBN: 1-55540-336-0.

This volume completes the catalogue of philosophical paragraphs in the Mishnah begun in the book described in *NTA* 33, p. 419. Taking the tractates in alphabetical order from *Nazir* to *Zebahim,* it examines each pericope of each chapter of each Mishnah tractate and identifies those passages that fall into the classification of philosophy. It also assesses the extent to which each tractate concerns itself with philosophical matters. The concluding chapter classifies the Mishnah tractates according to their philosophical and scriptural character (mainly, somewhat, not at all).

J. NEUSNER, *The Philosophical Mishnah.* Vol. 4, *The Repertoire,* Brown Judaic Studies 172 (Atlanta: Scholars Press, 1989, $49.95) xv and 200 pp. Indexed. LCN: 88-33716. ISBN: 1-55540-338-7.

Building on the catalogues of philosophical items in the Mishnah described in *NTA* 33, p. 419 and 34, p. 136, this volume classifies the data in terms of four philosophical issues: the physics of mixtures, encompassing issues of classification and connection; potentiality and actuality; intention and action; and rules for resolving questions of doubt. The final chapter compares the Mishnah's philosophy and Stoic philosophy with reference to the case of physics.

J. NEUSNER, *Translating the Classics of Judaism. In Theory and in Practice,* Brown Judaic Studies 176 (Atlanta: Scholars Press, 1989, $44.95) xix and 158 pp. Indexed. LCN: 89-6281. ISBN: 1-55540-353-0.

Drawing on nearly two decades of translating the classic documents of rabbinic Judaism, Neusner first presents his overall theory of translation, compares his approach to the work of L. Jung on the Babylonian Talmud, and discusses translation as conversation with reference to *y. Soṭah* 5:2. Then he compares his own translations with those of others who have worked on the same writings: *Pesiqta de Rab Kahana* (W. G. Braude and I. J. Kapstein), *'Abot deRabbi Nathan* (J. Goldin), *Sifre to Numbers* (P. P. Levertoff), and *Sifre to Deuteronomy* (R. Hammer). Finally he considers what is at stake in an analytical translation: the problem of the textual tradition and the solution of form analysis, the problem of introducing a classic text, and displaying a document's rhetoric and logic.

J. NEUSNER, E. S. FRERICHS, AND P. V. M. FLESHER (EDS.), *Religion, Science, and Magic. In Concert and In Conflict* (New York—Oxford: Oxford University Press, 1989, $29.95) xii and 294 pp., 5 figs. Bibliographies. Indexed. LCN: 88-19532. ISBN: 0-19-505603-5.

Prepared for a conference held in 1987 at Brown University in Providence, RI, this volume contains papers by H. H. Penner on rationality, ritual, and science; T. Abusch on the demonic image of the witch in standard Babylonian literature; Neusner on science and magic, miracle and magic in formative Judaism; M. Idel on Jewish magic from the Renaissance period to early Hasidism; H. C. Kee on magic and Messiah; S. R. Garrett on magic and magicians in the NT; K. L. Jolly on magic, miracle, and popular practice in Anglo-Saxon England; G. Luck on theurgy and forms of worship in Neoplatonism; N. Ben-Yehuda on witchcraft and the occult as boundary maintenance devices; and S. Sharot on magic, religion, science, and secularization. Neusner has provided a five-page introduction.

J. NEUSNER, E. S. FRERICHS, AND A. J. LEVINE (EDS.), *Religious Writings and Religious Systems. Systemic Analysis of Holy Books in Christianity, Islam, Buddhism, Greco-Roman Religions, Ancient Israel, and Judaism.* Vol. 1, *Islam, Buddhism, Greco-Roman Religions, Ancient Israel, and Judaism,* Brown Studies in Religion 1 (Atlanta: Scholars Press, 1989, $50.95) xxiv and 200 pp. Indexed. LCN: 88-31161. ISBN: 1-55540-296-8.

Of the nine articles in this volume those most pertinent to the NT world are by Z. P. Thundy on intertextuality, Buddhism, and the infancy Gospels; S. Carleton on the Nero kerygma; S. Davies on gnostic idealism and *Gospel of Truth;* F. R. Trombley on the aretalogy of Isis at Kyme and the systemic analysis of late Hellenic religion; M. P. Miller on whether *Targum of Jeremiah* is a systemic document; and Neusner on the Mishnah's generative mode of thought. Neusner has provided a sixteen-page preface.

J. NEUSNER, E. S. FRERICHS, AND A. J. LEVINE (EDS.), *Religious Writings and Religious Systems. Systemic Analysis of Holy Books in Christianity, Islam, Buddhism, Greco-Roman Religions, Ancient Israel, and Judaism.* Vol. 2, *Christianity,* Brown Studies in Religion 2 (Atlanta: Scholars Press, 1989, $47.95) xi and 201 pp. Indexed. LCN: 88-31161. ISBN: 1-55540-333-6.

Of the ten articles in this volume, the six most pertinent to NT studies are by B. Crawford on reading Romans as a Christianity, C. A. Kennedy on 1 Corinthians 8 as a mishnaic list, R. S. Nash on domestic codes as entrance to the social world of early Christianity (the case of Colossians), G. A. Phillips on training scribes for a world divided (discourse and division in the religious system of Matthew's Gospel), R. L. Johnson on heavenly strength for an earthly journey (the system of Hebrews), and A. Milavec on the pastoral genius of *Didache* (an analytical translation and commentary).

U. NEYMEYR, *Die christlichen Lehrer im zweiten Jahrhundert. Ihre Lehrtätigkeit, ihr Selbstverständnis und ihre Geschichte,* Supplements to Vigiliae Christianae 4 (Leiden—New York: Brill, 1989, 130 gld. or $65) xiii and 279 pp. Bibliography. Indexed. LCN: 88-29247. ISBN: 90-04-08773-7.

The slightly revised version of a doctoral dissertation directed by T. Baumeister and presented to the Catholic theological faculty at Mainz in 1987, this investigation of Christian teachers in the 2nd century focuses on their teachings, self-understandings, and historical settings. After an eight-page introduction, it discusses Christian teachers at Rome (*Shepherd of Hermas,* Justin), Alexandria (Pantaenus, Clement of Alexandria, Origen), Carthage (Tertullian), Syria (*Didache*), and other places (*Barnabas, Diognetus,* Tatian, Athenagoras), as well as gnostic teachers. Then it treats non-Christian influences on the teaching and self-understanding of the Christian teachers.

K. NIEDERWIMMER, *Die Didache,* Kommentar zu den Apostolischen Vätern 1 (Göttingen: Vandenhoeck & Ruprecht, 1989, DM 94) 329 pp. Bibliography. Indexed. ISBN: 3-525-51670-3.

In his seventy-page introduction to *Didache,* Niederwimmer, author of *Askese und Mysterium* (1975), treats its structure and genre, witnesses throughout history, the direct manuscript tradition, versions, the indirect tradition, relation to the "two ways" tractate, and origin. In the main part of the volume he provides for each pericope a German translation and a commentary according to the following general outline: the baptismal catechesis—the tractate on the two ways (1:1–6:2); the liturgies (7:1–10:7); church order (11:1–15:4); and eschatological conclusion (16:1-8).

A. A. PIATTELLI, *Targum Shir Ha-shirim (Parafrasi aramaica del Cantico dei Cantici)* (Rome: Carucci, 1987, 20,000 L) 172 pp.

This volume presents *Targum of Canticles* in its Aramaic version and in an Italian translation with notes below, along with a five-page preface. The Targum contains interpretations of each verse, and relates words and phrases in Canticles to events in ancient Israel's history and points toward the messianic redemption and the rebuilding of the Jerusalem Temple.

R. A. PRITZ, *Nazarene Jewish Christianity. From the End of the New Testament Period Until Its Disappearance in the Fourth Century,* Studia Post-Biblica 37 (Jerusalem: Magnes Press, Hebrew University, 1988; Leiden: Brill, 48 gld. or $24) 153 pp. Bibliography. Indexed. ISBN: 90-04-08108-9.

Pritz describes the "Nazarenes" as Law-keeping Christians of Jewish background who fled from Jerusalem to Pella before A.D. 70 and were distinct from and prior to the Ebionites. He argues that the Nazarenes' rift with Judaism was complete by the mid-2nd century A.D. and that their movement continued through the 4th century. After discussing the name of the sect, he considers Christian sources before Epiphanius, Epiphanius, Jerome, patristic evidence after Jerome, *Gospel according to the Hebrews,* and Jewish sources. The three appendixes deal with Epiphanius' *Panarion* 23, geography, and the historicity of the Pella tradition.

S. B. REID, *Enoch and Daniel. A Form Critical and Sociological Study of the Historical Apocalypses,* BIBAL Monograph Series 2 (Berkeley, CA: BIBAL Press, 1989, paper $12.95) xiii and 147 pp. Bibliography. LCN: 88-72056. ISBN: 0-941037-07-X.

Based on a doctoral dissertation directed by G. M. Tucker and presented to Emory University in Atlanta, this investigation of historical apocalypses (with no otherworldly journey) from the 2nd century B.C. uses form criticism, social theory, and anthropological analysis to determine the sociological settings of these works. After reviewing the history of research and its proper utilization, the volume deals with the Ten Weeks Apocalypse (*1 Enoch* 93; 91:12-17), the Book of Dream Visions (*1 Enoch* 83–90), and the Visions of Daniel (Daniel 7–8; 10:1–12:4). It gives particular attention to the role of mantic activity in apocalypticism.

W. SCHNEEMELCHER (ED.), *Neutestamentliche Apokryphen in deutscher Übersetzung.* Band 2, *Apostolisches, Apokalypsen und Verwandtes* (5th, rev. ed.; Tübingen: Mohr-Siebeck, 1989, DM 148) viii and 704 pp. Bibliographies. Indexed. ISBN: 3-16-145181-3.

The first volume in this revision was described in *NTA* 32, p. 275. The material related to the apostles appears under the following headings: the image of the apostle in early Christian tradition (W. A. Bienert), apostolic Pseudepigrapha (Schneemelcher, C. Römer, A. de Santos Otero), 2nd- and 3rd-century Acts of the Apostles (Schneemelcher, K. Schäferdiek, J.-M. Prieur, R. Uiginn, R. Kasser, H. J. W. Drijvers), the deeds of Peter and the Twelve Apostles (H.-M. Schenke), more recent Acts (de Santos Otero), and the Pseudoclementines (J. Irmscher, G. Strecker). The apocalypses and related material are introduced by P. Vielhauer and Strecker, and treated under three headings: apocalyptic of primitive Christianity (Vielhauer, Strecker, C. D. G. Müller), apocalyptic prophecy of the early church (Schneemelcher, H. Duensing, de Santos Otero, U. Treu, Irmscher), and later apocalypses (Schneemelcher, W.-P. Funk, A. Werner, Duensing, de Santos Otero).

H. SCHWIER, *Tempel und Tempelzerstörung. Untersuchungen zu den theologischen und ideologischen Faktoren im ersten jüdisch-römischen Krieg (66-74 n.Chr.),* Novum Testamentum et Orbis Antiquus 11 (Fribourg: Universitätsverlag, 1989; Göttingen: Vandenhoeck & Ruprecht) xii and 431 pp., 9 maps. Bibliography. Indexed. ISBN: 3-7278-0641-9 (U), 3-525-53912-6 (V&R).

The slightly revised version of a doctoral dissertation directed by G. Theissen and accepted in 1988 by the Evangelical theological faculty at the University of Heidelberg, this volume first analyzes the course of events in the Roman-Jewish war of A.D. 66-74: the escalation in A.D. 66, Vespasian's campaigns in A.D. 67 and 68, the power struggles in Jerusalem until the beginning of the siege of the city, etc. Next it examines the theological and ideological factors related to the destruction of the Jerusalem Temple, first from the Jewish side (the holiness and purity of the Temple, the expectation that God would enter into holy war, etc.), and then from the Roman side (*pax romana,* the divine guarantee of Roman rule, etc.). Finally it shows how the destruction of the Jerusalem Temple can be viewed from the perspective of ideological and theological conflicts between Jews and Romans. In an excursus Schwier dates the fall of Masada to the spring of A.D. 74.

J. M. SEVRIN (ED.), *The New Testament in Early Christianity. La réception des écrits néotestamentaires dans le christianisme primitif,* Bibliotheca Ephemeridum Theologicarum Lovaniensium 86 (Leuven: Leuven University Press—Peeters, 1989, paper 2,500 BFr) xv and 406 pp. Indexed. ISBN: 90-6186-308-2 (LUP), 90-6831-166-2 (P).

Prepared for the 1986 Journées Bibliques de Louvain, the fifteen papers in this volume are by B. Aland on the reception of the NT text in the first centuries, A. Lindemann on the apostle Paul in the 2nd century, Sevrin on the writing of the Fourth Gospel as a phenomenon of reception (Jn 6), J. Beutler on the crisis and decline of the Johannine community (the witness of the Johannine epistles), J. Kahmann on the mutual relationship of 2 Peter and Jude, F. Neirynck on the apocryphal Gospels and Mark's Gospel, M.-É. Boismard on a para-Synoptic tradition attested by the ancient Fathers, C. M. Tuckett on Synoptic tradition in *Didache,* P. F. Beatrice on a citation of Mt in *Barnabas,* J. Verheyden on *Ascension of Isaiah* (3:13-18) and Mt, B. Dehandschutter on Polycarp's *Letter to the Philippians* as an early example of reception, J. Delobel on the Lord's Prayer in the textual tradition, T. Baarda on "a staff only, not a stick" in Mt 10:9-10 parr. and Tatian's harmony, J. Helderman on Melchizedek's influence as seen in NHC IX,1,1–27,10, and G. P. Luttikhuizen on the evaluation of Jesus' teaching in Christian gnostic revelation dialogues [§ 33-498].

M. E. STONE AND D. SATRAN (EDS.), *Emerging Judaism. Studies on the Fourth & Third Centuries B.C.E.* (Minneapolis, MN: Fortress, 1989, paper $14.95) xiv and 178 pp. Bibliography. Indexed. LCN: 87-45905. ISBN: 0-8006-2090-9.

After a six-page introduction by the editors, this anthology focuses on the character and diversity of Judaism in the 4th and 3rd centuries B.C.: E. J. Bickerman on the historical foundations of postbiblical Judaism (1949), F. M. Cross on aspects of Samaritan and Jewish history in late Persian and Hellenistic times (1966), Stone on *1 Enoch* 1–36, 72–83 and Judaism in the 3rd century B.C. (1978), V. Tcherikover on the Tobiads in light of the Zenon Papyri (1959), M. Smith on Hellenization (1971), A. Momigliano on the Hellenistic discovery of Judaism (1975), and M. Hengel on the influence of Hellenistic civilization in Palestine down to the Maccabean period (1980). Also included is a four-page conclusion by the editors and a six-page annotated bibliography.

L. A. THOMPSON, *Romans and Blacks,* Oklahoma Series in Classical Culture 2 (Norman, OK—London: University of Oklahoma Press, 1989, $32.50) xii and 253 pp. Bibliography. Indexed. LCN: 88-40549. ISBN: 0-8061-2201-3.

Thompson, professor of classics in the University of Ibadan, Nigeria, first presents a critique of the modern literature on blacks in Roman society in the light of the ancient evidence (1st century B.C. to 3rd century A.D.) and of modern sociological theory. Then he discusses the perception of somatic distance in Roman society, with particular reference to the anthropological type described in Roman antiquity by the term *Aethiops* ("black African"). Finally he places the evidence in its ideological context by considering the values and cognitive structures that shaped attitudes of appreciation or disparagement of somatic and cultural traits as well as conceptions of deference-worthiness and of inferiority in the Roman socio-cultural system. He concludes that the "problem" surrounding the presence of blacks in Roman society was entirely one of Roman perceptions of the strangeness (somatic and cultural) of *Aethiopes* and that Roman attitudes toward blacks had nothing to do with the familiar modern phenomenon of race.

G. VERMES AND M. D. GOODMAN (EDS.), *The Essenes. According to the Classical Sources,* Oxford Centre Textbooks 1 (Sheffield, UK: JSOT Press, 1989, £16.50 or $28) xi and 103 pp. Bibliography. ISBN: 1-85075-139-0.

After a seventeen-page introduction to the Essenes and the Qumran sect (and the Therapeutae), this volume presents on facing pages the Greek texts and English translations (with brief notes) for testimonies about the Essenes from Philo, Pliny the Elder, Josephus, Dio of Prusa, Hegesippus, and Hippolytus of Rome. The appendix provides texts and translations for Philo's statements about the Therapeutae. The series is published on behalf of the Oxford Centre for Postgraduate Hebrew Studies.

G. F. WILLEMS (ED.), *Élie le prophète. Bible, tradition, iconographie. Colloque des 10 et 11 novembre 1985, Bruxelles,* Publications de l'Institutum Iudaicum (Leuven: Peeters, 1988, paper 1,280 BFr) 272 pp., 3 figs. ISBN: 90-6831-147-6.

The eight papers in this volume are by J. Vermeylen on Elijah's miracles in the time of the great drought (1 Kings 17–18), P.-M. Bogaert on Ahab's repentance according to the Hebrew Bible (1 Kings 21) and the Septuagint (1 Kings 20), B. Dehandschutter on the apocalypses of Elijah, M. De Goedt on Elijah the prophet in the Synoptic Gospels, Willems on some ancient rabbinic texts pertaining to Elijah the prophet, A. Guigui on the prophet Elijah in the Jewish liturgy, L. Dequeker on the prophet Elijah in ancient Jewish iconography, and E. Voordeckers on Elijah in Byzantine art. A 76-page appendix contains six papers on the theme of *tĕšûbâ*-μετάνοια, including J.-M. Van Cangh's article on conversion in Lk-Acts.

T. W. WILLETT, *Eschatology in the Theodicies of 2 Baruch and 4 Ezra,* JSP Supplement Series 4 (Sheffield, UK: JSOT Press, 1989, £22.50 or $37.50) 168 pp., 2 tables. Bibliography. Indexed. ISBN: 1-85075-160-9.

The revision of a doctoral dissertation presented to Southern Baptist Theological Seminary in Louisville, KY, this volume first reviews OT and early Jewish explanations of evil and death, and surveys scholarly attempts to define apocalypticism. Then it examines the approaches to theodicy in *4 Ezra* and *2 Baruch* according to the following outline: introduction, literary structure, theodicy, eschatology, and the function of eschatology. It concludes with a comparison and contrast of their approaches, and shows that for both the central theodicy concept is future retribution.

R. WILLIAMSON, *Jews in the Hellenistic World: Philo,* Cambridge Commentaries on Writings of the Jewish and Christian World 200 BC to AD 200, vol. 1, part 2 (Cambridge, UK—New York: Cambridge University Press, 1989) xii and 314 pp. Bibliography. Indexed. LCN: 88-23432. ISBN: 0-521-30511-X (cloth), -31548-4 (paper).

After a 27-page introduction to Philo's life and work, this volume treats Philo's doctrine of God, his doctrine of the Logos, allegorical exegesis of Scripture, and ethical teaching. For each of the four major topics it provides a lengthy introduction, English versions of pertinent texts, and extensive commentaries. The texts include *On the Unchangeableness of God* 51-68; *On the Change of Names* 7-30; *On Dreams* 1:227-230; *On the Making of the World* 16-25; *On the Posterity and Exile of Cain* 1-32; *On the Virtues* 51-101, 175-186; and *On the Special Laws* 3:8-63. Williamson, who teaches at the University of Leeds, is the author of *Philo and the Epistle to the Hebrews* (1970).

B. G. WRIGHT, *No Small Difference. Sirach's Relationship to Its Hebrew Parent Text,* SBL Septuagint and Cognate Studies 26 (Atlanta: Scholars Press, 1989, cloth $19.95, paper $12.95) xx and 354 pp., 23 tables. Bibliography. Indexed. LCN: 89-10371. ISBN: 1-55540-374-3 (cloth), -375-1 (paper).

Prepared as a doctoral dissertation under the direction of R. A. Kraft and presented to the University of Pennsylvania, this volume investigates whether the Greek translation of the book of Sirach provides adequate evidence for recovering the Hebrew parent. After an introduction to the text of Sirach, it considers aspects of translation technique in the Greek version: freedom, literalness, and the reconstruction of the Hebrew. Then it explores the influence of Jewish-Greek biblical translations on the Greek translation of Sirach. Finally Wright expresses pessimism about the prospect of recovering the Hebrew parent text of the grandson's Greek in general, but holds that in individual passages various aspects of the Hebrew may be recovered. An appendix treats computer applications (electronic data, hardware, and software).

L. V. ŽABKAR, *Hymns to Isis in Her Temple at Philae* (Hanover, NH—London: University Press of New England, 1988, $50) xviii and 203 pp., frontispiece, 23 plates, 9 figs. Bibliography. Indexed. LCN: 86-40391. ISBN: 0-87451-395-2.

After a sixteen-page introduction to the hymns of Isis and her temple at Philae in the time of Ptolemy II Philadelphus (284-246 B.C.), this volume provides for each of the eight hymns to Isis a photograph, drawing, transcription, and translation, as well as an extensive commentary. The six-page conclusion reflects on the significance of these early Ptolemaic hymns to Isis for the study of Isiac theology and worship, for the history of the literary transmission and editing of the hymnic and ritual texts in the Egyptian temples, and for the history of late Egyptian religion. A 26-page epilogue discusses the Philae hymns to Isis in relation to the Greek and Latin aretalogies. The volume has been published for Brandeis University Press by University Press of New England.

ADDITIONAL BOOKS RECEIVED

A. A. ANDERSON, *2 Samuel,* Word Biblical Commentary 11 (Dallas—London: Word, 1989) xl and 302 pp. Bibliographies. Indexed. ISBN: 0-8499-0210-X.

J. BUNNENBERG, *Lebendige Treue zum Ursprung. Das Traditionsverständnis Yves Congars,* Walberberger Studien 14 (Mainz: Matthias-Grünewald-Verlag, 1989, DM 54) xxxix and 391 pp. Bibliography. Indexed. ISBN: 3-7867-1411-8.

H. CROUZEL, *Origen,* trans. A. S. Worrall (San Francisco: Harper & Row, 1989, $39.95) xvi and 278 pp. Bibliography. Indexed. LCN: 88-45985. ISBN: 0-06-061632-6.

R. DETWEILER, *Breaking the Fall. Religious Readings of Contemporary Fiction* (San Francisco: Harper & Row, 1989, $24.95) xviii and 198 pp. Bibliography. Indexed. ISBN: 0-06-061891-4.

T. B. DOZEMAN, *God on the Mountain. A Study of Redaction, Theology and Canon in Exodus 19-24,* SBL Monograph Series 37 (Atlanta: Scholars Press, 1989, cloth $26.95, paper $17.95) xi and 224 pp. Bibliography. LCN: 89-33590. ISBN: 1-55540-358-1 (cloth), -359-X (paper).

A. O. ERHUEH, *Vatican II: Image of God in Man. An Inquiry into the Theological Foundations and Significance of Human Dignity in the Pastoral Constitution on the Church in the Modern World, "Gaudium et Spes"* (Rome: Urbaniana University Press, 1987, paper) xxiv and 324 pp. Bibliography. Indexed.

H.-G. GADAMER, *Truth and Method,* rev. trans. J. Weinsheimer and D. G. Marshall (2nd, rev. ed.; New York: Crossroad, 1989, cloth $34.50, paper $19.95) xxxviii and 594 pp. Indexed. LCN: 88-9666. ISBN: 0-8264-0401-4 (cloth), -0431-3 (paper).

C. GREEN, *Karl Barth. Theologian of Freedom,* The Making of Modern Theology 5 (London: Collins, 1989, $19.95) 348 pp., frontispiece. Bibliography. Indexed. ISBN: 0-00-599129-3 (cloth), -0431-3 (paper). Distributed in the USA by Harper and Row.

C. E. GUNTON, *The Actuality of Atonement. A Study of Metaphor, Rationality and the Christian Tradition* (Grand Rapids: Eerdmans, 1989, $24.95) xiv and 222 pp. Bibliography. Indexed. ISBN: 0-8028-3664-X.

T. R. HOBBS, *1, 2 Kings,* Word Biblical Themes (Dallas—London: Word, 1989) xiii and 104 pp. Bibliography. Indexed. LCN: 89-16468. ISBN: 0-8499-0795-0.

J. B. MCDANIEL, *Of God and Pelicans. A Theology of Reverence for Life* (Louisville, KY: Westminster/Knox, 1989, paper $11.95) 168 pp. Bibliography. Indexed. LCN: 89-31882. ISBN: 0-664-25076-9.

T. C. ODEN, *The Word of Life. Systematic Theology: Volume Two* (San Francisco: Harper & Row, 1989, $32.95) xxi and 583 pp. Indexed. LCN: 88-46011. ISBN: 0-06-066348-0.

L. RASMUSSEN, *Reinhold Niebuhr. Theologian of Public Life,* The Making of Modern Theology 7 (London: Collins, 1989, $19.95) 299 pp., frontispiece. Bibliography. Indexed. ISBN: 0-00-599123-1 (cloth), -599132-3 (paper). Distributed in the USA by Harper and Row.

D. STUART, *Hosea-Jonah,* Word Biblical Themes (Dallas—London: Word, 1989) x and 121 pp. Bibliography. Indexed. LCN: 89-33925. ISBN: 0-8499-0789-6.

J. D. W. WATTS, *Isaiah,* Word Biblical Themes (Dallas—London: Word, 1989) xi and 120 pp. Bibliography. Indexed. LCN: 89-30790. ISBN: 0-8499-0669-5.

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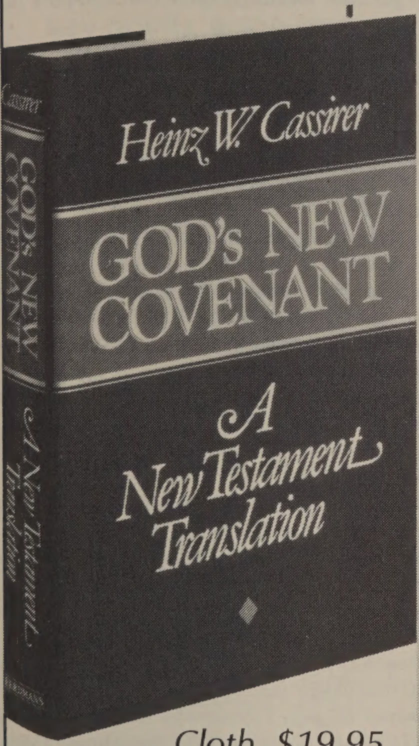

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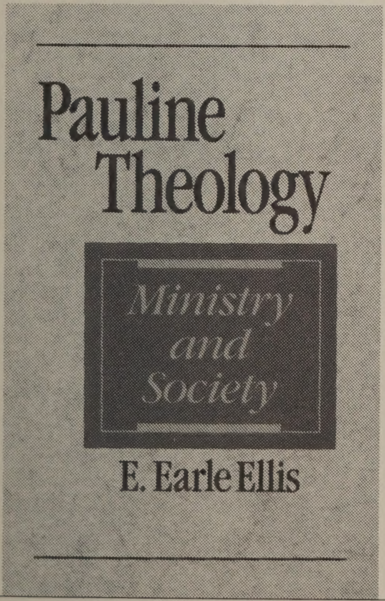

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PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

501. G. Dautzenberg, "'Jesus ist das Grundgesetz,'" *Orientierung* 53 (19, '89) 201-202.

After a biographical sketch of the late Josef Blank (1926-89), the article calls attention to his broad cultural and theological interests, and reflects on his distinctive approach to commenting on John's Gospel.—D.J.H.

502. I. de la Potterie, "L'Istituto Biblico negli ottant'anni della sua storia," *CivCatt* 140 (3344, '89) 166-172.

The eighty-year history (1909-89) of the Pontifical Biblical Institute in Rome is surveyed with reference to three periods: from 1909 to 1943, from *Divino afflante Spiritu* (1943) to Vatican II's *Dei verbum* (1965), and after the Second Vatican Council (with particular attention to the task of biblical interpretation).—D.J.H.

503. J. Ernst, "Geschichte der Exegese und Theologie des Neuen Testamentes in Paderborn 1614-1989," *TheolGlaub* 79 (4, '89) 517-539.

On the occasion of the 375th anniversary of the theological faculty at the University of Paderborn, the article traces the history of NT study there according to the following outline: from the beginnings to the early 19th century, NT exegesis and theology in the 19th century, H. Poggel (1897-1928), K. Pieper (1928-48), the role of the student body and significant biblical scholars connected with the Paderborner Hochschule, O. Kuss (1948-60), H. Zimmermann (1960-63), and P. Seidensticker (1963-68). The conclusion reflects on some problems that have emerged since Vatican II.—D.J.H.

504. N. L. Gluskina, "The Life and Work of Joseph Amussin (1910-1984)," *RevQum* 14 (1, '89) 109-120.

After describing the course of Amussin's life with particular attention to his study and work at Leningrad, the article considers his views on Qumran history and problems encountered in interpreting the Dead Sea scrolls and other historical sources. [The same fascicle (pp. 121-126) contains Z. J. Kapera's bibliography of Amussin's publications on the Dead Sea scrolls.]—D.J.H.

505. A. Lindemann, "Neutestamentler in der Zeit des Nationalsozialismus. Hans von Soden und Rudolf Bultmann in Marburg," *WortDienst* 20 ('89) 25-52.

Drawing on published works, letters, and other documents, the article describes the activities of von Soden and Bultmann at the University of Marburg in resisting Nazi policies between 1933 and 1945. It places Bultmann's scholarly work on the NT and von Soden's theological lectures in the context of the Nazi period, and emphasizes the theological conviction (*solus Christus*) underlying their resistance to Nazism.—D.J.H.

506. W. Palubicki, "Witold Tyloch jako badacz pierwotnego chrześcijaństwa (Witold Tyloch as a scholar of Early Christianity)," *Euhemer* [Warsaw] 31 (4, '88) 53-60.

Tyloch was one of the first scholars to point to a strong influence of the Qumran community on nascent Christianity. In his many writings on early Christianity he gives particular attention to social, geographical, historical, sociopolitical, and economic factors that contributed to the formation and development of Christianity. [The same fascicle contains appreciations of Tyloch's philological-historical studies by M. Nowaczyk (pp. 5-17), Qumran studies by Z. Kapera (pp. 19-28), Ugaritic studies by M. Filipiak (pp. 29-36), Hebrew studies by R. Marcinkowski (pp. 37-42), studies on Judaism by P. Muchowski (pp. 43-47), African studies by S. Piłaszewicz (pp. 49-51), and approach to religious studies and culture by Z. Stachowski (pp. 61-65).]—D.J.H.

507. J. SCHREINER, "Joseph Ziegler zum Gedenken," *BibZeit* 33 (2, '89) 311-312.

A description of the academic career of the late Professor Ziegler (1902-88), with particular attention to his work on the Septuagint and biblical theology.—D.J.H.

Interpretation

508. R. AHL, "Frauengeschichte im frühen Christentum," *StimmZeit* 207 (10, '89) 713-716.

The article provides an introduction to the methods and concerns of feminist liberation hermeneutics as practiced by E. Schüssler Fiorenza on the occasion of the publication in German (1988) of her books *In Memory of Her* (1983) and *Bread Not Stone* (1984).—D.J.H.

509r. R. ALTER AND F. KERMODE (EDS.), *The Literary Guide to the Bible* [*NTA* 32, p. 90; § 33-16r].

M. BAL, "Literature and Its Insistent Other," *JournAmAcadRel* 57 (2, '89) 373-383.—This book is religious rather than literary, provides no explicit discussion of what a literary approach can be, and does not demonstrate how a literary reading of the Bible can be useful and enriching. Its view of literature is closer to good old "New Criticism" than to any contemporary critical view. Thus the reader is guided in precisely the opposite direction from the questioning and repositioning of meanings that a truly literary guide should offer.—D.J.H.

510r. IBID.

E. V. MCKNIGHT, "New Criticism and Old," *JournAmAcadRel* 57 (2, '89) 385-391.—The editors' methodological assumption is that there is an objective text and an innocent position from which to read the text. The value of the collection may be seen as the interplay between historical-critical and literary concerns. The NT essays are more explicitly related to conventional historical approaches than the OT essays are. It may well be that biblical study has effectively bypassed the sort of anti-historical attitude that was typical of some early adherents of New Criticism.—D.J.H.

511. D. ALTMAN, "The role of Scripture in human life," *Homiletic & Pastoral Review* [New York] 90 (2, '89) 25-29.

Lectio divina is primarily praying Scripture. Its greatest benefit to us is its role of permeating us with scriptural values. The Bible is not merely a historical narration but also an address to each one who prays it, encouraging us to live out our return to God.—D.J.H.

512. C. C. Black, "Rhetorical Questions: The New Testament, Classical Rhetoric, and Current Interpretation," *Dialog* 29 (1, '90) 62-70.

The use of rhetorical criticism in NT research is discussed with reference to five books: G. A. Kennedy's *New Testament Interpretation Through Rhetorical Criticism* (1984); H. D. Betz's *Galatians* (1979) and *2 Corinthians 8 and 9* (1985); R. Jewett's *The Thessalonian Correspondence* (1986); and V. K. Robbins's *Jesus the Teacher* (1984). The article concludes with reflections on the problems, limits, and benefits of rhetorical criticism.—D.J.H.

513. J. Blank, "Die systematischen Implikationen der historisch-kritischen Methode," *UnaSanc* 44 (3, '89) 186-192.

The article reflects on the complementarity between biblical exegesis and systematic theology, the nature of historical thinking, the possibilities and limits of the "sources," and the various kinds of presuppositions that we bring to texts.—D.J.H.

514. T. Borchgrevink and M. Melhuus, "Text as Reality - Reality as Text," *StudTheol* 43 (1, '89) 35-59.

Taking as its starting point E. Schüssler Fiorenza's *In Memory of Her* (1983), the article investigates from the perspective of social anthropology the relation between gender and social change, with the help of P. Ricoeur's critical hermeneutics and G. Bateson's notion of the sacred. Then it presents two empirical cases that have a bearing on our recognition of "her," i.e. the meaning for womankind of serving men.—D.J.H.

515. J. Botha, "On the 'reinvention' of rhetoric," *Scriptura* 31 ('89) 14-31.

In ancient Greece and Rome "rhetoric" meant something more substantive than it does in some circles today. In the last decade or so there has been a revival or rebirth of rhetorics in the study of the NT. Rhetorical criticism can get us once again into contact with texts as power and not just as embodiments of content. It must effect not only how we do exegesis but also how we organize our exegetical societies and institutions.—D.J.H.

516. D. A. Brueggemann, "Brevard Childs' Canon Criticism: An Example of Post-Critical Naiveté," *JournEvangTheolSoc* 32 (3, '89) 311-326.

Childs's canon criticism is a post-critical rather than an a-critical method. His radical text immanent exegesis, even though the text is the Bible, lacks a proper foundation for authority or meaning. The conventionality of its meaning is relativized until the confessional adoption of any particular text is its sole claim to authority. This makes the text an idol (icon) created by artisans of tradition-shapers, whose adoption of the text as their icon renders it authoritative. But the consistent message of the Scriptures is that God's own authority demands their adoption. The text is a given only because God has given it.—D.J.H.

517. G. Chantraine, "Exegesis and contemplation in the work of Hans Urs von Balthasar," *Communio/IntCathRev* 16 (3, '89) 366-383.

After discussing the dichotomy between exegesis and contemplation from the 16th century to the present, the article examines how von Balthasar (1905-88) connected the two in his theological writings and reflects on the value of this approach for renewing and enriching the Christian tradition. [The same issue contains articles on aspects of von Balthasar's life and work by P. Henrici (pp. 306-350), A. Sicari (pp. 351-365), L. Dupré (pp. 384-412),

C. Kannengiesser (pp. 413-418), J. Roten (pp. 419-445), E. Babini (pp. 446-457), J. O'Donnell (pp. 458-474), and W. Löser (pp. 475-490).]—D.J.H.

518. J. DEWEY, "Teaching the New Testament from a Feminist Perspective," *Theological Education* [Vandalia, OH] 26 (1, '89) 86-105.

This proposal for incorporating feminist perspectives into the basic NT course offered in seminaries discusses (1) feminist hermeneutical options and the stance of the instructor, (2) ways of including women and feminist perspectives in the content of the basic course, and (3) methodological tools to help students to overcome androcentrism.—D.J.H.

519. L. FATUM, "Women, Symbolic Universe and Structures of Silence. Challenges and Possibilities in Androcentric Texts," *StudTheol* 43 (1, '89) 61-80.

The project of feminist reconstruction is a highly problematic attempt to achieve two different results through one analytical process, namely exposing the suppression of women by the biblical material and at the same time seeking the affirmation of women by the biblical material. Rather, the feminist project of suspicion must be carried through with consistent suspicion. Careful analysis of Gal 3:28 and 1 Cor 11:2-16 reveals the lack of critical consistency with which these texts are treated by the vast majority of feminist theologians who confuse deconstruction with reconstruction and feminist hermeneutics of suspicion with feminist Christian apologetics.—D.J.H.

520. O. FUCHS, "Umgang mit der Bibel als Lernschule der Pluralität," *UnaSanc* 44 (3, '89) 208-214.

Serious acquaintance with the Bible can help Christians today to understand ecumenism as unity in diversity. There they will find a variety of world-views, approaches to church-life, and stories of faith in the one God.—D.J.H.

521. T. GOODALL, "Venturing to the Word's Horizon," *Faith and Culture* [Sydney] 15 ('89) 117-130.

The horizon of the inspired word keeps widening as our life of knowledge and faith progresses. Our horizons begin to merge with that of the word, and we venture on.—D.J.H.

522. A. J. HULTGREN, "Exploring the Boundaries of Biblical Interpretation," *Dialog* 28 (4, '89) 257-262.

The article explores three kinds of limits in biblical interpretation: natural boundaries (what we know, what we do not know), imposed boundaries (by church or academic bodies), and disputed boundaries (challenges to historical criticism from feminist and liberationist approaches).—D.J.H.

523. N. A. JANSE VAN RENSBURG, "'n Samevatting en kritiese evaluasie van B S Childs se kanoniese benadering (A summary and critical evaluation of B S Childs' canonical approach)," *SkrifKerk* 9 (1, '88) 22-32.

Childs has proposed a canonical approach in which the final form of the biblical text, not the pre- or post-canonical developments, will be normative for the community of faith. But his *Old Testament Theology in a Canonical Context* (1985) is a disappointment. One can only hope that he will eventually write a book illustrating a theology in canonical context.—D.J.H.

524. R. W. JENSON, "Can a Text Defend Itself? An Essay *de inspiratione scripturae*," *Dialog* 28 (4, '89) 251-256.

It is widely held that the statement of a text is always and only its statement in some interpretation and that therefore the text cannot adjudicate between conflicting interpretations. But when Scripture is communally read and interpreted by the church, the Holy Spirit is the spirit of the text in which the text lives as a personal reality to assert itself over against even the individuals who read and interpret. Only in "communities of interpretation" with certain characteristics can texts stand against the vagaries of interpretation.—C.R.M.

525. K. KOCH, "Befreiungstheologische Lektüre der Bibel," *StimmZeit* 207 (11, '89) 771-784.

The God revealed in the Bible is a just God who wishes righteousness for all, basically on the side of the poor, a God of peace, and the creator of nature. A liberation-theological reading of the Bible in Europe involves bringing the biblical revelation of God and the Magna Carta of Christian liberation (Gal 3:28) into contact with the crises of the world today. —D.J.H.

526. J. LAMBRECHT, "Rhetorical Criticism and the New Testament," *Bijdragen* 50 (3, '89) 239-253.

The article first explains classical rhetoric with reference to its factors, genres, stages, and disposition. Then it discusses rhetorical criticism as an approach to biblical exegesis with reference to its chief practitioners and the innovations introduced by them. Finally it reflects on the negative and positive elements in this approach. The new rhetoric should be viewed as an enriching segment of the larger and more encompassing historical-critical method. Rhetorical criticism both repairs a long neglect and brings about new insights.—D.J.H.

527. G. MAIER, "Grundlinien eines biblischen Schriftverständnisses," *UnaSanc* 44 (3, '89) 193-199.

(1) Scripture is God's word. (2) Revelation in the form of Scripture has authority. (3) Scripture came about and was formed from God's Spirit. (4) Scripture is dynamic. (5) One can read Scripture prophetically. (6) A multiple sense of Scripture is possible. (7) Scripture must be understood from the perspective of salvation history.—D.J.H.

528. R. OBERFORCHER, "Fundamentalistische Textauslegung als Feindbild der historisch-kritischen Bibelwissenschaft," *UnaSanc* 44 (3, '89) 200-207.

The fundamentalist approach to biblical texts raises problems in the following areas: language and the depiction of reality, language and history, and communication through texts. Reflection on these issues reminds us of the continual temptation to adopt fundamentalist attitudes.—D.J.H.

529. L. PANIER, "Une lecture sémiotique des textes. Questions de théologie biblique," *SémiotBib* 56 ('89) 19-36.

Literary semiotics poses the question of reception (or reading) and the problem of interpretation. The article first discusses semiotics as a science of signification: sense and signification, deconstruction of the sign and construction of the signification, and enunciation. Then it treats the task of reading: from sense to signification, the place of the subject, and the act of reading and reception of the word. Finally it deals with questions posed to biblical theology: a practice of reception; the present of the reading; history, narrative, discourse; and the word of God and Scripture.—D.J.H.

530. L. Panier, "Theologische Implikationen einer semiotischen Lektüre biblischer Texte," *TheolQuart* 169 (3, '89) 223-237.

The German version of an article published in French in *Sémiotique et Bible* [§ 34-529]. —D.J.H.

531r. C. H. Pinnock, *The Scripture Principle* [*NTA* 30, pp. 90-91].

D. Brown, "Rethinking Authority from the Right: A Critical Review of Clark Pinnock's *Scripture Principle*," *Christian Scholar's Review* [Grand Rapids] 19 (1, '89) 66-72.—Pinnock fully intends to affirm the systematic centrality of Scripture as the norm of Christian belief and practice. He claims that the Christian's use of the Bible should be consistent with the content and form of the Bible. Although Pinnock extends the Scripture principle beyond its original intention in classical theology, he persistently objects to liberalism on the grounds that it denies the rightful place of Scripture. [The same issue (pp. 73-78) contains a response by Pinnock.]—D.J.H.

532. K. F. Plum, "The Female Metaphor. The Definition of Male and Female - an Unsolved Problem?" *StudTheol* 43 (1, '89) 81-89.

This investigation of how femaleness functions in the literary structure of some texts and what social roles it takes on focuses on texts from the period of transition from Judaism to Christianity (Mt 1–2, *Joseph and Aseneth*, etc.). In the NT the female is not a metaphor but rather part of an unhistorical and uncreative allegory. The integrational power has vanished, being soaked up by the new trickster and mediator, Jesus, in his position between man and God. There is no male and female; they are absorbed by unity with a male prerogative. —D.J.H.

533. L. Portefaix, "Women and Mission in the New Testament: Some Remarks on the Perspective of Audience. A Research Report," *StudTheol* 43 (1, '89) 141-152.

This report outlines an investigation attempting to elucidate how 1st-century pagan women, with no direct personal knowledge and experience of Judaism, received the gospel. The relation of pagan women's religious and social experiences to the experiences of female life as expressed in the NT is accomplished by reading the text from the perspective of audience. The study was limited to the case of Philippi. The conclusions of the research are summarized and the problems inherent in the method are discussed.—C.R.M.

534. W. S. Prinsloo, "Die histories-kritiese metode(s) in perspektief" [The historical-critical method(s) in perspective], *SkrifKerk* 9 (2, '88) 196-209.

The historical-critical method, influenced by the 19th-century positivistic and evolutionary principles of the natural sciences, has mainly concentrated on the intention of the original author, the original situation, and the growth of the text. The text as it stands has to a large extent been neglected. In reaction to this the text-immanent and structuralistic approaches emerged during the 20th century. The ideal situation would be to combine author, text, and reader in a complementary exegetical model.—C.R.M.

535r. J. RATZINGER (ED.), *Schriftauslegung im Widerstreit* [see *NTA* 34, pp. 101-102].

F. MUSSNER, "Schriftauslegung im Widerstreit," *TheolRev* 85 (4, '89) 265-272.—The article provides summaries of Ratzinger's paper on biblical interpretation in crisis [§§ 32-514, 1027] as well as the contributions by G. Lindbeck, R. E. Brown, and W. H. Lazareth. Then it observes that these issues have been raised previously by exegetes and theologians, lists six points that are especially important for NT exegetes, and insists that the atmosphere of freedom established by Vatican II be maintained as these disputed questions are examined. —D.J.H.

536. G. RAVASI, "'Ciò che abbiamo udito . . . lo narreremo' (Sal 78,3-4). Narrazione ed esegesi," *RivistBib* 37 (3, '89) 343-350.

After discussing the roots of narrative exegesis in modern theology and linguistics, the article considers its basis in texts of the OT and NT, explains its methodological principles and their applications, and indicates the limitations of the approach.—D.J.H.

537. B. REYMOND, "Quand le prédicateur se fait exégète," *ÉtudThéolRel* 64 (4, '89) 593-597.

The homiletical situation of preachers leads them to adopt an exegetical approach different from (but not inferior to) that of "professional" exegetes.—D.J.H.

538. J. ROUSSEAU, "'n Multidimensionele benadering tot die kommunikasie van ou gekanoniseerde tekste (A multidimensional approach towards the communication of ancient canonised texts)," *SkrifKerk* 9 (1, '88) 33-56.

Using 1 Peter as a reference-point, the article proposes a multidimensional approach toward ancient canonized texts that is a reality-oriented, problem-solving, and progressive-effective alternative to the futile exercise of a one-dimensional approach.—D.J.H.

539. K. RUNIA, "Some Crucial Issues in Biblical Interpretation," *CalvTheolJourn* 24 (2, '89) 300–315.

The article discusses the history of salvation approach for the interpretation of Scripture, the relation between the OT and the NT, and the place and function of the OT Law in the Christian church.—C.R.M.

540. L. RYKEN, "The Bible as Literature. Part 1 (of 4 parts): 'Words of Delight': The Bible as Literature," *BiblSac* 147 (585, '90) 3-15.

After pointing to recent examples of interest in a literary approach to the Bible, this installment seeks to encourage evangelicals to participate in such an approach. It treats obstacles discouraging a literary approach to the Bible, characteristics of a literary approach, and benefits of a literary approach. To view the Bible as literature does not require one to regard it as fictional or compromise one's view of its special religious authority.—C.R.M.

541. W. SCHNEIDER, "Über die Freiheit und die Autorität der Heiligen Schrift," *EvangTheol* 49 (5, '89) 478-490.

After reflecting on the significance of the Bible as the communicative basis of the Christian community, the article considers the following dimensions of its communicative activity: the normativity or determining character of the Bible; the authority or binding character of the

Bible; the clarity or self-evident character of the Bible; and the communicative character of the Bible (the relation among revelation, Scripture, and community).—D.J.H.

542. E. Schüssler Fiorenza, "Biblical Interpretation and Critical Commitment," *Stud Theol* 43 (1, '89) 5-18.

(1) Biblical scholarship must recognize its "scientistic" posture of universalist objectivity as masking its "masculine embodiment." (2) It must reconceptualize its task and self-understanding as engaged rhetoric in a particular-historical situation. (3) Such a reconceptualization of biblical discourse and interpretation in terms of rhetoric can open up the problem of anti-Judaism in the Fourth Gospel for critical reflection and theological evaluation. – D.J.H.

543. E. Schüssler Fiorenza, "Text and Reality - Reality as Text: The Problem of a Feminist Historical and Social Reconstruction Based on Texts," *StudTheol* 43 (1, '89) 19-34.

Biblical studies reconceptualized in terms of critical rhetorical studies can lay open the historical reality that the rhetoric of the text at once displays and hides. This essay explores the theoretical insights that feminist critical theory and poststructuralist theory can contribute to such a critical rhetorical-historical paradigm of biblical studies. The strategy is to open up a theoretical space in biblical studies for the contributions of feminist theory in order to highlight its different discursive practices and political aims, which are rooted in a different experience of socio-historical reality. – C.R.M.

544. J. E. Schwarz, "Twenty Popular Adult Bible Study Programs," *WordWorld* 10 (1, '90) 60-69.

Twenty adult Bible study programs are reviewed under the following headings: one-year survey programs (five), two-year survey programs (five), other church-centered programs (four), and non-congregational programs (six). Also included are guidelines for program selection, suggestions about implementation, and a chart with information about the twenty programs. – D.J.H.

545. J.-M. Sordet, "L'emploi de l'Ecriture," *Hokhma* 41 ('89) 53-71.

With particular attention to Swiss Protestantism, the article examines the uses and non-uses of Scripture among fundamentalists and in the official churches, and reflects on the relation between the two approaches and the issue of group-identity. – D.J.H.

546. M. A. Tolbert, "Protestant Feminists and the Bible. On the Horns of a Dilemma," *UnSemQuartRev* 43 (1-4, '89) 1-17.

Entering biblical texts from a new critical direction founded on a conscious understanding of both the thoroughly androcentric nature of the texts and the freedom of women as readers to make their own meanings provides another option in addition to historical reconstruction for Jewish and Christian feminists, and perhaps especially for Protestant feminists, to deal with their scriptural traditions. – D.J.H.

547. B. Villegas Mathieu, "El método de las ciencias bíblicas," *TeolVid* 30 (3, '89) 207-211.

The article first traces the development of biblical research from the Renaissance to the present, with particular attention to philology, historical criticism, sociological functionalism, and a purely "literary" methodology. Then it reflects on the implications of these methods for understanding biblical inspiration.—D.J.H.

548. H. WAHL, "Empathie und Text. Das selbstpsychologische Modell interaktiver Texthermeneutik," *TheolQuart* 169 (3, '89) 201-222.

After explaining the place of self-psychology in psychoanalysis and defining "empathy" as a method, the article discusses the origin, form, and function of the "self/self-object relationship." Then it considers the hermeneutical relation between text and recipient (empathic understanding and exposition as reciprocal developmental task), and illustrates the approach with reference to Jn 14. Finally it treats the possibilities and limits of a self-objective and interaction-critical model of interpretation.—D.J.H.

549. R. McL. WILSON, "Of Words and Meanings," *JournStudNT* 37 ('89) 9-15.

Words need to be used properly and with understanding, with due attention to the context in which they are employed. Eschatology and gnosticism were both clear and unambiguous enough in their original settings, but further developments have led to obscurity and confusion. Another area where confusion and misunderstanding may wreak havoc is translation. —D.J.H.

550. V. L. WIMBUSH, "Historical/Cultural Criticism as Liberation: A Proposal for an African American Biblical Hermeneutic," *Semeia* 47 ('89) 43-55.

The historical-critical and cultural-critical study of the Bible among African Americans is necessary both for their survival and as an aid in their quest for liberation in the fullest possible sense of the word. While historical-critical investigation of the Bible is required, it must be joined to an affirming indigenous biblical hermeneutic that reflects African Americans' self-understanding as a people with a heritage and a future. Cross-cultural analysis is a *sine qua non* for the construction of an indigenous hermeneutic to the extent that it can translate the meaning of symbolic referents from one culture to another.—C.R.M.

551. J. ZUMSTEIN, "Pourquoi s'intéresser a l'exégèse féministe?" *FoiVie* 88 (5, '89) 1-11.

Feminist exegesis cannot be dismissed as ideological, since it is no more ideological than historical criticism or structuralism. The feminist reading of biblical texts uncovers aspects that have been hidden or deformed by traditional approaches, and thus arrives at a more precise and fuller appreciation of the texts. Its value can be illustrated by reflecting on the roles of women in Mk and Jn, and on the problem of the household codes in the Pauline corpus. It also poses the question of relevance for texts such as 1 Tim 2:11-15.—D.J.H.

Textual Criticism

552. P.-M. BOGAERT, "Bulletin d'ancienne littérature chrétienne latine. Tome VI. Bulletin de la Bible latine," *RevBén* 99 (3-4, '89) [253]-[280].

This installment [see § 33-542] in Tome VI of the ongoing survey of scholarship on the Latin Bible provides bibliographic information and summaries (in most cases) for books and articles. It completes the ninth cycle (nos. 701-721) and begins the tenth cycle (nos. 722-774). [To be continued]—D.J.H.

553. B. D. Ehrman, “A Problem of Textual Circularity: The Alands on the Classification of New Testament Manuscripts,” *Biblica* 70 (3, ’89) 377-388.

K. and B. Aland classify manuscripts according to their historical or textual proximity to the NT autographs, not strictly according to textual consanguinity. By equating the “original” text of the NT with the “standard” text (i.e. the text reconstructed by the five editors of the UBS Greek NT and used by the Alands in NA^{26}) they appear to have produced not so much a tool of manuscript classification as a tautology. Their system of classification is circular and impracticable. The most accurate way to classify the witnesses of the NT text is to use the quantitative and profile methods in tandem.—D.J.H.

554. H. Greeven, “Neues Licht auf den ‘Cäsarea-Text’ der Evangelien?” *ZeitNTWiss* 80 (3-4, ’89) 263.

A meticulous edition and study of fragments of the Gospels written in Chan-Meti, a very early form of Georgian, was carried out by L. Kadžaia and published in 1984 by the manuscript Institute of Tbilissi (USSR). Comparisons of this text with the Georgian Codex Adiš, which corresponds to the oldest continuous Greek witness for the Caesarean Text (Codex Koridethi, 9th century), reveal that it shares this old text in places. Thus we now have a continuous “Caesarean” witness for the 5th-6th century.—C.R.M.

555. D. Hannah, “New Testament Manuscripts. Uncials, Minuscules, Palimpsests and All That Stuff,” *BibRev* 6 (1, ’90) 7-9.

The article provides a précis of the following manuscript terms: papyri, uncials, minuscules, lectionaries, and palimpsests and purple manuscripts.—C.R.M.

556. A. Schmidt, “P. Oxy. X 1224, Fragment 2 recto, Col. I: Ein neuer Vorschlag,” *ZeitNTWiss* 80 (3-4, ’89) 276-277.

P. Oxy. X 1224 may be quoted by *Didache* 1:3b. In turn the papyrus may cite Lk 9:50 and thus could not have been written before the year 90. This note proposes that lines 4-5 of fragment 2 recto, col. 1 be reconstructed as follows: [οἳ ἀπέστησα]ν μακράν, αὔριον [ἡ ὥρα αὐτῶν γ]ενήσεται, καὶ ἐν. The first phrase refers to Jer 2:5 and the second to Josh 11:6. The *Sitz im Leben* of the text may be located in the exclusion of a Christian community from the synagogue.—C.R.M.

557. D. B. Wallace, “The *Majority Text:* a new Collating Base?” *NTStud* 35 (4, ’89) 609-618.

The Majority Text of the Greek NT as edited by Z. C. Hodges and A. L. Farstad presents for the first time in an easy-to-read format the text of the Byzantine type. Rather than approximating the Byzantine text-type, the Majority Text represents it and thus can serve as a collating base-line in NT textual criticism.—D.J.H.

Textual Criticism, §§ 34-626, 684, 995.

Biblical Philology

558. D. A. Hoopert, “The Greek Conjunction καί Used with a Personal Pronoun. Exemplifications or applications introduced by the conjunction καί,” *OPTAT* [Dallas, TX] 3 (2, ’89) 83-89.

Four NT texts (1 Cor 2:1-5; 3:1-3; Eph 2:1-7; Heb 12:1–13:17) demonstrate that the conjunction καί plus a personal pronoun sometimes introduces a paragraph or section that exemplifies or applies a doctrine or matter that has just been discussed.—D.J.H.

559. P. MOURLON BEERNAERT, "Le verbe grec *katêchein* dans le N.T.," *LumVit* 44 (4, '89) 377-387.

This study analyzes the NT occurrences of the verb κατηχέω, found in Paul (1 Cor 14:19; Gal 6:6; Rom 2:18) and Lk-Acts (Acts 18:25; 21:21, 24; Lk 1:4), in order to delimit more precisely its meaning. Although κατηχέω properly means "to make it resound, to echo," it is not used for just any noise, but for the human voice that creates an echo among listeners. If the meaning "to inform, to tell" is always present, the meaning "to instruct, to teach" is foremost in Paul's writings and gradually takes precedence.—C.R.M.

Biblical Translation

560. C. COMAN, "Τριακόσια χρόνια από την πρώτη μετάφραση της Βίβλου στη Ρουμανική γλώσσα (1688-1988) (Three hundred years since the First Translation of the Bible in Roumanian Language [1688-1988])," *DeltBibMel* 17 (2, '88) 23-30.

The 1688 publication of "The Bucharest Bible" or "The Bible of (Governor) Serban," containing the entire Bible with the Deuterocanonical books, marked the first full translation of the Bible in Romanian after a number of earlier 16th- and 17th-century translations of the Gospels, the Psalter, the book of Proverbs, and the entire NT. Rather than satisfying a great ecclesiastical need, the Bucharest Bible was a fruit of cultural and religious maturity offered as a gift to "the whole Romanian nation," contributing significantly to its cultural unity and linguistic heritage.—Th.S.

561r. D. DANIELL (ED.), *Tyndale's New Testament* [*NTA* 34, p. 235].
The Revised English Bible with the Apocrypha [*NTA* 34, p. 103; §§ 34-567r–568r].

G. HILL, "Of diligence and jeopardy," *Times Literary Supplement* [London] 17-23 November ('89) 1273-76.—The decision to modernize Tyndale's translation of the NT is to be regretted, and the editor's introduction contains many questionable statements. The modern book that Tyndale's version once was remains in the sufficiency and jeopardy of its difficult 16th-century spelling. The best one can say of the REB translators and revisers is that, though they are masters of the apparatus of scholarship, they lack diligence of imagination. The two books suggest that many contemporary theologians and textual scholars accept as one of their major duties the protection of "today's reader" and tomorrow's worshipper from the jeopardy of cultural embarrassment or the faintest possibility of mental or emotional strain.—D.J.H.

562. K. P. DONFRIED, "Asexual Heavenly Bliss? Reflections on the ELCA's Decision to Use the *LCP* as a Bulletin Insert," *Dialog* 28 (4, '89) 263-269.

G. Lathrop and G. Ramshaw Schmidt's *Lectionary for the Christian People* (3 vols., 1986-88) eliminates all masculine pronouns for God, retains inconsistently the sexual imagery in the "Lady Wisdom" poems, substitutes "dominion of God" for "kingdom of God" and "Man of Heaven" for "Son of Man," and expresses the hope that in future revisions of the lectionary problematic (sexist) lessons will be replaced. These changes are motivated by feminist theory. But we cannot solve women's problems by changing biblical language.

Furthermore, how does *sola scriptura* function when our people cannot faithfully encounter the original text, whether that text is heartening or disheartening to them?—D.J.H.

563. H. W. Fehderau, "Producing Scripture Selections," *BibTrans* 40 (4, '89) 405-408.

It is common practice to lift out and distribute Scripture selections (i.e. short discourse units) that present a pertinent message to the world. The article reviews important issues involved in preparing biblical selections: purpose, audience and occasion, testing, choice of content, etc.—D.J.H.

564. N. Gueunier, "Traduction biblique et inégalité des langues," *RechSciRel* 77 (3, '89) 347-364.

After explaining the translation principles of formal and dynamic equivalence, the article reviews the history of biblical translation with particular attention to the unequal valuations given to the source languages and the target languages. Then it suggests that a typology of biblical translations can be based on preference for the original language (*langue*) or the world of the text (*langage*).—D.J.H.

565. K. Haacker, "Brauchen wir eine Neue Deutsche Bibel? Memorandum zur Tagung 'Gottes Wort in der Sprache der Zeit—10 Jahre Einheitsübersetzung,'" *TheolBeitr* 20 (5, '89) 269-270.

Ten years after the completion of the Einheitsübersetzung and five years after the final revision of the Lutherbibel is an appropriate occasion to consider how to work toward a new Bible translation in current German that will be officially recognized by the participating churches.—D.J.H.

566. R. L. Omanson, "Must our readers be mindreaders?" *BibTrans* 40 (4, '89) 432-433.

The presence of gross errors in biblical manuscripts and printed editions shows that the translator's work is finished only when the translation has been carefully proofread and is ready to be printed.—D.J.H.

567r. *The Revised English Bible with the Apocrypha* [*NTA* 34, p. 103; § 34-561r].

C. S. Rodd, "Revised English Bible," *ExpTimes* 101 (1, '89) 12-16.—The revisers have worked differently in the two Testaments. In the OT the scholarship is sound but the literary effect varies. In the NT the sparkle of the NEB has been slightly dimmed but the text has been revised carefully and conscientiously in a somewhat traditional direction. It has moved away from the more paraphrastic renderings to a closer link with the Greek, attempted to bring the language into line with what is regarded as current idiom, and discretely introduced non-sexist language.—C.R.M.

568r. Ibid.

J. W. Rogerson and G. N. Stanton, "The Revised English Bible: New Wine in Old Wineskins?" *Theology* 93 (751, '90) 38-46.—Rogerson (pp. 38-41) comments on the scholarship and language of the REB OT and Apocrypha and judges it to be a painstaking and careful piece of work of great integrity. Stanton (pp. 41-46) discusses the NT and notes that in nearly every chapter important fresh decisions have been taken on the interpretation and translation of the original text. He reviews alterations made to the NEB, dividing them into four categories, and identifies the most surprising change to be the frequent reversion to more traditional language. Reservations include the failure of the editors to take the Greek text of Nestle-Aland^{26} sufficiently seriously and the reduction in the number of notes.—C.R.M.

Bulletins

569. E. COTHENET, É. RICAUD, AND L. WALTER, "Bulletin d'Écriture Sainte," *EspVie* 99 (41, '89) 545-554.

Descriptions and evaluations of five recently published books. Cothenet treats the first three: U. Vanni, *L'Apocalisse* (1988); J. Courreau and S. Bouquet (trans.), *L'Apocalypse expliquée par Césaire d'Arles* (1989); and P. Grelot and M. Dumais, *Homélies sur l'Écriture à l'epoque apostolique* (1989). Ricaud discusses A. Feuillet's, *Les promesses johanniques de l'Esprit Paraclet* (1989), and Walter examines H. Ponsot's, *Une introduction à la lettre aux Romains* (1989).—C.R.M.

570. L. DEVILLERS, "Écriture sainte," *RevThom* 89 (3, '89) 475-491.

This bulletin describes and evaluates twenty books (in French, German, and English) under five headings: works of introduction (four), Johannine studies (five), commentaries (three), various studies (six), and reeditions (two).—D.J.H.

571. D. J. HARRINGTON, "Books on the Bible," *America* [New York] 161 (17, '89) 404-409.

Descriptions and evaluations of twenty-eight recently published books, all in English, on various aspects of biblical studies.—D.J.H.

572. F. NEIRYNCK AND F. VAN SEGBROECK, "Scriptura Sacra Novi Testamenti," *EphTheolLov* 65 (2-3, '89) 212*-283*.

Bibliographic information on recent articles and books [see § 33-1068] is supplied under four general headings: introduction (nos. 4359-4609), NT theology (4610-4774), NT books (4774a-5843), and early Christian writings (5844-5888).—D.J.H.

573. C. STUHLMUELLER AND D. SENIOR, "The Bible in Review," *BibToday* 27 (6, '89) 381-388.

Stuhlmueller (pp. 381-385) reviews twenty-three recently published books on the OT and related topics, and Senior (pp. 385-388) discusses sixteen books on the NT.—D.J.H.

574. C. STUHLMUELLER AND D. SENIOR, "The Bible in Review," *BibToday* 28 (1, '90) 51-59.

Stuhlmueller (pp. 51-55) reviews twenty-two recently published books on the OT and related matters, and Senior (pp. 55-59) deals with eighteen books on the NT.—D.J.H.

575. L. WALTER AND É. RICAUD, "Bulletin d'Écriture Sainte," *EspVie* 99 (47-48, '89) 651-655.

This bulletin of recent publications on the NT in French and Italian contains reviews of four books by Walter and three reviews by Ricaud.—D.J.H.

576. H. WANSBROUGH, "New Testament Chronicle," *Priests & People* 3 (9, '89) 351-355.

This bulletin [see § 33-76] discusses two books on the Gospels, three on Acts, three on Paul, three on Christology, three introductory books, one on world religions, and one on peace and violence.—C.R.M.

GOSPELS—ACTS

Gospels (General)

577. D. E. AUNE, "The Gospels. Biography or Theology?" *BibRev* 6 (1, '90) 14-21, 37.

While it is true that the Gospels are not biography if measured by modern historical standards, they are biography as that literary genre was understood in the Greco-Roman world. While the content of the Gospels is couched in distinctively Jewish and Christian categories, both form and function are typically Hellenistic. The obvious theological concerns of the Evangelists should not be allowed to obscure their historical and biographical intentions.—C.R.M.

578r. S. FREYNE, *Galilee, Jesus and the Gospels* [*NTA* 33, p. 246].

M. E. MILLS, "Galilee, Jesus and the Gospels," *Month* 22 (11, '89) 441-444.—Building on his earlier study of the history of Galilee from Alexander the Great to Hadrian, Freyne treats Galilee in Jesus' time and the part that it played in the Gospels. His new volume moves us toward the task of examining the value of geographical and socioeconomic realities as literary symbols in the Gospels. But he too easily abandons the theme of Jesus' kingship and its relation to Galilee.—D.J.H.

579. G. R. OSBORNE, "Women in Jesus' Ministry," *WestTheolJourn* 51 (2, '89) 259-291.

After considering Jewish and Greco-Roman attitudes toward women, the article examines how each Evangelist (Mark, Matthew, Luke, John) presented Jesus' relationships with women. Although Jesus did not abrogate the basic "patriarchal" views of his surrounding culture, he did use women as models for true discipleship and kingdom ethics, gave them an active role in his mission, and chose them to be the first recipients of a resurrection experience. Paul followed the historical Jesus as he developed further the role relationship between women and men and the ministerial parameters of women in the church.—D.J.H.

580. P. A. URBAN, "Jesus Speaks To The Sexes," *RevRel* 48 (6, '89) 922-929.

Drawing on C. Gilligan's *In A Different Voice* (1982), the article examines Jesus' interactions with men and women through their particular psychologies in order to illustrate a pattern of Jesus' gender-specific responses. Jesus encouraged the integration of both sexes and drew people out to explore undeveloped areas of their personalities.—D.J.H.

Jesus

581. M. N. A. BOCKMUEHL, "Why Did Jesus Predict the Destruction of the Temple?" *Crux* 25 (3, '89) 11-18.

Assuming the fact of Jesus' prediction of the destruction of the Temple, the article focuses on why it was given. Jesus' prophecy is to be seen against the background of an existing Palestinian tradition of interpretation according to which the biblical prophecies of the Temple's destruction (and restoration) had not yet been fulfilled. Jesus' demonstration in the Temple symbolically expressed his objection to the corrupt exploitation practiced by the Temple authorities, and is linked both with prophetic texts announcing God's eschatological judgment on this Temple and with a saying that points to a fervent hope of restoration.—C.R.M.

582. C. A. Evans, "Authenticity Criteria in Life of Jesus Research," *Christian Scholar's Review* [Grand Rapids] 19 (1, '89) 6-31.

The article first explains ten criteria used in identifying sources and narrative material in the Synoptic Gospels that derive from Jesus and not from the early church: multiple attestation, multiple forms, Semitic features and Palestinian background, proleptic eschatology, dissimilarity, etc. Then it proposes a re-fashioned dissimilarity criterion supported by several complementary criteria: Material that reflects the social, political, and theological context of Jesus' time but does not reflect the interests of the church in ways that are inconsistent with those of Jesus has a reasonable claim to authenticity. The proposal is illustrated with reference to the parables of the wicked vineyard tenants (Mk 12:1-11 parr.) and the prodigal son (Lk 15:11-32).—D.J.H.

583. W. Hinz, "Chronologie des Lebens Jesu," *ZeitDeutschMorgGesell* 139 (2, '89) 301-309.

Jesus was born toward the end of 7 B.C. and died in the spring of A.D. 28. It is possible to calculate his date of birth as 1 December and his date of death as 30 April. The length of Jesus' life was thirty years and five months.—D.J.H.

584. P. P. A. Kotzé, "Die Jesusbeweging as charismatiese waarderewolusie (The Jesus movement as a charismatic value-revolution)," *SkrifKerk* 10 (1, '89) 36-43.

A critical discussion of O. Cullmann's *Jesus und die Revolutionären seiner Zeit* (1970) and an address by G. Theissen [see § 34-85] that aims to make them more widely known. These works from overseas theologians radically reject any idea that Jesus could have been the inspiration of political revolution.—C.R.M.

585. M. E. Mills, "Jesus of Nazareth in his Jewish background," *Month* 22 (10, '89) 378-383.

We can deepen our understanding of Jesus by being aware of points at issue in early Judaism (authority roles, the Law, the coming kingdom of God) and seeing how the Jesus movement responded to these contemporary debates and provided its own answer to them. The Jesus movement came to believe that Jesus was the answer to all the debatable issues of the time.—D.J.H.

Jesus, § 34-730.

The Resurrection

586. W. L. Craig, "On Doubts About the Resurrection," *Modern Theology* [Oxford] 6 (1, '89) 53-75.

The most reasonable historical explanation for the facts of the empty tomb, the resurrection appearances, and the origin of Christianity is that Jesus rose from the dead. Taken in its religio-historical context, Jesus' resurrection is most plausibly to be understood as a miraculous vindication of Jesus' claim to divine authority.—D.J.H.

587. G. R. Habermas, "Jesus' Resurrection and Contemporary Criticism: An Apologetic," *CriswellTheolRev* 4 (1, '89) 159-174.

This installment of a study of the treatment of the resurrection of Jesus by critical scholars first describes several contemporary approaches to this event, dividing these into five groups or models. Then it briefly summarizes the traditional apologetic for Jesus' resurrection. —C.R.M.

588. G. R. Habermas, "Resurrection Claims in Non-Christian Religions," *RelStud* 25 (2, '89) 167-177.

This examination of non-Christian resurrection claims focuses on historical persons who are said to have been apotheosized (Julius Caesar, Augustus Caesar, Apollonius of Tyana, Antinous) or raised from the dead (Rabbi Judah, Kabir, Sabbatai Sevi, Lahiri Mahasaya, Sri Yukteswar). The ancient accounts of apotheosis are quite problematical on the grounds of historical sources, the lack of any verifiability, and the fact that there are no actual claims to resurrections at all. With reference to non-Christian resurrection claims, critical investigation reveals many problems regarding documentation and verification.—D.J.H.

589. R. M. Price, "Jesus' Burial in a Garden: The Strange Growth of the Tradition," *Religious Traditions* [Montreal—Sydney] 12 ('89) 17-30.

The tradition that Jesus' body was stolen by a gardener from the garden in which he was buried (see Jn 19:41) appears in Tertullian's *De spectaculis,* ps.-Bartholomew's *Book of the Resurrection,* ʿAbd al-Jabbar's "Gospel" source, and *Toledot Yeshu.*—D.J.H.

590. S. Sabugal, "El vocabulario anastasiológico del Nuevo Testamento (Polisemia semántica y teológica)," *Revista Agustiniana* [Madrid] 30 (93, '89) 385-401.

The varied NT terminology used to refer to Jesus' resurrection and the eschatological resurrection of the dead provides a rich theological polysemy. The article explores the different nuances associated with ἀνίστημι and derivatives, ἐγείρω and derivatives, and ζάω and ζῳοποιέω.—D.J.H.

591. R. F. Scuka, "Resurrection: Critical Reflections on a Doctrine in Search of a Meaning," *Modern Theology* [Oxford] 6 (1, '89) 77-95.

P. Perkins's argument in *Resurrection* (1984) that only Jesus' personal resurrection can account for the Christian experience of liberation and the success of historic Christianity is open to historical and theological objections. The Christian affirmation concerning Jesus' resurrection is better understood as a symbolic affirmation that the same experience of liberation from bondage and new life in and through Jesus' earthly ministry continues to be experienced after his crucifixion. The Christian vision has to do not with a life after this one but rather with the very power of life out of which we are empowered to lead authentic lives before God and with one another.—D.J.H.

592. S. O. Abogunrin, "The Synoptic Gospel Debate: A Re-Examination in the African Context," *African Journal of Biblical Studies* [Ibadan, Nigeria] 2 (1-2, '87) 25-51.

The soundest historical and literary solution to the Synoptic problem is the Two Gospel hypothesis (i.e. Mt is earliest, Lk next, and Mark used both). What is important for African Christianity is not the multiplication of hypothetical sources or academic theories but rather the content of the Gospels and their interpretation in light of the situations that gave birth to them.—D.J.H.

593r. J. Delorme (ed.), *Les Paraboles évangéliques* [*NTA* 33, p. 384].

E. Cothenet, "Du nouveau sur les Paraboles?" *EspVie* 99 (44, '89) 606-608.—The new orientations illustrated in this collection bear witness to the inexhaustible richness of the Gospel parables. The article first comments on methodological problems raised by the general articles, with particular attention to the history of their reception from Jesus to their redaction. Then it considers issues raised by the double treatments of parables in the workshops.—D.J.H.

594. P. Dschulnigg, "Positionen des Gleichnisverständnisses im 20. Jahrhundert. Kurze Darstellung von fünf wichtigen Positionen der Gleichnistheorie (Jülicher, Jeremias, Weder, Arens, Harnisch)," *TheolZeit* 45 (4, '89) 335-351.

The article explains the various theories of parable interpretation proposed by A. Jülicher, J. Jeremias, H. Weder, E. Arens, and W. Harnisch. At each point it shows how the theory is practiced with reference to the parable of the great supper (Mt 22:1-10; Lk 14:15-24). It concludes with twelve points regarding parable interpretation that arise out of the presentations.—D.J.H.

595. J. Guillet, "Bulletin d'exégèse synoptique," *RechSciRel* 77 (3, '89) 379-416.

Descriptions and evaluations of forty-seven recently published books (in various languages) appear under seven headings: textual criticism (five), synopses (three), methods (nine), syntheses (seven), Gospel texts (eight), Acts (seven), and miscellaneous (eight). —D.J.H.

596. C. M. Tuckett, "A Cynic Q?" *Biblica* 70 (3, '89) 349-376.

This critical discussion of the claims made concerning parallels between Q and Cynic traditions considers the definition of "Cynic," the date of the Cynic evidence, provenance, the genre of Q, and the contents of Q. The parallels are scarcely compelling. There is doubt about whether some of the "Cynic" texts cited should be regarded as Cynic. The eschatology that underlies so much of Q is absent from the Cynic tradition. Other alleged similarities exist only at the level of very abstract generality, or common vocabulary. While no appeal is ever made in Q to Cynic traditions as providing precedents for the activity or experience of Christians, Q does appeal frequently to the Jewish prophetic tradition as providing such precedents.—C.R.M.

Synoptics, § 34-655.

Matthew

597. R. A. Edwards, “Reading Matthew: The Gospel as Narrative,” *Listening* [Romeoville, IL] 24 (3, ’89) 251-261.

Narrative criticism applies selected literary-critical principles to the Gospels and focuses on the reader. This article considers three narrative features in Matthew’s Gospel: the framework of the Gospel (1:1–4:22); the way in which the reader is influenced by “gaps” in the story, especially in the development of the disciples; and the way in which the particle γάρ (“for”) is used in the sayings of Jesus.—D.J.H.

598. R. Fabris, “Il Dio di Gesù Cristo nella teologia di Matteo,” *ScuolCatt* 117 (2, ’89) 121-148.

After discussing the theological vocabulary in Matthew’s Gospel, the article considers references to God as Father in Jesus’ sayings (those unique to Mt and those with parallels in Mk and Lk), the image of God in the parables of Jesus, and God’s “style” manifested in Jesus’ deeds and decisions. In Mt God is the unique, beneficent, and merciful Father revealed and mediated by the Son of God.—D.J.H.

599. S. Freyne, “Oppression from the Jews: Matthew’s Gospel as an Early Christian Response,” *Concilium* 200 (’88) 47-54.

In Matthew’s Gospel we encounter early Christian self-identity expressing itself with some vehemence over against the parent religion, itself in the process of redefining its center at a critical juncture in its history. We cannot whitewash Matthew’s negative characterization of the Jews either on historical or on rhetorical grounds in view of his own stated ideals (see Mt 5:37).—D.J.H.

600r. J. Gnilka, *Das Matthäusevangelium* [*NTA* 31, pp. 99-100; 33, p. 246].

D. C. Allison, “Gnilka on Matthew,” *Biblica* 70 (4, ’89) 526-538.—Gnilka’s commentary on Mt is masterful and to be gratefully welcomed. But Gnilka has not done justice to the many important parallels between Jesus and Moses. His use of the repetition of ἀπὸ τότε ἤρξατο ὁ ’Ιησοῦς in 4:17 and 16:21 to mark the main divisions of the Gospel does not take sufficient account of the striking alternation between narrative and discourse. His statement that there is no suggestion in the Gospel that Israel will in the end repent and find eschatological salvation is highly dubious.—D.J.H.

601. F. H. Gorman, “When Law Becomes Gospel: Matthew’s Transformed Torah,” *Listening* [Romeoville, IL] 24 (3, ’89) 227-240.

In Matthew’s Gospel following Jesus means being obedient to the commandments of Jesus. Law has become gospel. Matthew’s understanding of law operates within the OT categories of law and life, law and community, and law and the presence of God.—D.J.H.

602. M. Limbeck, “Der kleine Weg der grösseren Gerechtigkeit. Die Inkarnation Gottes als Ausgangspunkt einer neuen Schöpfung,” *BibKirch* 44 (4, ’89) 158-163.

In the time of John the Baptist and Jesus many people were convinced of the need for a new world and a new creation. Matthew’s Gospel responds to this longing with its portrait of Jesus (Emmanuel, shepherd of his people) and insistence on receiving God’s kingdom as a child.—D.J.H.

603. K. Pantle-Schieber, “Anmerkungen zur Auseinandersetzung von ἐκκλησία und Judentum im Matthäusevangelium,” *ZeitNTWiss* 80 (3-4, ’89) 145-162.

The conflicts between the Matthean ἐκκλησία and contemporary Jewish movements had both theological-ideological (theoretical) and social (practical) dimensions. The nature of these conflicts can be seen especially in the Matthean texts about “their synagogues” and piety (Mt 6:1-18) as well as the passages that criticize the Pharisees (Mt 23).—D.J.H.

604. J. T. Pawlikowski, “Christian-Jewish Dialogue and Matthew,” *BibToday* 27 (6, ’89) 356-362.

Modern NT scholarship, far more acquainted with postbiblical Jewish materials, has increasingly restored Jesus to his Jewish milieu. It is necessary to interpret Matthew’s portrayal of the Pharisees and his use of parables in this context.—D.J.H.

605. D. Senior, “The Gospel of Matthew and Our Jewish Heritage,” *BibToday* 27 (6, ’89) 325-331.

Matthew’s Gospel, steeped in Jewish traditions yet sharply critical of the Jewish leaders, is an excellent way to enter the painful and the rewarding dimensions of Christianity’s Jewish heritage. No Gospel portrays Jesus in more Jewish tones. Yet Mt has been used over the centuries to feed the deadly fever of Christian anti-Semitism.—D.J.H.

606. D. Senior, “The Jesus of Matthew. Compassionate Teacher, Faithful Son,” *Church* [New York] 5 (4, ’89) 10-13.

Matthew’s portrayal of Jesus is rich and deep, expressed in biblical imagery and vivid stories. Jesus is at once Savior and Emmanuel, teacher and interpreter of the Law, and faithful Son of God.—D.J.H.

Mt, §§ 34-655, 794, 976.

607. [Mt 1–2] G. D’Urso, “Betlemme: incontri di sguardi tra Gesù e Maria,” *SacDoc* 34 (6, ’89) 557-584.

This reflection on Jesus’ birth first considers what Jesus saw in Mary: the immaculate one, full of grace, and mother of God and mother of grace. Then it discusses what Mary saw in Jesus: God with us, the gift of God, and Son of God.—D.J.H.

608. [Mt 1–2] C. Thomas, “The Nativity Scene,” *BibToday* 28 (1, ’90) 26-33.

The distinctive understandings of discipleship developed by Luke and Matthew are reflected in the various personages in their nativity scenes. Thus the infancy narratives are challenges to discipleship. [In the same issue (pp. 34-36) N. J. McEleney offers suggestions about arranging Christmas “crib” scenes in accord with the Matthean and Lukan texts.] —D.J.H.

609. [Mt 1:18-25] T. Kronholm, “Den kommande Hiskia” [The coming Hezekiah], *SvenskExegÅrs* 54 (’89) 109-117.

There are good reasons for identifying the Immanuel figure whose birth is foretold in Isa 7:14 with the Judean king Hezekiah. Thus the rabbinic treatments of Hezekiah (sometimes in messianic contexts) can illumine the use of Isa 7:14 in Mt 1:18-25.—D.J.H.

610r. [Mt 2:1-12] A. STROBEL, *Der Stern von Bethlehem* [*NTA* 30, p. 358].

H.-H. VOIGT, "Astronomie, Astrologie, Theologie," *TheolRund* 54 (4, '89) 422-426.—Strobel brings together astronomy, astrology, and theology to determine the significance of the Magi episode (Mt 2:1-12) for today. But he sometimes fails to explain technical matters and makes errors in astrology. He overemphasizes the uniqueness of the astronomical phenomena of 7 B.C. and leads the reader to suppose that Mt 2:1-12 recounts historical events.—D.J.H.

611. M. KÜCHLER, "'Wir haben seinen Stern gesehen . . .' (Mt 2,2)," *BibKirch* 44 (4, '89) 179-186.

In Mt 2:1-12 the star signals the presence of the salvation-figure, shows the way to him, and identifies him. Examination of the star-symbol as applied to the Dioscuri and used among the Greeks (Alexander, Seleucids and Ptolemies), Romans (Julius Caesar, Augustus), and Jews (Hasmoneans, Herodians, Bar Kokhba) suggests that for Matthew the child Jesus was not only king of the Jews but also the true emperor.—D.J.H.

612. [Mt 2:16-18] P. L. MAIER, "Herod and the Babes of Bethlehem. A Pious Myth?" *Liberty* [Hagerstown, MD] 84 (6, '89) 6-8.

The reprint of an article arguing for the historicity of the infant massacre reported in Mt 2:16-18 [§ 20-433].—C.R.M.

613. M. McVANN, "The Making of Jesus the Prophet: Matthew 3:13–4:25," *Listening* [Romeoville, IL] 24 (3, '89) 262-277.

Mt 3:13–4:25 fuses the cultural phenomenon of ritual transformation with the Hebrew prophetic tradition to show readers the "making of Jesus the prophet." In the five episodes of this section Jesus moves through the steps of a rite of passage: separation, liminality-*communitas*, and aggregation.—D.J.H.

614. [Mt 5–7] S. HAUERWAS, "The Sermon on the Mount, Just War and the Quest for Peace," *Concilium* 195 ('88) 36-43.

Once its ecclesial context is properly understood, the "ethic" of the Sermon on the Mount is meant to be taken in a straightforward way, i.e. to be interpreted "literally." The sermon is only intelligible against the presumption that a new eschatological community has been brought into existence that makes a new way of life possible.—D.J.H.

615. [Mt 5–7] F. J. MATERA, "The Ethics of the Kingdom in the Gospel of Matthew," *Listening* [Romeoville, IL] 24 (3, '89) 241-250.

For Matthew, when the Law is interpreted in the light of Jesus the Messiah, Christians have the possibility of living truly righteous lives. The more abundant righteousness taught in Mt 5–7 involves the Law, acts of piety, the undivided heart, mercy, and bearing fruit.—D.J.H.

616. G. J. BROOKE, "The Wisdom of Matthew's Beatitudes (4QBeat and Mt. 5:3-12)," *ScriptBull* 19 (2, '89) 35-41.

Although there is no need to argue for literary dependence of Mt 5:3-12 on 4QBeatitudes, their similarity in structure, content, genre, and theology suggests that in presenting Jesus' teaching Matthew stood firmly in line with the developing wisdom traditions of some section of 1st-century Palestinian Judaism and Jewish Christianity ("Q"). Yet much in Matthew's beatitudes is new: the connection between the beatitudes and the prayer of the disciples, the eschatological stress and anticipation of the verdict of the last judgment, and the identification of Jesus as Wisdom.—D.J.H.

617. [Mt 5:3-12] K. STOCK, "Der Weg der Freude. Die acht Seligpreisungen (I)," *GeistLeb* 62 (5, '89) 360-373.

Our behavior and attitude influence what joy we experience and what stands in the way of joy. This installment considers the first part of each beatitude in Mt 5:3-12 ("Blessed are the poor before God," etc.), with special attention to joy as harmony with God and other people.—D.J.H.

618. [Mt 5:3-12] K. STOCK, "Der Gott der Freude. Die acht Seligpreisungen (II)," *GeistLeb* 62 (6, '89) 433-446.

The real ground of joy is not human achievement but God's activity. The article focuses on the second part of each beatitude in Mt 5:3-12, with particular attention to the teaching about God as the source of joy.—D.J.H.

619. [Mt 5:21-48] D. J. HARRINGTON, "'Not to abolish, but to fulfill,'" *BibToday* 27 (6, '89) 333-337.

In interpreting the six antitheses in Mt 5:21-48 from a Matthean perspective we should focus on their function of fulfilling the Torah (see 5:17) rather than abrogating it. This interpretation arises from reading Mt 5:21-48 in its literary, historical, and theological contexts. Matthew and other Jewish Christians viewed the Torah as divine revelation outlining the appropriate response to the God of the covenant, not as something obsolete and burdensome. —D.J.H.

Mt 5:27-32, § 34-653.

620. P. ELLINGWORTH, "'in secret'? (Matthew 6.4, 6, 18)," *BibTrans* 40 (4, '89) 446-447.

The expression "in secret" in Mt 6:4, 6, 18 most likely means that God is in the same secret place in which people should pray or give alms, so that he sees what they do.—D.J.H.

621. [Mt 6:9] L. BROŽ, "Theology of the First Petition," *CommViat* 31 (4, '88) 243-251.

The theology of those who know what they are asking when they say "hallowed be thy name" (Mt 6:9) would be heedful that the sanctification of the name is God's work and that it should expose itself to this sanctification and not resist it.—D.J.H.

Mt 6:18, § 34-620.

622. J. F. HEALEY, "Models of Behavior: Matt 6:26 (//Luke 12:24) and Prov 6:6-8," *JournBibLit* 108 (3, '89) 497-498.

In Prov 6:6-8 and 30:24-25 the ant is a model of industry, whereas in Mt 6:26/Lk 12:24 animals lack industry. But a non-Masoretic variant of Prov 6:7 reads *qāṣîr* ("harvest") instead of *qāṣîn* ("chief") and thus refers to the ant's not having a harvest.—D.J.H.

623. T. E. Schmidt, “Burden, Barrier, Blasphemy: Wealth in Matt 6:33, Luke 14:33, and Luke 16:15,” *TrinJourn* 9 (2, ’88) 171-189.

Whatever may be said by the modern Western church to explain its affluence, it must acknowledge that these things were said by Jesus its founder: All disciples should give their attention exclusively to the kingdom, and the necessary material provision will be supplied by God (Mt 6:33); a person must leave behind all material possessions in order to enter the kingdom (Lk 14:33); and wealth is exalted by human beings but an abomination to God (Lk 16:15).—D.J.H.

624. [Mt 8–9] J. J. Pilch, “Reading Matthew Anthropologically: Healing in Cultural Perspective,” *Listening* [Romeoville, IL] 24 (3, ’89) 278-289.

In the USA sickness is interpreted as the loss of ability to function, and healing as the restoration of this ability. Mediterranean culture perceives sickness as a loss of a proper state of being, and healing as a restoration to a proper state of being. All of Jesus’ healings in Mt 8–9 can readily be understood as restorations to a desirable state of being.—D.J.H.

625. D. C. Allison, “Who will Come from East and West? Observations on Matt 8.11-12 - Luke 13.28-29,” *IrBibStud* 11 (4, ’89) 158-170.

Mt 8:11-12/Lk 13:28-29 was originally a prophecy about the eschatological ingathering of Diaspora Jews. It took up this stock theme in order to threaten certain Jews in Israel with judgment. Although Matthew placed the saying in the middle of a pericope with a Jew/Gentile contrast, the saying itself can hardly serve to unlock the problem of what Jesus the Jew thought about Gentiles.—D.J.H.

626. J. O’Callaghan, “Tres casos de armonización en Mt 9,” *EstBíb* 47 (1, ’89) 131-134.

The article examines three cases of textual harmonization in Mt 9 and parallels: ἐγερθείς and variants (Mt 9:6; Mk 2:11; Lk 5:24); εἰς μετάνοιαν after ἁμαρτωλούς (Mt 9:13; Mk 2:17; Lk 5:32); and πολλά after νηστεύομεν (Mt 9:14; Mk 2:18; Lk 5:33).—D.J.H.

Mt 10:4, § 34-672.

627. [Mt 12:28, 32] C. C. Caragounis, “Kingdom of God, Son of Man and Jesus’ Self-Understanding. Part II,” *TynBull* 40 (2, ’89) 223-238. [See § 34-125.]

(3) The Evangelists placed the Beelzebul controversy at some remove from Jesus’ initial proclamation of God’s kingdom and after Jesus’ experience of rejection by religious leaders that at least raised the prospect of his violent death. (4) Jesus’ expulsions of demons are the Son of Man’s attacks on the kingdom of evil and are performed by Jesus by virtue of his assumption of the Son of Man’s role in connection with the coming of God’s kingdom. (5) Jesus spoke of the coming kingdom as unprecedently imminent because he connected it with the supreme act of the Son of Man’s self-giving in fulfilling his final task.—D.J.H.

Mt 12:38-41, § 34-666.

628. [Mt 15:21-28] G. R. O’Day, “Surprised by Faith: Jesus and the Canaanite Woman,” *Listening* [Romeoville, IL] 24 (3, ’89) 290-301.

Mt 15:21-28 is the narrative enactment of a lament psalm. The Canaanite woman’s words provide the words of the plea, Jesus’ final response provides the move from plea to praise, and the daughter's healing is the occasion for praise itself. Using the idiom of Israel's lament, Matthew narrates a story that shows the power and possibility inherent in boldly insisting that God be faithful to God's promises.—D.J.H.

629. L. PERRIN, "Interpréter, c'est recevoir un 'plus': la révélation et la filiation. Une lecture de Mt 16,1-20," *SémiotBib* 55 ('89) 19-28.

After presenting the text of Mt 16:1-20, this semiotic analysis appears under the following headings: interpreting rather than seeing a sign coming from heaven, interpreting and being surprised by a "more," and the "more" as the revelation that comes from the heavenly Father.—D.J.H.

630. H. C. VAN ZYL, "Matteus 18:15-20: 'n Diachroniese en sinchroniese ondersoek met besondere verwysing na kerklike dissipline (Matthew 18:15-20: A diachronic and synchronic investigation with special reference to church discipline)," *SkrifKerk* 9 (1, '88) 75-92.

A thorough exegesis should investigate the growth of the tradition (diachrony) and study the text in its final stage (synchrony). Thus Mt 18:15-20 is examined first by means of the historical-critical paradigm, with particular attention to source and redaction criticism. Then under the synchronic aspect the pericope is investigated structurally (discourse and narrative analysis), historically, and theologically.—D.J.H.

631. [Mt 19:9] P. H. WIEBE, "Jesus' Divorce Exception," *JournEvangTheolSoc* 32 (3, '89) 327-333.

As long as μή ἐπί is translated "except," Mt 19:9 can be interpreted as allowing for divorce and remarriage without guilt of adultery where the basis for that divorce is unchastity, since "except" clauses have the effect of producing two propositions: "If a man divorces his wife, and the ground for the divorce is (not) his wife's unchastity, and the man marries another, then he does not commit (does commit) adultery."—D.J.H.

Mt 22:1-10, § 34-594.

632. [Mt 22:14] B. F. MEYER, "Many (= All) are Called, but Few (= Not All) are Chosen," *NTStud* 36 (1, '90) 89-97.

Whereas πολλοί and ὀλίγοι in Mt 22:14 retain their correlative comparative sense of "more/fewer," their consciously intended respective referents are "all/not all." Judaism said that all Israel is called (Isa 48:12) and chosen (Isa 49:7). Jesus said: "Called, yes; chosen, that depends!"—D.J.H.

633. B. T. VIVIANO, "The Pharisees in Matthew 23," *BibToday* 27 (6, '89) 338-344.

Mt 23, though not the most attractive of chapters because of its harsh polemic, can be taken as part of the passionate dialogue with the synagogue "across the street." Also, it contains valuable insights into the community's situation and can teach us the importance of an open dialogue with Judaism. And if we read carefully Mt 23:34 in relation to 23:8-10, we can learn a certain practical realism.—D.J.H.

634. J. TAYLOR, "'The Love of Many Will Grow Cold': Matt 24:9-13 and the Neronian Persecution," *RevBib* 96 (3, '89) 352-357.

Mt 24:9-13 is not a mere doublet or recapitulation of Mt 10:17-22 (see Mk 13:9-13), containing a general warning about persecutions to come. Rather, it was written in light of the Neronian persecution at Rome in A.D. 64, when Christians betrayed one another to the authorities. Reference to Nero's persecution is also implied in *Didache* 16:3-5.—D.J.H.

635. G. N. STANTON, "'Pray that your flight may not be in Winter or on a Sabbath' (Matthew 24.20)," *JournStudNT* 37 ('89) 17-30.

The flight referred to in Mt 24:20 is not specific. The disciples, who include readers and listeners in the Evangelist's day, are warned that they may have to flee from persecution. The reference to the Sabbath in Mt 24:20 suggests that persecution from Jewish religious leaders is in mind. Since the Matthean community did not keep the Sabbath strictly, it would not have hesitated to escape on a Sabbath. But it knew in so doing that it would antagonize some of its Jewish persecutors.—D.J.H.

636. [Mt 25:14-30] C. DIETZFELBINGER, "Das Gleichnis von den anvertrauten Geldern," *BerlinTheolZeit* 6 (2, '89) 222-233.

In the dramatic structure of the parable of the talents (Mt 25:14-30) the third servant is the key figure. His timid scrupulosity contrasts with the daring of the first two servants. The target of Jesus' criticism may have been Pharisaic scribes who sought to "build a hedge around the Torah" (*m. 'Abot* 1:1).—D.J.H.

637. J. LAPOORTA, "'. . . whatever you did for one of the least of these . . . you did for me' (Matt. 25:31-46)," *JournTheolSAfric* 68 ('89) 103-109.

According to Mt 25:31-46 at the last judgment the glorious Son of Man will judge all the nations on the basis of their responses to people in need ("the least of these") and will invite the righteous to inherit the kingdom. The biblical spirituality in this pericope encompasses both the vertical and the horizontal dimensions of practical Christian living.—D.J.H.

638. [Mt 27:24-25] F. J. MATERA, "'His blood be on us and on our children,'" *BibToday* 27 (6, '89) 345-350.

The cry of the people in Mt 27:24-25 is not a self-curse, nor does it apply to all generations of Jews. Rather, the people, as a community, accept the responsibility that Pilate disavows. For Matthew, the Temple's destruction in A.D. 70 was understood as a divine punishment because Jerusalem rejected Jesus the Messiah forty years earlier.—D.J.H.

Mt 27:45, § 34-673.

639. P. PERKINS, "Christology and Mission: Matthew 28:16-20," *Listening* [Romeoville, IL] 24 (3, '89) 302-309.

After reflecting on Mt 28:16-20 as the narrative climax of Matthew's Gospel, the article discusses the Christology of the text, the mission to the nations, and the judgment of the nations. It concludes with comments on the contemporary significance of the text.—D.J.H.

640. A. M. AMBROZIC, "Jesus as the Ultimate Reality in St. Mark's Gospel," *Ultimate Reality and Meaning* [Toronto] 12 (3, '89) 169-176.

For Mark, Jesus, his powerful actions and authoritative words, but above all what happens to him, namely, his death and resurrection, is the manifestation of the ultimate reality of God and the definitive meaning for human beings. The acceptance of this reality by Mark's church was troubled by non-understanding. Mark's church wanted a wise and powerful master. Mark's Gospel could be described as a corrective of an aggiornamento gone askew, a corrective of a one-sided updating that misconceived both the master and the disciple.—C.R.M.

641. E. BEST, "Mark's Narrative Technique," *JournStudNT* 37 ('89) 43-58.

Observations on a variety of topics related to Mark's story line are presented with attention to the distinction between oral and written literature. If Mark stood on the boundary between oral and written literature and intended his Gospel to be heard, he would have presented it in a different way than if he had intended it to be read, even aloud. This is not to say that oral and written material may not use the same techniques. What Mark does often holds good both for those who read him and those who listen.—C.R.M.

642. C. BREYTENBACH, "The Gospel of Mark as Episodical Narrative. Reflections on the 'composition' of the second gospel," *Scriptura* (special issue 4, '89) 1-26.

After preliminary reflections on Aristotle's distinction between plot and episodic presentation, the article considers Mark's Gospel as a narrative text: characteristics of a narrative text, minor narrative units, and narrative macrostructure. Then it discusses the Gospel as an "episodical" narrative: the linking together of episodes and of several narrative strands, the "dense" text parts, episodic portrayal, and episode-like traits. Finally it deals with the consequences for composition of the Gospel: levels of narration, scene formation, density of action, and prospects.—D.J.H.

643r. E. DREWERMANN, *Das Markusevangelium,* Erster Teil [*NTA* 33, p. 106].

J. GOLDBRUNNER, "Um eine neue Dimension der Schriftauslegung," *TheolRev* 85 (4, '89) 271-278.—After placing Drewermann's use of depth psychology in its intellectual context, the article discusses some applications of depth psychology to Mk, and reflects on the contributions and limitations of this approach in biblical interpretation. Drewermann's work is an important attempt at taking seriously the psychological dimension of the biblical text. The failure to balance the psychological and historical aspects of Scripture is due as much to the present state of exegesis as it is to Drewermann's own ahistorical tendency.—D.J.H.

644. V. FUSCO, "Rivelazione di Gesù - rivelazione di Dio. Il problema del 'Dio di Gesù Cristo' nella prospettiva marciana," *ScuolCatt* 117 (2, '89) 149-166.

After reviewing problems in interpreting the Markan understanding of God, the article examines how three important groups look upon God according to Mark: the pagans, the Jews (the hiddenness of God in the present world and the expectation of future revelation, the mystery of God's reign, the signs), and the disciples as prefiguring to some extent the Christian readers. Finally it focuses on Jesus' death and resurrection as the event of revelation.—D.J.H.

645. J. D. Kingsbury, “The Religious Authorities in the Gospel of Mark,” *NTStud* 36 (1, ’90) 42-65.

Jesus’ antagonists in Mark’s Gospel are the religious authorities: scribes, Pharisees, Herodians, chief priests, elders, and Sadducees. As those who form a united front opposed to Jesus, they stand forth as a single character. Mark used the middle of his story (1:14–8:26) to inform the reader of the nature of Jesus’ conflict with the religious authorities and to portray this conflict as becoming more intense. In the lengthy end-section (8:27–16:8) Mark traces the conflict between Jesus and the authorities, and brings it to a fundamental resolution in the passion account.—D.J.H.

646. C. Minette de Tillesse, “Evangelho segundo Marcos,” *Revista Bíblica Brasileira* [Fortaleza] 5 (3, ’88) 89-117, (4, ’88) 137-156.

After a five-page general bibliography on Mk, this investigation of the redactional structure of the Gospel moves through seven steps: isolated pericopes, redactional summaries, redactional units, divisions of the Gospel, the bipartite structure (1:14–8:26; 8:27–16:8), parallel sections, and the three Christophanies (1:9-11; 9:2-8; 15:33-39). It highlights the specifically ecclesial character of the Gospel: prologue (1:1-13), vocation of the church (1:14–3:6), institution of the church (3:7–6:6a), mission of the church (6:6b–8:26), confession of the church (8:27–10:52), messianic triumph (11:1–12:44), and passion of Christ and of the church (13:1–16:8).—D.J.H.

647. R. L. Mowery, “Pharisees and Scribes, Galilee and Jerusalem,” *ZeitNTWiss* 80 (3-4, ’89) 266-268.

An examination of the formal features of the Markan references to the Pharisees and the scribes provides additional support for D. Lührmann’s observation that Mark locates the Pharisees principally in Galilee and the scribes in Jerusalem [see § 32-613].—C.R.M.

648. P. Sellew, “Composition of Didactic Scenes in Mark’s Gospel,” *JournBibLit* 108 (4, ’89) 613-634.

This study utilizes the formal category of the “didactic scene” to shed light on the striking continuity of form and language between pre-Markan traditions and the Evangelist’s own redaction and composition. The didactic scene begins with public instruction by Jesus, followed by a change of locale, private questions from his close followers, a sarcastic retort from the teacher, and finally an explanation. Examples in Mk include 4:3-20 and 7:14-23, both received from pre-Markan tradition, and also 8:14-21; 9:14-29; and 10:1-12, which were newly composed by Mark to illustrate important stages in the relationship between Jesus and the disciples.—C.R.M.

649. M. I. Wallace, “Parsimony of presence in Mark: Narratology, the reader and genre analysis in Paul Ricoeur,” *StudRel/SciRel* 18 (2, ’89) 201-212.

Ricoeur’s advance beyond some models in narrative theology is apparent in his twofold recognition of the place of the reader and the role of mixed genres in understanding the Bible’s literary-theological world. By comparing Ricoeur’s hermeneutical theory with his exegetical practice in interpreting Mark’s Gospel the article shows how the reflective reader (by way of Ricoeur) can uncover Jesus’ Markan identity—an identity which is a function of a conflicted and esoteric plot-line (with an ambiguous protagonist and suspended ending) engendered by the different literary genres at work in the account.—D.J.H.

Mk, § 34-976.

Mk 3:18, § 34-672.

650. [Mk 6:30-44] I. DE LA POTTERIE, "The multiplication of the loaves in the life of Jesus," *Communio/IntCathRev* 16 (4, '89) 499-516.

The English version of an article published in German in *IntKathZeit/Communio* [§ 34-146].—D.J.H.

651. [Mk 6:31-44] E. LAVERDIERE, "The Breaking of Bread," *Emmanuel* 95 (10, '89) 554-560, 577.

After considering the Markan context, this exposition of Mk 6:31-44 explains each part of the text: signs and wonders in the desert (6:31-33), sheep without a shepherd (6:34-36), no bread and no money (6:37-38), on the green grass (6:39-40), breaking the bread (6:41-42), and the bread broken (6:43-44).—D.J.H.

652. [Mk 6:45-56] E. LAVERDIERE, "Resisting the Mission to the Nations," *Emmanuel* 96 (1, '90) 22-28.

To nourish the crowd in the "new Israel" the disciples had to cross over symbolically to the other shore and the lands of the Gentiles (Mk 6:45-56). In this matter they experienced strong resistance. Many of Mark's early readers may have felt that the Lord was passing them by, while in fact he was with them in the boat, unrecognized.—D.J.H.

Mk 8:12, § 34-666.

Mk 8:14-21, § 34-896.

653. W. DEMING, "Mark 9.42-10.12, Matthew 5.27-32, and *B. Nid.* 13b: A First Century Discussion of Male Sexuality," *NTStud* 36 (1, '90) 130-141.

A comparison of Mk 9:42–10:12, Mt 5:27-32, and *b. Nid.* 13b to one another reveals that each of these texts displays pronounced similarities to both of the other two, even though none of them is directly dependent on one of the others. All three must derive from a common set of traditions dated around the middle of the 1st century A.D. The σκανδαλίζω sayings in Mk 9:42-48 and Mt 5:29-30 originally had a sexual connotation, much like the material in *b. Nid.* 13b. They attest to a very interesting discussion on sexuality among Jews and Christians that sought to define several different types of sexual misconduct specifically over against marriage. What is new and radical here is that the idea that sexuality is legitimate only within marriage, something that had always been true for women, is now applied with a vengeance to several forms of male sexual activity outside of marriage.—C.R.M.

Mk 15:33, § 34-673.

Luke

654. A. BARBI, "Il Dio di Gesù nell'opera lucana," *ScuolCatt* 117 (2, '89) 167-195.

This investigation of Luke's understanding of God first focuses on the parables in Lk 15 (lost sheep, lost coin, lost son) and 18:9-14 (the Pharisee and the publican). Then it discusses the God of Jesus in the Lukan kerygma under the following headings: God guides the history of salvation; God brings about salvation in Jesus; and the God of Jesus and the universal God of creation.—D.J.H.

655. W. R. Farmer, "Luke's Use of Matthew: A Literary Inquiry," *African Journal of Biblical Studies* [Ibadan, Nigeria] 2 (1-2, '87) 7-24.

After examining Luke's ordering of Matthean material, the article discusses further compositional considerations that are important for understanding Luke's use of Mt: rhetoric and genre, the role of the book of Isaiah, Luke's geopolitical and sociological orientation, and Luke's placing of the travel narrative.—D.J.H.

656. W. Heard, "Luke's Attitude Toward the Rich and the Poor," *TrinJourn* 9 (1, '88) 47-80.

This investigation of Luke's attitude toward the rich and the poor considers Luke's use of πτωχός (Lk 4:18; 6:20; 7:22), Luke and wealth (12:13-34; 16:1-31), Luke and renunciation (14:25-35; Acts 2–5), and Luke and the wealthy (Lk 18:18-34; 19:1-10). At least five identifiable values vis-à-vis wealth emerge from this survey of Lk-Acts. Concluding reflections apply Luke's teaching on wealth to 20th-century North America.—C.R.M.

657. D. Jackson, "Luke and Paul: A Theology of One Spirit from Two Perspectives," *JournEvangTheolSoc* 32 (3, '89) 335-343.

The basic assumptions underlying Luke's and Paul's concept of the Holy Spirit are the following: (1) The presence of the Spirit is evidence of God's approval. (2) All Christians receive the Spirit at conversion. (3) The evidence of the Spirit's work varies between the ethical and the miraculous. (4) There is a functional and experiential unity of the Spirit's work and that of the Father, Christ, angels, and the Word.—D.J.H.

658. E. Larsson, "Lukas och pentateuken (Luke and the Pentateuch)," *TidsTeolKirk* 60 (4, '89) 293-299.

The Pentateuch is poorly attested among Luke's OT quotations. T. Holtz argued that Luke did not know the Pentateuch and suggested that the few quotations from the Torah were traditional rather than redactional. The article reviews the reactions of other scholars (M. Rese, M. Wilcox, E. Richard) to Holtz's proposals and contends that the quotation from Exod 22:27 in Acts 23:5 is actually redactional.—D.J.H.

659. M. A. Powell, "Are the Sands Still Shifting? An Update on Lukan Scholarship," *Trinity Seminary Review* [Columbus, OH] 11 (1, '89) 15-22.

By the end of the 1980s the "shifting sands" of Lukan scholarship [see § 21-410] had settled somewhat, but not all in one place. The focus has been on particular aspects of Lukan thought and on the development of new methodologies that either build on redaction criticism or go in other directions.—D.J.H.

Lk 1–2, §§ 34-607–608.

660. [Lk 1:47] A. MELLO, "*In Deo Jesu meo:* Abacuc 3,18 e il Magnificat," *StudBib FranLibAnn* 38 ('88) 17-38.

This reading of Lk 1:47 ("my spirit rejoices in God my Savior") in light of Hab 3:18 considers the Hebrew vocabulary of salvation and the name of Jesus, the God "of my salvation" or "my Savior," "savior for salvation"—salvation is a person, Jesus as Savior in Luke's Gospel, and "my Savior" on the lips of Mary. It concludes with a "spiritual rereading" of the Magnificat under the heading "in Jesus my Savior."—D.J.H.

661. G. D. KILPATRICK, "Luke 2,4-5 and Leviticus 25,10," *ZeitNTWiss* 80 (3-4, '89) 264-265.

The phrase ἕκαστος εἰς τὴν ἑαυτοῦ πόλιν in Lk 2:3 may echo ἕκαστος εἰς τὴν πατριὰν αὑτοῦ from Lev 25:10. The latter passage may have encouraged Luke to develop the machinery of the census so as to bring Joseph and Mary from Nazareth to Bethlehem (Lk 2:4–5). —C.R.M.

662. J. J. KILGALLEN, "Provocation in Luke 4,23-24," *Biblica* 70 (4, '89) 511-516.

If Lk 4:22 does not justify Jesus' words in 4:23-24, perhaps Luke's concern to emphasize the teaching word of Jesus over against miraculous deeds does. It is to the benefit of Luke's reader to understand that by and large only the life-giving word in teaching is now available to the Christian.—C.R.M.

Lk 6:15, § 34-672.

663. D. A. S. RAVENS, "Luke 9.7-62 and the Prophetic Role of Jesus," *NTStud* 36 (1, '90) 119-129.

The study examines details in Lk 9:7-62 to see how Luke used them to present Jesus in the role of prophet. The importance of Elijah, Elisha, and other OT prophets lies not only in that they appear in the Gospel but where they appear. With the reaffirmation of the prophetic role of Jesus by the use of OT prophets, Lk 9:7-62 represents the start of the third part of a wider prophetic pattern in Lk (see 6:13-16, 20-49; 7:2-50 [§ 32-1162]).—C.R.M.

664. B. O. REID, "Voices and Angels: What Were They Talking About at the Transfiguration? A Redaction-Critical Study of Luke 9:28-36," *BibRes* 34 ('89) 19-31.

An analysis revealing internal inconsistencies in Luke's narrative of the transfiguration in 9:28-36 and a comparison of this account with that found in Mk 9:2-8 lead to the conclusion that Luke relied on a separate source unique to him for vv. 28-33a, 36b. To this he added the Markan tradition, which is reflected in vv. 33b-35. Luke also composed several linking phrases and included an element from the tradition about the agony in the garden (v. 32b). —C.R.M.

Lk 9:50, § 34-556.

665. F. BEYDON, "A temps nouveau, nouvelles questions. Luc 10,38-42," *FoiVie* 88 (5, '89) 25-32.

In the background of the Martha-Mary story in Lk 10:38-42 was the debate about the access of women to the ministry of the word. Basing his view on Jesus' liberating practice, Luke sought to find a legitimation for women to serve as ministers of the word. Martha wishes to impose on her sisters the traditional female role of serving at table, whereas Mary wishes to be a minister of the word.—D.J.H.

666. [Lk 11:29-32] G. MURRAY, "The Sign of Jonah," *DownRev* 107 (368, '89) 224-225.

The "sign of Jonah" prophesied in Lk 11:29-32 was the success of the Gentile mission in response to Paul's great missionary activity. Since Matthew viewed Christ's entombment as the fulfillment of the sign of Jonah (Mt 12:38-41), he must have written his Gospel before Paul's great missionary activity. Mark realized that Gentiles might not know who Jonah was and so omitted Jesus' reference to Jonah (see Mk 8:12).—D.J.H.

Lk 12:24, § 34-622.

667. M. LÀCONI, "La pazienza di Dio (Lc 13,1-9)," *SacDoc* 34 (5, '89) 437-472.

After discussing the text and translation of Lk 13:1-9 and considering it from synchronic and diachronic perspectives, the article provides a detailed exegetical commentary: the first episode—the pilgrims killed in the Temple area (13:1), the second episode—the fatal accident in Jerusalem (13:4), Jesus' teaching—invitation to conversion (13:2-5), and the parable—God's patient waiting (13:6-9). Then it reflects on the text as a whole and its message, and concludes with observations on its message to the church today.—D.J.H.

668. J. B. GREEN, "Jesus and a Daughter of Abraham (Luke 13:10-17): Test Case for a Lucan Perspective on Jesus' Miracles," *CathBibQuart* 51 (4, '89) 643-654.

The Sabbath controversy and the healing of the woman-bent-over in Lk 13:10-17 are deliberately juxtaposed, the one informing the other at the level of significance. The focus of the story falls on the role of Jesus' healing in God's redemptive plan as an expression of his mission—in contradistinction to the Jewish institutions that threw up a dividing wall restricting access to God's mercy for this needy woman. This healing, as many others in Lk, is set in the context of eschatological battle and points to the realization of the kingdom of God in Jesus' ministry.—C.R.M.

Lk 13:28-29, § 34-625.

Lk 14:15-24, § 34-594.

Lk 14:33, § 34-623.

Lk 15:11-32, § 34-926.

669. J. S. KLOPPENBORG, "The Dishonoured Master (Luke 16,1-8a)," *Biblica* 70 (4, '89) 474-495.

This study applies insights from ancient economics and cultural anthropology to Lk 16:1-8a and argues that what is at stake in this parable is the master's honor, not the steward's character. The accusation against the steward (vv. 1-2) engages social codes that require the master to dismiss the steward to acquit himself of the charge that he is unable to control his inferiors. Ironically what at first is an unsubstantiated charge escalates to a "scattering" of the master's goods on a monumental scale (vv. 3-7). While the audience expects the master to recover his honor at the expense of the steward, the genius of the parable consists in bringing about narrative closure by fracturing the cultural codes and expectations of the listeners (v. 8a).—C.R.M.

670. W. Loader, "Jesus and the Rogue in Luke 16,1-8A. The Parable of the Unjust Steward," *RevBib* 96 (4, '89) 518-532.

The parable of the unjust steward (Lk 16:1-8a) is not to be interpreted anthropologically but christologically. Accused of unauthorized and scandalous behavior in offering God's grace freely outside the prescribed pattern of the Law to sinners, Jesus provokes his hearers with a story of a rogue who, despite all, received his master's approbation (the sudden transition from v. 7 to v. 8a belongs to the artistry of the story). The thinly disguised allusions to forgiveness through the familiar debt motif and to authorization in the position and activity of the steward would not have been lost on the hearers faced with the controversies Jesus' ministry evoked.—C.R.M.

671. D. J. Ireland, "A History of Recent Interpretation of the Parable of the Unjust Steward (Luke 16:1-13)," *WestTheolJourn* 51 (2, '89) 293-318.

Since the crux of Lk 16:1-13 is the praise of the steward (16:8a) for his actions toward his master's debtors (16:5-7), this survey of 19th and 20th-century interpretations is organized on the basis of how those actions have been interpreted: as fraudulent and dishonest (traditional [monetary], non-monetary, negative example), or as just and honest (stressing charity or a similar quality, or socioeconomic background). It concludes that a traditional (monetary) interpretation of the parable with an eschatological emphasis best suits the evidence.—D.J.H.

Lk 16:15, § 34-623.

672. [Lk 16:19-31] R. Omanson, "Lazarus and Simon," *BibTrans* 40 (4, '89) 416-419.

Translators should consider transliterating the name Lazarus in the text of Lk 16:19-31 and explaining the meaning of the name in the section heading given to the parable. The terms "Cananaean" and "Zealot" connected with Simon in Mk 3:18; Mt 10:4 and Lk 6:15; Acts 1:13, respectively, should be translated with a phrase that gives the meaning of the words.—C.R.M.

673. R. M. Grández, "Las tinieblas en la muerte de Jesús. Historia de la exégesis de Lc 23,44-45a (Mt 27,45; Mc 15,33)," *EstBíb* 47 (2, '89) 177-223.

The article first traces the history of the interpretation of the darkness at Jesus' death (Lk 23:44-45; Mt 27:45; Mk 15:33) from patristic times up to the Renaissance. Then it discusses interpretations from the 16th to the 18th century (Catholic and Protestant approaches, academic theses and controversies, parallels from ancient writings) and from the 19th and 20th centuries (the problem at the turn of the century, form criticism, recent decades). It concludes with a general assessment and suggestions for further research.—D.J.H.

674. G. O'Collins, "Did Jesus Eat the Fish (Luke 24:42-43)?" *Gregorianum* 69 (1, '88) 65-76.

Five elements converged to make up the intimate and vivid scene of Lk 24:42-43: memory of the feeding of the five thousand with loaves and fishes, the Last Supper, an appearance of the risen Christ to the disciples when they were gathered together, memory of initial doubts on the occasion of that appearance, and the celebration of the Eucharist in the early community. Luke utilized the fish-eating motif to express the bodily reality of the risen Lord, the qualifications of the apostles as witnesses, and the ongoing liturgical presence of the Lord. Acts 1:4 and, especially, 10:41 qualify and correct the excessive realism of Lk 24:42-43. —C.R.M.

John

675. C. C. Black, "Christian Ministry in Johannine Perspective," *Interpretation* 44 (1, '90) 29-41.

This examination of Christian ministry in Johannine perspective first sheds light on the ministry from the Fourth Gospel: some accents of the Johannine proclamation, Jn and ministerial reflection. Then it considers the dark side of ministry in the Gospel and epistles of John: some theological liabilities in historical context, a case study in Johannine ministry—the epistles of John. The checkered experience of Johannine Christianity reminds contemporary ministers of their intrinsic responsibilities: theological acumen, pastoral perspicacity, and the constant calibration of both to the standard of God's love.—C.R.M.

676. C. H. Cosgrove, "The Place where Jesus is: Allusions to Baptism and the Eucharist in the Fourth Gospel," *NTStud* 35 (4, '89) 522-539.

The point of the literal eating and drinking in Jn 6:53-58 lies in the fact that participation in the eucharistic meal represents public identification with the Johannine community as an indispensable condition for "abiding in Jesus" and thus receiving his life. The figure of Nicodemus and the motif of secret belief reveal a type of "believer" who acknowledges the claims of Jesus but shrinks from identifying with the Johannine community. The allusions to baptism and the Eucharist were most likely added by the Evangelist or one of his disciples at a time when "secret belief" in Jesus had become an issue with which John's church had to deal.—D.J.H.

677. K. J. Ingram, "Good News for Modern Women: The Gospel of John," *Spirituality Today* [Chicago] 41 (4, '89) 305-318.

From the beginning to the end Jn shows that the good news of Jesus Christ is given to, and transmitted through, women. They evangelize, teach, perform priestly duties, and set Jesus up for miracles. The article treats the following texts: 1:13; 2:1-12; 3:1-12, 22-36; 4:7-43; 7:53–8:11; 11:1-44; 12:1-8; 18:1-18; 19:25-30; 20:1-18.—C.R.M.

678. C. R. Koester, "The Fourth Gospel in a Three-Year Lectionary," *WordWorld* 10 (1, '90) 21-26.

The interpretative challenges posed by the Fourth Gospel in the three-year Sunday lectionary used in many churches today are discussed with reference to literary context, historical context, seasonal context, relation to the other Gospels, and the limits of the lectionary.—D.J.H.

679. C. R. Koester, "Hearing, Seeing, and Believing in the Gospel of John," *Biblica* 70 (3, '89) 327-348.

Attention to the juxtaposition of characters in the Fourth Gospel can clarify the roles that seeing and hearing play in the genesis of faith. Genuine faith is engendered through hearing. Although not everyone who hears comes to faith, those who do manifest a genuine faith do so after an initial experience of hearing. Those whose initial perception of Jesus is based on seeing regularly fail to come to true faith. Jesus' actions or signs are rightly perceived only by those who already responded with faith or trusting obedience to what they heard from or about Jesus.—D.J.H.

680r. J. KÜGLER, *Die Jünger, den Jesus liebte* [*NTA* 33, p. 108].

G. SEGALLA, "Il 'discepolo che Gesù amava' cancellato dalla storia," *RivistBib* 37 (3, '89) 351-363.—According to Kügler, the beloved disciple is a function or role created by the redactor to personify the apostolic origin of Johannine Christianity. The article first summarizes the three major parts of the book: methodological foundation, analysis of the beloved disciple texts, and synthesis. Then in a critical evaluation it calls attention to the new methodology and the positive results, and argues that the basic thesis is critically implausible. —D.J.H.

681. F. MANNS, "Les mots à double entente. Antécédents et fonction herméneutique d'un procédé johannique," *StudBibFranLibAnn* 38 ('88) 39-57.

After reviewing research on the Johannine device of misunderstanding, the article provides a dossier of texts in the Fourth Gospel that use the technique of double entente and traces the origin of this device to OT and other Jewish cases of double meaning (*tartey mašmā*ʿ). Finally it reflects on the hermeneutical functions of double entente in Judaism and the Fourth Gospel.—D.J.H.

682. F. J. MOLONEY, "Mary in the Fourth Gospel: Woman and Mother," *Salesianum* 51 (3, '89) 421-440.

The earliest NT terms used to speak of Mary—"woman" and "mother" (see Gal 4:4; Mk 3:31-35; 6:3)—reappear in the Fourth Gospel. There is a close relation between the themes of "the woman," the mother of Jesus, and "the hour" in the first miracle at Cana (Jn 2:1-11) and in the Johannine crucifixion scene (19:25-27). The term "woman" in the image of a mother giving birth to a child dominates the instruction given to the disciples in Jn 16:21-24. At the foot of the cross "the woman" becomes the mother of the church (19:25-27).—D.J.H.

683. F. PACK, "The Holy Spirit in the Fourth Gospel," *RestorQuart* 31 (3, '89) 139-148.

This article focuses on Johannine texts concerning the person and work of the Holy Spirit (Jn 1:33; 3:34; 7:37-39; 14:16-17; 14:26; 15:26-27; 16:8-11; 16:13), with special attention to the Gospel's teachings about the Spirit's witness to and recall of Jesus Christ as the revelation of God.—D.J.H.

684. D. C. PARKER, "The International Greek New Testament Project: The Gospel of John," *NTStud* 36 (1, '90) 157-160.

This report describes the further progress of the International Greek NT Project since 1987, and responds to reviewers of the Luke volumes [*NTA* 30, p. 356; 32, p. 245]. After listing the members of the reconstituted British and American committees, it comments on the plan for the next volume, the Fourth Gospel, especially the decision to use the Textus Receptus as a collating base.—C.R.M.

685. M. SECKEL, "La mère de Jésus dans le 4e évangile: de la lignée des femmes-disciples?" *FoiVie* 88 (5, '89) 33-41.

The two episodes in the Fourth Gospel that feature the mother of Jesus (Jn 2:1-12; 19:16-30) should be read alongside other episodes in which women play major roles (4:1-42; 8:1-11; 11:1-54; 12:1-11; 20:11-18). In this perspective the mother of Jesus appears as a female disciple among the other disciples in the new familial community created by Jesus. —D.J.H.

686. G. SEGALLA, "Dio Padre di Gesù nel quarto Vangelo. Cristocentrismo verso il teocentrismo," *ScuolCatt* 117 (2, '89) 196-224.

The Fourth Gospel explains how the inaccessible God has been made accessible in the Son. After surveying the terms used with regard to God in the Fourth Gospel, the article focuses on three ways of referring to God in the Gospel: ὁ θεός, ὁ πατήρ, and ὁ πέμψας. It concludes by reflecting on the distinctive features of God as revealed by the Johannine Jesus.—D.J.H.

687. G. SEGALLA, "'Il discepolo che Gesù amava' e la tradizione giovannea," *Teologia* 14 (3, '89) 217-244.

After defining the terms "Johannine tradition" and "the disciple whom Jesus loved," the article delimits the methodological, literary, and historical problems involved in the topic. Then it examines the texts in the Fourth Gospel that pertain to the beloved disciple: as a close friend of Jesus (Jn 13:23-26; 21:20-24), at the foot of the cross (19:26-27, 35), and as witness to and interpreter of the risen Lord (20:1-10; 21:1-14). Finally it discusses the Johannine tradition: its Palestinian origin, the figure of the beloved disciple as witness and interpreter, and the beloved disciple and the Johannine tradition. Although the focus of the Fourth Gospel is on function rather than identity, the beloved disciple was surely a historical person at the origin of the Johannine tradition and was perceived as the teacher and guide of the Johannine community.—D.J.H.

688. B. SILVA SANTOS, "A autoria do Quarto Evangelho," *Revista Bíblica Brasileira* [Fortaleza] 5 (4, '88) 157-181.

After defining the problem of the authorship of the Fourth Gospel, the article summarizes the early patristic evidence about John the apostle as its author and gives an evaluation of it in light of other ancient witnesses. Then it discusses the authorship of the Fourth Gospel with reference to chapter 21 and the "beloved disciple" passages. We can say that the author was the beloved disciple, i.e. the apostle John, one of the Twelve. This conclusion does not rule out later redactional activity.—D.J.H.

Jn, § 34-799.

689. [Jn 1:1-18] R. MEYNET, "Analyse rhétorique du Prologue de Jean," *RevBib* 96 (4, '89) 481-510.

Noting that any text of a certain length is organized at several successive levels, this study critiques past examinations of the concentric structure of the Prologue of Jn and then attempts an exhaustive analysis of the text according to the methods of rhetorical criticism, rewriting it level by level in order to allow its composition to be visualized. Thus the presentation of the Prologue progresses from segments (consisting of uni-, bi-, or trimembers) to pieces (formed from one, two, or three segments) to subparts and parts (composed of one, two, or three pieces) to the entire passage (made up of three parts: vv. 1-11; vv. 12-13; vv. 14-18).—C.R.M.

690. [Jn 1:1-18] J. J. MUELLER, "Love in Balance: Discipleship in John's Prologue," *Emmanuel* 95 (10, '89) 578-580.

The spirituality sketched in Jn 1:1-18 originates in God's love for us, is expressed in Jesus' mission, and culminates in our return of that love in imitation of Jesus.—D.J.H.

691. [Jn 1:1-18] J. G. VAN DER WATT, "Die strukturele komposisie van die proloog van die Johannesevangelie heroorweeg (The structural composition of the Johannine Prologue reconsidered)," *SkrifKerk* 8 (1, '87) 68-84.

The two major parts in the Johannine Prologue (vv. 1-13, 14-18) are individually structured according to their own principles. The two parts are also structurally linked to illustrate their interdependence in transmitting the message that the Logos became flesh so that we might share in God's grace.—D.J.H.

692. P. P. A. KOTZÉ, "Die betekenis en konteks van genade en waarheid in Johannes 1:14-18 (The meaning and context of 'grace and truth' in John 1:14-18)," *SkrifKerk* 8 (1, '87) 38-51.

The meaning of "grace and truth" in Jn 1:14-18 cannot be derived from the immediate context. Only from its extratextual context can the true meaning, which focuses on God's faithfulness to covenant, be appreciated.—D.J.H.

693. O. HOFIUS, "'Der in des Vaters Schoss ist' Joh 1,18," *ZeitNTWiss* 80 (3-4, '89) 163-171.

With the expression "who is in the Father's bosom" Jn 1:18b speaks of Jesus as *'Abot deRabbi Nathan A* 31 speaks of the Torah in light of Prov 8:30. The text designates the only begotten, who is God, as the pre-existent Son of the Father.—D.J.H.

694. [Jn 1:28] S. J. NORTJÉ, "Johannes die Doper in Betanië oorkant die Jordaan (John the Baptist in Bethany across the Jordan)," *HervTeolStud* 45 (3, '89) 573-585.

John's reference to Bethany across the Jordan (Jn 1:28; see 3:26; 10:39-42) has more than geographical significance. There the two Johannine worlds (above and below) meet, and the Johannine dualism is resolved. This Bethany is the point of departure for the narration of the coming of God's only begotten Son, who is the Lamb of God, who takes away the sin of the world (1:29, 36).—D.J.H.

695. L. HARTMAN, "'He spoke of the Temple of His Body' (Jn 2:13-22)," *SvenskExegÅrs* 54 ('89) 70-79.

Temples in antiquity were the dwelling-places of gods, cultic sites, places for sacrifices and divine revelations, and meeting-places for worshippers. The Johannine story of Jesus' cleansing of the Jerusalem Temple (Jn 2:13-22) contained christological intimations likely to have been telling to people in antiquity because they knew what a temple was.—D.J.H.

696. [Jn 3:1-21] J. M. Bassler, "Mixed Signals: Nicodemus in the Fourth Gospel," *JournBibLit* 108 (4, '89) 635-646.

In the Fourth Gospel Nicodemus (3:1-21; 7:45-52; 19:38-42) is persistently defined from two perspectives: his point of origin (the "Jews," Pharisees, night) and his present location (coming to Jesus, confessing him as "Teacher sent from God," defending him, and attending to his burial rights). The struggle to resolve Nicodemus' indeterminacy forces the reader to wrestle with the contours of Johannine faith. The real difference between Nicodemus and the true disciples is that for the latter there is no ambiguous tension between their point of origin and their present state.—C.R.M.

697. C. D. Osburn, "Some Exegetical Observations on John 3:5-8," *RestorQuart* 31 (3, '89) 129-138.

Exegetical work on Jn 3:5-8 is best conducted by viewing it in its immediate and larger contexts (3:1-10; 3:1-36). This text underscores dramatically the necessity that baptism involve spiritual regeneration and be understood as more than an act initiating one into the church.—D.J.H.

698. C. Ukachukwu Manus, "The Samaritan Woman (Jn 4:7ff.): Reflections on Female Leadership and its implications towards Nation Building in modern Africa," *African Journal of Biblical Studies* [Ibadan, Nigeria] 2 (1-2, '87) 52-63.

The text of an article also published in *African Christian Studies* [§ 34-211].—D.J.H.

Jn 6, § 34-927.

699. M. Roberge, "Jean 6,26 et le rassasiement eschatologique," *LavalThéolPhil* 45 (3, '89) 339-349.

The principal verb in Jn 6:26 should be taken as an imperative ("seek me"). The term "signs" alludes back to Jn 6:2, 14. Jesus' statement consists of a reproach ("not because you have seen signs") and an invitation ("because you have eaten from the bread and been filled") to recognize the eschatological fullness present in Jesus. The declaration in turn leads to a misunderstanding.—D.J.H.

700. L. Schenke, "Joh 7–10: Eine dramatische Szene," *ZeitNTWiss* 80 (3-4, '89) 172-192.

On the basis of literary form and content it is clear that the Evangelist intended Jn 7:1–10:42 as a literary unit. The three major scenes (7:10–8:59; 9:1–10:21; 10:22-39) constitute a drama. The author used traditional materials [see § 33-682] to illumine the conflict with Pharisaic Judaism after A.D. 70.—D.J.H.

Jn 7:45-52, § 34-696.

701. G. Morujão, "A unidade de Jesus com o Pai em Jo 10,30," *EstBíb* 47 (1, '89) 47-64.

Jesus' declaration in Jn 10:30 ("I and the Father are one") is the highpoint of Johannine Christology. The text carries an intra-trinitarian dimension because it alludes to the unity that Jesus as Logos and eternal Son has with the Father. After considering the unity and literary structure of Jn 10:22-42, the article discusses the textual transmission of Jn 10:30, its vocabulary and language, OT and Jewish context, immediate and preceding context, meaning in light of the reactions (Jn 10:31, 33) and Jesus' clarification (10:34-38), teaching about unity in light of the Johannine context, and theological significance.—D.J.H.

702. [Jn 10:34-36] S. L. Homcy, "'You Are Gods'? Spirituality and a Difficult Text," *JournEvangTheolSoc* 32 (4, '89) 485-491.

Jn 10:34-36 cannot be used to support the claim that believers or any human beings are gods. Jesus cites Ps 82:6 at Jn 10:34 in order to drive home the "how much more" end of his *qal wāḥômer* argument regarding his legitimate claim to deity.—C.R.M.

703. J. H. Neyrey, "'I Said: You Are Gods': Psalm 82:6 and John 10," *JournBibLit* 108 (4, '89) 647-663.

Jn 10:34-36 understands Ps 82:6 ("I say, 'You are gods'") to refer to Israel at Sinai when it received the Torah ("to whom the word of God came," Jn 10:35). In general when Ps 82 is cited in Jewish midrash, writers understand that Israel is called god because of its holiness and/or its deathlessness. Within the forensic structure of Jn 10:28-36, Ps 82:6 refutes the charge that Jesus makes himself god or equal to God, because God himself makes Jesus Son of God, just as God made Israel "god" by delivering the Torah to it.—C.R.M.

704. W. G. Phillips, "An Apologetic Study of John 10:34-36," *BiblSac* 146 (584, '89) 405-419.

In Jn 10:34-36 Jesus was answering his opposition and reaffirming his unique sonship. A logical reconstruction of the passage shows that these verses function as a converging argument for the deity of Christ.—C.R.M.

705. [Jn 11:44] R. Robert, "Le 'suaire' johannique. Réponse à quelques questions," *RevThom* 89 (4, '89) 599-608.

The Johannine σουδάριον is the funeral garment par excellence, the equivalent of the Synoptic σινδών [§ 33-688]. The article first produces additional (especially patristic) evidence to show that ὄψις (see Jn 11:44) is not the same as πρόσωπον ("face") in Greek. Then it proposes the following translation of Jn 20:6a-7: "il voit les linges gisant, et le suaire, qui avait été sur la tête, non pas gisant parmi les linges, mais à part, enroulé en un endroit distinct." Finally it explores the derivation of Greek σουδάριον and Aramaic *sûdārā'* from Latin *sudarium.*—D.J.H.

706. M. J. J. Menken, "Die Redaktion des Zitates aus Sach 9,9 in Joh 12,15," *ZeitNTWiss* 80 (3-4, '89) 193-209.

The article explains the differences in the Greek version of Zech 9:9 in Jn 12:15 (μὴ φοβοῦ, the omission of σοι, καθήμενος, the ass's colt) from other known versions in light of the Evangelist's redactional concerns and Jewish interpretive traditions (see Gen 49:8-12).—D.J.H.

707. [Jn 14–17] A. Feuillet, "Les promesses johanniques de l'Esprit Paraclet. Leur importance et la lumière projetée sur elles par le reste du Nouveau Testament," *Divinitas* 32 (3, '89) 217-244.

This installment [see §§ 33-1203; 34-187] discusses the Johannine promises of the Spirit-Paraclete in light of Acts and 1 Peter: the beginning of Acts and its orientation toward Pentecost, Pentecost as the fundamental manifestation of the Holy Spirit and the definitive foundation of the church (Acts 2), the activity of the Holy Spirit in the two major parts of Acts

(3:1–15:35; 15:36–28:31), and the Christology of 1 Peter as a deepening of that attributed to Peter in his discourse in Acts. The general conclusion deals with the unique character of Jn 14–17, communion with the life of the Trinity and ecclesial communion, and parallels in Paul's writings.—D.J.H.

708. J. C. Dillow, "Abiding Is Remaining in Fellowship: Another Look at John 15:1-6," *BiblSac* 147 (585, '90) 44-53.

This examination of Jn 15:1-6 seeks to clarify the meaning of the passage for the eternal security of the saints. The discussion considers the meaning of "every branch in me" (v. 2), the meaning of "abide," and the meaning of the fruitless branches.—C.R.M.

Jn 19:38-42, § 34-696.

Jn 19:41, § 34-589.

Jn 20:6-7, § 34-705.

Acts of the Apostles

709. W. Bindemann, "Verkündigter Verkündiger. Das Paulusbild der Wir-Stücke in der Apostelgeschichte: seine Aufnahme und Bearbeitung durch Lukas," *TheolLitZeit* 114 (10, '89) 705-720.

In order to grasp more adequately the literary and theological character of the we-passages in Acts and their portrait of Paul, this study attempts to (1) ascertain through form-critical analysis the literary particularity and original function of the we-passages (a unified group of texts ideologically distinct from Luke's material), (2) place the we-passages through genre considerations within a larger literary-historical context (the we-passages as an early form of apocryphal Acts of the Apostles), and (3) answer the redaction-critical question of Luke's intention in taking up and integrating the we-passages in his work (to juxtapose the θεῖος ἀνήρ conceptions of the we-passages with the image of Paul the witness of Christ in the trial accounts, and to signal to the tradents of the former that there was room for their piety within Luke's church).—C.R.M.

710. E. Cuvillier, "Luc et les christianismes primitifs," *EtudThéolRel* 65 (1, '90) 93-99.

The article presents a rapid survey of Acts in order to confirm or deny F. Vouga's identification of five distinct theological currents within the first Christian generation [see § 29-257]. On the whole the investigation supports his hypothesis. Missionary Palestinian-Jewish Christianity (Peter), Jerusalem Jewish Christianity (James), and Hellenistic-Jewish Christianity (Stephen, then Paul) are clearly discernible in Acts. Although Acts is silent on the Johannine tradition, its existence cannot be doubted. Thus only in the case of apocalyptic and charismatic Palestinian-Jewish Christianity does Acts fail to offer satisfactory indications of a structured movement.—C.R.M.

Acts, §§ 34-595, 654, 656–659.

Acts 1:13, § 34-672.

711. [Acts 2:42-47] S. J. JOUBERT, “Die gesigpunt van die verteller en die funksie van die Jerusalemgemeente binne die ‘opsommings’ in Handelinge (The point of view of the narrator and the function of the Jerusalem congregation within the summaries in Acts),” *SkrifKerk* 10 (1, ’89) 21-35.

This study focuses on Luke’s presentation of the Jerusalem congregation in the summaries in Acts 2:42-47; 4:32-35; and 5:12-16, and the function of these summaries within the narrative framework of Acts. Attention to the author-narrator’s point of view makes it clear that Luke did not aim to give a comprehensive account or a biography of the Jerusalem congregation. Rather the references to the Jerusalem congregation in the summaries function solely to support the overarching theme of Acts. They serve as the visible fulfillment of the first part of Christ’s promise in 1:8.—C.R.M.

Acts 4:32-35, § 34-711.

Acts 5:12-16, § 34-711.

712. [Acts 8:26-40] C. J. MARTIN, “A Chamberlain’s Journey and the Challenge of Interpretation for Liberation,” *Semeia* 47 (’89) 105-135.

Traditional exegetical studies of Acts 8:26-40 have virtually ignored the ethnographic and geographic significance of an Ethiopian high official for the Lukan perspective. The story of the conversion of a black African Gentile from a distant nation is consistent with Luke’s emphasis on universalism. Further, since in ancient geography “Ethiopia” (Nubia) represented “the end of the earth” to the south, the Ethiopian’s return home is a symbolic fulfillment of Acts 1:8c. Interpreters must discern the ways in which a “politics of omission” may be operative in perpetuating the marginalization of persons, groups, and ideologies in the biblical narratives.—C.R.M.

713. G. STEUERNAGEL, “ΑΚΟΥΟΝΤΕΣ ΜΕΝ ΤΗΣ ΦΩΝΗΣ (Apg. 9.7). Ein Genitiv in der Apostelgeschichte,” *NTStud* 35 (4, ’89) 619-624.

Whereas in Acts 9:4 Paul hears the φωνήν (accusative), in 9:7 his fellow-travelers hear the φωνῆς (genitive), though according to 22:9 they did not hear the φωνήν (accusative). The use of the genitive in 9:7 expresses the indirect character of the fellow-travelers’ experience. They did not hear the voice directly (see 22:9) but could surmise that Paul was answering a voice.—D.J.H.

714. [Acts 17:16-34] C. J. HEMER, “The Speeches of Acts. II. The Areopagus Address,” *TynBull* 40 (2, ’89) 239-259.

After reviewing evidence that supports the Pauline authenticity of the setting of the Areopagus speech in Acts 17:16-34, the article focuses on the question of the speech itself. There is no reason to insist that we have other than Lukan style. Yet the present shape of this speech may indeed owe much to the form of Paul’s own retelling of it. Thus the Lukan and Pauline contributions to its presentation may be inseparable.—C.R.M.

715. [Acts 19:23-41] V. CONTI, “Paolo ad Efeso,” *RivistBib* 37 (3, ’89) 283-303.

The account about the riot fomented by the silversmiths at Ephesus in Acts 19:23-41 is notable for the favorable attitude toward Paul on the part of the Asiarchs (19:31) and the restraint shown by the γραμματεύς (19:35-40). The support given to Paul by such influential people renders improbable the hypothesis that Paul was imprisoned at Ephesus.—D.J.H.

Acts 23:5, § 34-658.

EPISTLES–REVELATION

Paul

716. T. L. Donaldson, "Zealot and Convert: The Origin of Paul's Christ-Torah Antithesis," *CathBibQuart* 51 (4, '89) 655-682.

A review of scholarly theories about the origin of Paul's Christ-Torah antithesis indicates that none of them gives a satisfactory account of the data and suggests that his later pattern of thought must have been determined in its essentials by his pre-Christian assessment of Christ and Torah. Before his Damascus-Road experience Paul in his zeal for the Torah perceived Christ as a rival means of determining membership in the people of God. His conversion entailed the loss of Torah in order to gain Christ (see Phil 3:4-10). This hypothesis explains Paul's persecuting zeal and is consistent with what we know about the tradition of "zeal" in Jewish interparty strife.—D.J.H.

717. A. J. Droge, "Did Paul Commit Suicide?" *BibRev* 5 (6, '89) 14-21, 42.

That Paul may have committed suicide is suggested by attitudes toward suicide in Paul's time, his own reflections on life and death (see Phil 1:21-26; 2 Cor 5:1-8), and the surprising lack of information in the NT about Paul's death.—D.J.H.

718. D. T. Ejinobo, "The Meaning and Significance of the Death of Christ in the Theology of St. Paul," *African Journal of Biblical Studies* [Ibadan, Nigeria] 2 (1-2, '87) 64-76.

Paul understood the death of Christ as the pivot of the gospel message, the goal of salvation history, vicarious ("for us"), the means of abolishing the hold of the Law on human beings, and the means of reconciling God and humankind. African Christians must grasp clearly that through his death Christ put an end to the need for any other sacrifice for sin.—D.J.H.

719. D. M. Hay, "*Pistis* as 'Ground for Faith' in Hellenized Judaism and Paul," *Journ BibLit* 108 (3, '89) 461-476.

Texts from pagan and Jewish (especially Philo and Josephus) writers indicate that the meaning "pledge" or "evidence" for πίστις was well established and that some early Christians would have found that sense of the term attractive. If (as seems likely) Paul used πίστις in this objective sense in Gal 3:22-25 and Rom 3:24-26, he may well have had that sense in mind elsewhere (e.g. Rom 1:17; 3:3; 5:1; 9:30, 32; 10:6, 8; 11:20; 14:22-23; 1 Cor 15:14, 17; 2 Cor 13:5; Phil 1:25, 27; Gal 2:20). If we understand that Paul could use the term to mean both objective ground and subjective response, we gain not confusion but increased understanding of his view of the divine and human dimensions of Christian faith.—D.J.H.

720. M. Karrer, "Petrus im paulinischen Gemeindekreis," *ZeitNTWiss* 80 (3-4, '89) 210-231.

After judging H. Lietzmann's thesis of an anti-Pauline-Judaizing activity by Peter in

Pauline circles to be untenable, the article considers Paul's portrait of Peter in 1 Corinthians and Galatians, accounts for the declining significance of Peter in the Pauline communities not in the Antioch dispute but in widely separated fields of mission (Paul in the west and Peter in the east), and examines 1 Peter as evidence of a revived Pauline interest in Peter. Nowhere in the NT does one find traditions that reveal Peter as a resolute advocate of Torah-related concerns for Christianity.—C.R.M.

721. L. KREITZER, "Christ and Second Adam in Paul," *CommViat* 32 (1-2, '89) 55-101.

The most likely background to Paul's Adamic thought is Genesis 1–3. In 1 Corinthians 15 and Romans 5 Paul used the Adam/Christ typology to illustrate his understanding of Jesus Christ and what Christ has done for humankind. On the one hand, Adam and Christ are representative figures encompassing humanity within themselves. On the other hand, Adam and Christ are dissimilar, since Adam's act yielded sin and death whereas Christ's act yielded righteousness and life. Thus there is continuity as well as discontinuity with the Adam/Christ analogy.—D.J.H.

722. H. MOXNES, "Social Integration and the Problem of Gender in St. Paul's Letters," *StudTheol* 43 (1, '89) 99-113.

This study examines the integration of women into the social process of the formation of early Christian groups as it is witnessed in Paul's letters. It contrasts the integration of women and men into one community with the integration of Jews and Gentiles as well as that of slaves and free. It concludes that gender differences appear to be more fundamental to Paul than ethnic differences or differences in status, and that he is much more actively engaged in upholding them within the Christian groups.—C.R.M.

723. X. PIKAZA, "La autoridad de Jesús en la tradición de Pablo (Jesús como kyrios y sus relaciones con el Padre y el Espíritu)," *Estudios Trinitarios* [Salamanca] 23 (1, '89) 85-127.

This investigation of Jesus as the liberating authority according to Paul considers the meaning of his lordship in relation to the Father and for those who accept it. Thus it deals with the title κύριος (the authority of the risen one), the Father of the κύριος (the paternity of God and the lordship of Jesus), and the κύριος and the Spirit (the authority of Jesus and human freedom).—D.J.H.

724. T. SÖDING, "Gottesliebe bei Paulus," *TheolGlaub* 79 (3, '89) 219-242.

Why was Paul reticent to speak about love for God? After discussing love for God in the Hebrew OT and early Jewish literature, the article examines the text, context, and theological significance of Pauline texts that deal with love for God: 1 Cor 2:9; 8:3; 13:4-7; and Rom 8:28. These passages relate love for God to God's eschatological activity of salvation in Jesus Christ. When Paul talked about the relationship of Christians to God (and to Jesus), he preferred the language of "faith."—D.J.H.

725. T. SÖDING, "Taufe, Geist und neues Leben. Eine Orientierung an Paulus," *BibLiturg* 62 (3, '89) 179-186.

After describing the baptismal practice of the primitive church and the theology of baptism "in the name of Jesus Christ," this reflection on Paul's understanding of baptism considers baptism as sharing in Jesus' death and resurrection, incorporation into the body of Christ, the activity of God's Spirit, faith and baptism, and the new life of the baptized.—D.J.H.

726. F. Vouga, "Paulus und die Juden. Interpretation aus der Zeitstimmung," *WortDienst* 20 ('89) 105-120.

The article compares the approaches of W. Grundmann and G. Bertram with that of G. Bornkamm on the question of Paul and the Jews. It gives particular attention to their concepts of Judaism and Paul's place in Christian theology, and to the historical circumstances of the Nazi period.—D.J.H.

Paul, §§ 34-657, 859, 882.

Romans, 1-2 Corinthians

727. J. Alison, "Justification and the Constitution of Consciousness: a new look at Romans and Galatians," *NewBlackfr* 71 (834, '90) 17-26.

R. Girard and J. M. Oughourlian have shown a link between the constitution of the "me" of each one of us and the sacrificial death of the victim produced by the violence of the group. A link of this kind is at the root of Paul's treatment of justification in Romans and Galatians, and such a connection is essential if the doctrine is to make sense at all.—D.J.H.

728. K. Haacker, "Der Römerbrief als Friedensmemorandum," *NTStud* 36 (1, '90) 25-41.

Paul's purpose in writing to the Romans is generally discussed today in terms of pastoral advice, missionary strategy, or church politics. It may be more illuminating to view Romans as a plea for peace in various dimensions and historical contexts. Paul shows how the gospel leads to peace with God and with other people—between Jews and non-Jews, between the "strong" and the "weak" among the Roman Christians, and between Christians and outsiders. —D.J.H.

729. R. A. Harrisville, "Karl Barth and *Römerbrief*," *Dialog* 28 (4, '89) 276-281.

After comparing the approaches to Romans in the first and second editions of Barth's commentary on Romans, the article considers why Barth was attracted to Romans and whether his exposition can be regarded as exegesis. Despite their disagreements with Barth, A. Schlatter and R. Bultmann asserted that it is exegesis.—D.J.H.

730. L. E. Keck, "'Jesus' in Romans," *JournBibLit* 108 (3, '89) 443-460.

This study analyzes "Jesus" in Romans in order to provide some clues to both "Jesus" in Paul and "Jesus" in Rome. It first surveys Paul's references to "Jesus," noting what is not found as well as Paul's characteristic expressions. Next it attempts to discern what Paul assumed was known about Jesus in Rome. Then it explores what appears to be Paul's distinctive accent (Rom 3:21-26; 5:12-21; 5:8). Concluding reflections suggest implications for further work. Paul wrote about "Jesus" exactly what he needed to advance his argument and pursue his agenda, and no more. Paul emphasized the fidelity/obedience of "Jesus" because without it there would be no inner, material grounding of freedom from sin in "Jesus." —C.R.M.

731. M. THEOBALD, “Glaube und Vernunft. Zur Argumentation des Paulus im Römerbrief,” *TheolQuart* 169 (4, ’89) 287-301.

Paul’s rhetoric and argumentation in Romans indicate a respect for reason in the service of faith. This fact is consistent with Paul’s situation in writing to the Romans and is apparent even in texts such as Rom 1:18–3:20 and 7:7-24 where Paul explored the limitations of human reason.—D.J.H.

732. A. B. DU TOIT, “Persuasion in Romans 1:1-17,” *BibZeit* 33 (2, ’89) 192-209.

While remaining within the constraints of the letter genre, Paul in Rom 1:1-17 sought to procure a proper intensity of adherence on the part of his recipients. His persuasive action revolved around three points: Paul as minister of the gospel, the gospel he proclaimed, and the Roman recipients of the letter. His persuasive strategy can be discerned in each section: the prescript (1:1-7), the thanksgiving (1:8-12), and the body-opening (1:13-17).—D.J.H.

733. B. ROSSI, “Struttura letteraria e articolazione teologica di Rom 1,1-11,36,” *StudBib FranLibAnn* 38 (’88) 59-133.

After describing scholarly proposals regarding the structure of Paul’s letter to the Romans, the article divides the letter into three major parts: introduction (1:1-15), body (1:16–15:13), and closing (15:14–16:27). Then it discusses the announcement of the theme in Rom 1:16-17 and divides the dogmatic part (1:18–11:36) into three sections: the guilt of human beings and justification by faith (1:18–4:25), from justification to salvation and to life (5:1–8:39), and the mystery of Israel and the consistency of God (9:1–11:36). It concludes with reflections on the interrelation of the three sections.—D.J.H.

734. R. HVALVIK, “‘For jøde først og så for greker.’ Til betydningen av Rom 1,16b (‘To the Jew First and Also to the Greek.’ The Meaning of Romans 1,16b),” *TidsTeolKirk* 60 (3, ’89) 189-196.

Although Paul places Jews and Gentiles on an equal footing, he nevertheless speaks of a certain priority for the Jews in Rom 1:16b (“to the Jew first and also to the Greek”). In light of Rom 2:9-10 it is clear that “first” indicates something more than temporal priority. The Jews have a salvation-historical prerogative due to the abiding election of Israel (see Rom 3:2; 9:4; 11:28-29). This prerogative comes to expression in the fact that all Israel as a whole shall be saved (11:26). The gospel remains the power for salvation to everyone who believes —but to the Jew first.—D.J.H.

735. D. B. GARLINGTON, “‘IΕΡΟΣΥΛΕΙΝ and the Idolatry of Israel (Romans 2.22),” *NTStud* 36 (1, ’90) 142-151.

In Rom 2:22 Paul questions whether his Jewish kinsmen, who abhor idols, are not themselves guilty of idolatry. Israel’s idolatry is her tenacious insistence that the Torah is God’s definitive provision for eternal life, and, therefore, her clinging to the Law as an object of trust to the exclusion of Christ.—C.R.M.

736. S. K. STOWERS, “’Εκ πίστεως and διὰ τῆς πίστεως in Romans 3:30,” *JournBibLit* 108 (4, ’89) 665-674.

Paul’s use of different prepositional phrases with πίστις for Jews and Gentiles in Rom 3:30 is neither accidental nor merely stylistic. The phrase διὰ πίστεως refers very specifically to Jesus’ atoning life and death for the redemption of the Gentiles. Both Jews and Gentiles share in blessings ἐκ πίστεως of Abraham and Jesus, though not in identical ways. Thus Paul can apply ἐκ πίστεως to Jews in 3:30 but not διὰ πίστεως. Paul does not assimilate Jews and Gentiles into a generic Christianity.—D.J.H.

737. E. Trocmé, "Comment le Dieu d'Abraham, d'Isaac et de Jacob peut-il être à la fois fidèle et libre? (Epître aux Romains, chap. 9 à 11)," *FoiVie* 89 (1, '90) 7-10.

Two ideas dominate Romans 9–11: God's election of Israel, and God's freedom. In the remnant theme Paul found the basis for the Gentile mission while retaining the connection with Israel's election.—D.J.H.

738. J. I. H. McDonald, "Romans 13.1-7: a Test Case for New Testament Interpretation," *NTStud* 35 (4, '89) 540-549.

Can NT hermeneutics handle a case as difficult and controversial as Rom 13:1-7 while remaining true to its principles and without resorting to emergency procedures? Using Rom 13:1-7 as a test case, the article looks at four levels in the interpretative process: text and context, inner logic and strategy, social reality, and holistic exegesis.—D.J.H.

Rom 16:1, § 34-825.

739. [Rom 16:23] D. W. J. Gill, "Erastus the Aedile," *TynBull* 40 (2, '89) 293-301.

Is Erastus the aedile mentioned on the pavement inscription found at Corinth the same as Erastus the οἰκονόμος (Rom 16:23)? Some scholars have taken the view that an οἰκονόμος was a slave, which would not allow a link with Erastus the aedile. But the evidence will not allow a certain rejection or identification.—D.J.H.

1–2 Cor, § 34-760.

740. D. Adamo, "Wisdom and its Importance to Paul's Christology in I Corinthians," *DeltBibMel* 17 (2, '88) 31-43.

After a brief introduction, the article discusses the origin of Paul's wisdom terminology and then considers the impact of wisdom on his Christology. For Paul true wisdom is nothing else but Christ.—C.R.M.

741. E. Schwarz, "Wo's Weisheit ist, ein Tor zu sein. Zur Argumentation von 1Kor 1–4," *WortDienst* 20 ('89) 219-235.

This investigation of 1 Corinthians 1–4 considers the presuppositions of the implied conversation partners, the belief system of Paul's opponents, and how and with what means Paul shaped his argument against them. After establishing that the opponents were influenced by the missionary preaching of Apollos, the article argues that they identified Christ with pre-existent Wisdom (see Sirach 24, Wisdom) and shows how Paul responded by insisting that God's Wisdom is the crucified Christ and thus the end of human boasting and the ground of Christian freedom.—D.J.H.

1 Cor 10, § 34-927.

742. W. Sebothoma, "Koinonia in 1 Cor. 10,16: its Significance for Liturgy and Sacrament," *Questions Liturgiques* [Leuven] 70 (4, '89) 243-250.

For Paul the term κοινωνία was basic for understanding the Eucharist. Indeed Paul saw the celebration of the Lord's Supper as the sacrament of the unity of the church in which communion or κοινωνία both symbolizes and actualizes the church.—C.R.M.

743. D. Ellul, "'Sois belle et tais-toi!' Est-ce vraiment ce que Paul a dit? A propos de I Co 11,2-16," *FoiVie* 88 (5, '89) 49-58.

The translation, exegesis, and interpretation of 1 Cor 11:2-16 have suffered too long from a patriarchal reading. The term κεφαλή in 11:3 should be taken as "origin" (see Gen 2:22-24) rather than "chief." The word ἐξουσία in 11:10 refers to the "veil" (see vv. 5-6), which functioned as a sign of modesty rather than of subordination. At the center of the chiastic structure of 1 Cor 11:2-16, v. 10 affirms a woman's right to pray and prophesy in keeping with the circumstances of time and place.—D.J.H.

744. J. A. Fitzmyer, "Another Look at ΚΕΦΑΛΗ in 1 Corinthians 11.3," *NTStud* 35 (4, '89) 503-511.

Evidence from the Septuagint, Philo's writings, and other works indicates that Paul could well have intended that κεφαλή in 1 Cor 11:3 be understood as "head" in the sense of authority or supremacy over someone else.—D.J.H.

745. T. A. Jackson, "Concerning Spiritual Gifts: A Study of I Corinthians 12," *Faith and Mission* [Wake Forest, NC] 7 (1, '89) 61-69.

This exposition of 1 Corinthians 12 proceeds according to the following outline: introduction (vv. 1-3); distributions of gifts (vv. 4-11), with attention to examples of spiritual gifts (vv. 8-10); the body of Christ (vv. 12-27); and ministries of the church (vv. 28-30).—C.R.M.

746. J. Smit, "De rangorde in de kerk: Retorische analyse van 1 Kor. 12 (The Hierarchy in the Church: Rhetorical Analysis of 1 Cor. 12)," *TijdTheol* 29 (4, '89) 325-343.

1 Corinthians 12 follows a deliberative rhetorical outline. After an *exordium* (vv. 1-3), there is a tripartite *partitio* (vv. 4-6) and a tripartite *confirmatio* expounding the three parts of the *partitio* (vv. 7-11, 12-26, 27-30). The reasoning process is that the charisms, however useful, are subservient to the ministries. In the opening verses Paul insinuates what he says clearly in 14:37-40: The erring speakers in tongues owe him obedience as an apostle of the Lord Jesus Christ. Rather than propagating the equality of the community members, Paul wants to convince the speakers in tongues that he as an apostle of the Lord Jesus holds sway.—D.J.H.

747. S. Voigt, "Cristo já Entregou o Reino? O Prefácio de Cristo Rei e a Reinologia de 1Cor 15,24," *RevistEclBras* 49 (195, '89) 640-660.

The Brazilian version of the preface for the feast of Christ the King states that Christ has already delivered the kingdom to the Father. But 1 Cor 15:24 clearly envisions a future delivery of the kingdom. The context and theology of the NT base text demand that the translation be corrected.—D.J.H.

748. A. C. Perriman, "Paul and the Parousia: 1 Corinthians 15.50-57 and 2 Corinthians 5.1-5," *NTStud* 35 (4, '89) 512-521.

It is doubtful that 1 Cor 15:50-57 (especially v. 52) provides evidence that Paul expected to be alive at the parousia. Paul's wish in 2 Cor 5:1-5 was a statement about his present state of mind and had no real bearing on the parousia or an interim state after death.—D.J.H.

749. G. L. Borchert, "Introduction to 2 Corinthians," *RevExp* 86 (3, '89) 313-324.

This introduction to 2 Corinthians discusses the context of the letter (Corinth and the Corinthians, Paul and the Corinthians), the canonical form of the letter, and the goals of the letter. A brief selected bibliography for further study is included. [The same issue contains expositions by S. Hafemann (pp. 325-344) on chaps. 1–3 ("the comfort and power of the gospel"); J. B. Polhill (pp. 345-357) on chaps. 4–7 ("reconciliation at Corinth"); C. H. Talbert (pp. 359-370) on chaps. 8–9 ("money management in early Mediterranean Christianity"); and D. E. Garland (pp. 371-389) on chaps. 10–13 ("Paul's apostolic authority—the power of Christ sustaining weakness"). Also included are expository articles by L. McKinnish Bridges on 2 Cor 4:7-15 (pp. 391-396), W. H. Gloer on 5:14-21 (pp. 397-405), and H. S. Shoemaker on 11:1-21 (pp. 407-414).]—D.J.H.

750. S. Hafemann, "'Self-Commendation' and Apostolic Legitimacy in 2 Corinthians: A Pauline Dialectic?" *NTStud* 36 (1, '90) 66-88.

Given its pivotal role in Paul's two major apologetic arguments in 2 Corinthians (2:14–6:13; 10–13), it is likely that the issue of self-commendation stood squarely in the center of the conflict between Paul and his opponents in Corinth. According to 2 Cor 10:12-18 the opponents' claims became deceptive self-commendations void of the Lord's approval. But Paul did not need to commend himself, since the Lord had already objectively and incontrovertibly commended him through the work that Paul had accomplished.—D.J.H.

751. C. Blomberg, "The Structure of 2 Corinthians 1–7," *CriswellTheolRev* 4 (1, '89) 3-20.

This investigation of the chiastic structure of 2 Cor 1:12–7:16 introduces a fascicle containing preparatory material for the 1990 Winter Bible study on 2 Corinthians: D. E. Garland on the sufficiency of Paul as minister of the new covenant according to 2:14–4:6 (pp. 21-37); C. R. Wells on the crisis in pastoral ministry according to chapter 4 (pp. 39-55); R. Metts on death, discipleship, and discourse strategies in 5:1-10 (pp. 57-76); D. L. Turner on Paul and the ministry of reconciliation in 5:11–6:2 (pp. 77-95); R. R. Melick on the collection for the saints in chapters 8–9 (pp. 97-117); D. L. Akin on triumphalism, suffering, and spiritual maturity according to 12:1-10 (pp. 119-144); M. Duduit on preaching 2 Corinthians (pp. 145-152); and D. S. Dockery on commentaries (pp. 153-157).—D.J.H.

752. A. Perriman, "Between Troas and Macedonia: 2 Cor 2:13-14," *ExpTimes* 101 (2, '89) 39-41.

Although 2 Corinthians 3–6 is clearly a digression (since Paul intended to return to the account of his search for Titus), 2:14-17 develops naturally out of vv. 12-13. The metaphors of triumphal march and sacrificial fragrance in v. 14 should not be read as unqualified expressions of joy and thanksgiving. The sense of insufficiency in the face of the "horrifying truth" of vv. 15-16 is quite in keeping with the uncertainty of vv. 12-13.—D.J.H.

2 Cor 5:1-5, § 34-748.

753. G. K. Beale, "The Old Testament Background of Reconciliation in 2 Corinthians 5–7 and its Bearing on the Literary Problem of 2 Corinthians 6.14–7.1," *NTStud* 35 (4, '89) 550-581.

Paul understood both "new creation" and "reconciliation" in Christ (2 Cor 5:17-21) as the inaugurated fulfillment of the prophetic promise (see Isaiah 40–66) of a new creation in which Israel will be restored into a peaceful relationship with God. These themes and perspectives extend through the beginning of 2 Corinthians 7, thus suggesting that 6:14–7:1 fits into the logical flow as an intended interruption of Paul's final appeal begun in 6:11-13 and a repetition of the initial appeal of 5:20–6:2. According to 2 Corinthians 5–7 (and Ephesians 2) reconciliation through Christ's death and resurrection is the beginning of fulfillment of the OT promises of Israel's restoration. Paul's approach may well have developed out of reflection on his Damascus Road christophany (see Acts 26:18; 2 Cor 5:16), along with early Christian tradition about Jesus.—D.J.H.

754. I. R. Kitzberger, "'Wenn also jemand in Christus ist, ist er/sie eine neue Schöpfung' (2 Kor 5,17). Paulinische Perspektiven zu Friede - Gerechtigkeit - Schöpfung," *BibKirch* 44 (4, '89) 163-170.

The article reflects on the contribution that Paul's discussions of peace, righteousness, and creation may make to the modern situation by examining these concepts in their respective scriptural contexts. The discussion proceeds under the following headings: justification as new creation in Christ (2 Cor 5:17; Gal 6:15), the community as the location of the new creation, and the community under the demand of God's righteousness and peace.—C.R.M.

Galatians–Philemon

755. A. M. Buscemi, "I casi nella lettera ai Galati," *StudBibFranLibAnn* 38 ('88) 135-171.

This examination of the cases of nouns in Paul's letter to the Galatians first distinguishes three kinds of genitives (partitive, adnominal, ablative), treats various datives (the dative properly so called, the instrumental dative, the locative dative), and deals with various subdivisions of the accusative.—D.J.H.

756. [Gal] G. Lafon, "Critique et invention du sacré dans le discours chrétien," *Revue de l'Institut Catholique de Paris* [Paris] 30 ('89) 75-84.

This reflection on the "sacred" according to Paul's letter to the Galatians gives particular attention to the realm of communication, the promise and faith, ethics, and Christ. It concludes by discerning from Galatians the constitutive elements of all Christian discourse about the sacred.—D.J.H.

757. S. H. Levinsohn, "Phrase Order and the Article in Galatians. A functional sentence perspective approach," *OPTAT* [Dallas, TX] 3 (2, '89) 44-64.

The order of phrases in the Greek text of Galatians is determined primarily by their communicative role, such as whether they express the theme of their clause or sentence, provide the primary basis for relating the structure to its context, or convey the most important piece of information about the theme. One use of the article is to downplay phrases to which it is attached.—D.J.H.

Galatians, § 34-727.

758. R. G. HAMERTON-KELLY, "Sacred Violence and the Curse of the Law (Galatians 3.13): The Death of Christ as a Sacrificial Travesty," *NTStud* 36 (1, '90) 98-118.

Utilizing R. Girard's theory of the religious as a heuristic guide to the Pauline understanding of the cross, this essay argues that at his conversion Paul came to see the Law as an instrument of religious violence. The "curse" of the Law in Gal 3:13 is sacred violence, epitomized by a zealot interpretation of the Law. The realm that Christ enters "instead of us" is, therefore, a realm of human rather than divine vengeance. The major theme in this reflection is that God is the offerer, not the receiver, of the sacrifice. Paul is travestying the traditional understanding of sacrifice; he is reversing the direction of the action.—C.R.M.

759. A. J. BANDSTRA, "The Law and Angels: *Antiquities* 15.136 and Galatians 3:19," *CalvTheolJourn* 24 (2, '89) 223-240.

The term ἄγγελοι in Josephus' *Ant.* 15:136 refers to angels but their function is not the giving of the Law on Sinai. Rather they are God's representatives who, prior to the giving of the Law or under special circumstances, taught people the essentials of the Law—namely, God's retributive justice in rewarding good and punishing evil. Although *Ant.* 15:136 provides important background for Gal 3:19, it does not represent direct evidence for the tradition that the Law was ordained by angels at Sinai.—C.R.M.

760. [Gal 3:28] A. C. WIRE, "*Not* Male and Female," *Pacific Theological Review* [San Francisco, CA] 19 (2, '86) 37-43.

The phrase "not male and female" in Gal 3:28 claims that humanity made male and female in the old creation (see Gen 5:1-2) has been supplanted by a new humanity in Christ that was not male and female. How this new humanity was experienced and the problems involved in it can be seen from the church at Corinth.—D.J.H.

761. L. PANIER, "Parcours pour lire l'épître aux Galates. 6e série: Ga 6," *SémiotBib* 55 ('89) 29-33. [See § 34-295.]

In the first sequence of Galatians 6 (vv. 1-10) the discourse takes over the actors in the community ("you," "we," "the disciple," "each") and shows how the rule of freedom posed in chapter 5 is manifested for them (among them). In the second sequence (vv. 11-17) the discourse presents Paul ("I") and his opponents, and poses anew what was at stake between them.—D.J.H.

762. P. GRELOT, "La structure d'Éphésiens 1,3-14," *RevBib* 96 (2, '89) 193-209.

"Blessed be God, the Father of our Lord Jesus Christ" (Eph 1:3a) should be understood as a refrain to be recited between the six strophes in 1:3-14 (1:3b-4, 5-6, 7-8, 9-10, 11-12, 13-14). Strophes I, II, and IV, which concern the work of God, are introduced by aorist participles. Strophes III, V, and VI, which deal with the redemption effected through the mediation of Jesus, are introduced by the relative ἐν ᾧ. The linking "you" clauses in 1:13ab were introduced when the hymn was incorporated into the discourse.—D.J.H.

763. W. SCHWEITZER, "Überlegungen zum Verhältnis von Christen und Juden nach Epheser 2,11-22," *WortDienst* 20 ('89) 237-264.

After surveying the content of Eph 2:11-22, the article examines various dimensions of Christ's reconciling and peace-making work, the new relationship between those who were formerly Gentiles and "Israel," and why "Israel" and "hostility" receive so much attention.

According to Eph 2:11-22, one cannot speak theologically about the church without speaking of Israel. But its concept of church was not thought through, nor did it have much impact (though it does pose challenges for the church today).—D.J.H.

764. [Eph 2:14-18] R. Williams, "Resurrection and Peace," *Theology* 92 (750, '89) 481-490.

Eph 2:14-18 represents an important strand in the NT, associated with Paul and his reflections on the effects of Jesus' death, that sees the result of the cross as a drawing together of the human world, an overcoming of hostility. Because of Jesus' death God and the world are no longer strangers to each other, and thus too the world is not divided into communities that are forever strange to one another. Peace is practically identical with the condition of the new universe, the wholeness that now exists where before there were only fragments of human reality at odds with each other.—D.J.H.

765. D. C. Smith, "Cultic Language in Ephesians 2:19-22. A Test Case," *RestorQuart* 31 (4, '89) 207-217.

The convergence of concepts in Eph 2:19-22 and the Qumran documents (spiritual temple, house, foundation, building, etc.) cannot be coincidental. It is no argument against dependency [cf. § 20-922] to point out that the interpretation of the temple language in the NT is different from that at Qumran.—D.J.H.

766. F. Montagnini, "Echi di parenesi cultuale in Ef 4,25-32," *RivistBib* 37 (3, '89) 257-282.

The exhortations in Eph 4:25-32 should be understood as paraenesis directed toward the Christian community assembled to celebrate the Lord's Supper. Four of the exhortations (vv. 25, 28, 29, 31) are addressed to the assembly of believers, and those in vv. 26 and 30 take on a similar meaning in the context. By playing on the words χρηστός and Χριστός v. 32 roots love and good will in the celebration of the Lord's Supper.—D.J.H.

767. C. Anderson, "Rethinking 'Be Filled with the Spirit.' Ephesians 5:18 and the Purpose of Ephesians," *EvangJourn* 7 (2, '89) 57-67.

Paul's major concerns in Ephesians were God's redemptive activity in Christ and the participation of the redeemed community in that activity. Reading Eph 5:18 ("be filled with the Spirit") in the context of 5:15-21 and the whole letter indicates that the verse refers to coming under the Spirit's influence and aligning one's time and energy with God's plan and purpose in Christ.—D.J.H.

768. L. Alexander, "Hellenistic Letter-Forms and the Structure of Philippians," *Journ StudNT* 37 ('89) 87-101.

Paul's letter to the Philippians follows a pattern found in Hellenistic "family letters": address and greeting (1:1-2), prayer for the recipients (1:3-11), reassurance about the sender (1:12-26), request for reassurance about the recipients (1:27–2:18), information about the movements of intermediaries (2:19-30), exchange of greetings with third parties (4:21-22), and closing wish for health (4:23). The inclusion of the material in 3:1–4:20 is consistent with Hellenistic family letters and indicates that attempts to dismember Philippians have been premature.—D.J.H.

769. T. F. Dailey, "To Live or Die. Paul's Eschatological Dilemma in Philippians 1:19-26," *Interpretation* 44 (1, '90) 18-28.

The structure of Phil 1:19-26 highlights the alternation of life and death. But Paul sees death from the perspective of Christ: As the salvific intervention of God in person, Christ has inaugurated the final age in which we now live. Thus being with Christ after death is but an intensification, in a new mode of consciousness prior to the final resurrection, of the Christocentrism that already qualifies his fully pastoral life.—D.J.H.

770. S. Briggs, "Can an Enslaved God Liberate? Hermeneutical Reflections on Philippians 2:6-11," *Semeia* 47 ('89) 137-153.

The text of Phil 2:6-11 is "kyriocentric" and does not challenge directly the interests or beliefs of slavemasters. Yet there is an irreducible tension in the idea of a god who becomes a slave. To be able to think of the enslavement of God makes it possible to conceive of an inversion of the hierarchy of being and worth held in ancient society. There is no evidence that Christianity attracted a class of slaves peculiarly contented with their fate.—D.J.H.

Colossians, § 34-784.

771. A. M. Zabala, "Advent Reflections on Colossians 1:15-20," *AsiaJournTheol* 3 (2, '89) 597-611. [See § 33-1284.]

The Colossians (like Filipinos today) were offered a religious system, complete with liturgical and ascetical devices, for scaling the pure heights of divine eternity from the defilement of physical creation and human mortality. Listening to the apostolic message in Col 1:15-20 is one positive step toward the therapy required for exorcising the demon of Colossianism and its castrating effects on pastoral work in Philippine barrios and cities.—D.J.H.

772. R. M. Owanikin, "Colossians 2:18: A Challenge to Some Doctrines of Certain Aladura Churches in Nigeria," *African Journal of Biblical Studies* [Ibadan, Nigeria] 2 (1-2, '87) 89-95.

Inasmuch as we accept Paul's warning in Col 2:18 about self-abasement, worship of angels, and standing on visions, then the practices of some Aladura churches in Nigeria cannot be correct.—D.J.H.

773. E. Delebecque, "Sur un problème de temps chez Saint Paul (Col 3,1-4)," *Biblica* 70 (3, '89) 389-395.

The difficulties involved in translating Greek verbs (especially aorists) into Latin or French are illustrated by philological analysis of Col 3:1-4. The following French translation seeks to capture the nuances of the Greek text: "Si donc il est vrai que vous fûtes avec le Christ ressuscités, persévérez dans la recherche des choses d'en-haut, là où le Christ se trouve assis à la droite de Dieu; les choses d'en-haut, tenez-les en l'esprit, non pas celles de dessus la terre; car, dès l'instant que vous mourûtes, votre vie est, ensemble avec le Christ, cachée en Dieu. Lorsque le Christ, votre vie, sera manifesté, alors vous aussi, ensemble avec lui, serez manifestés en gloire."—D.J.H.

774. S. Agouridis, “Η έντονη προσδοχία των Εσχάτων: Η αντιμετώπισή της από τις Α′ ϰαι Β′ προς Θεσσαλονιϰείς Επιστολές (The Intense Expectation of the Eschata: How it was Dealt with by 1 and 2 Thessalonians),” *DeltBibMel* 17 (2, ’88) 5-22.

Persecution and affliction not only focus attention on the eschata but can also lead to the notion that they themselves are the immediate premonitions of the parousia, which is what happened in Thessalonica. Whether or not 2 Thessalonians was written by Paul, it completes the eschatological concerns of 1 Thessalonians with a new concentration on the signs and timetable of the end. The author presumably counters an eschatological scenario of a Thessalonian circle based on the words of an early Christian prophet or the interpretation of an OT text or even a letter purporting to be from Paul.—Th.S.

775. [1 Thes] N. O. Miguez, “Pablo y la revolución cristiana en el primer siglo,” *Cuadernos de Teologia* [Buenos Aires] 10 (1, ’89) 67-80.

Using 1 Thessalonians as a guide, the article considers Paul’s strategy for evangelization in the Roman empire as a strategy of resistance through powerlessness. It gives attention to the struggle against imperial authority, the coming of the Lord, the nature of the Christian revolution, the strategy against power, history and determinism, and differentiation and unity.—D.J.H.

776. J. Plevnik, “The Ultimate Reality in 1 Thessalonians,” *Ultimate Reality and Meaning* [Toronto] 12 (4, ’89) 256-271.

This survey of 1 Thessalonians discusses the background, the community’s faith, Paul’s own turning to Christ, Paul’s references to God, the expectation of the coming of Christ in the end-time, the dead will be taken up (4:13-18), and the times and the seasons (5:1-11). 1 Thessalonians takes for granted that God and God’s kingdom are the ultimate reality and the meaning of existence.—C.R.M.

777. G. E. Okeke, “The Context and Function of I Thess. 2:1-12 and its significance for African Christianity,” *African Journal of Biblical Studies* [Ibadan, Nigeria] 2 (1-2, ’87) 77-88.

Paul was not being merely apologetic in 1 Thes 2:1-12 because he had been accused of vices associated with quack apostles or Cynic philosophers. Rather he was responding to a letter from the Thessalonians to him. One important issue that emerges from this text is the question of the maintenance of the minister of the gospel today.—D.J.H.

778. F. D. Gilliard, “The Problem of the Antisemitic Comma between 1 Thessalonians 2.14 and 15,” *NTStud* 35 (4, ’89) 481-502.

The critical Greek texts and the modern English and Romance-language translations of 1 Thes 2:14-16 can be clarified simply by omitting the comma between verses 14 and 15. When 1 Thes 2:14-16a is construed as a single sentence, Paul’s invective can be more accurately assessed as an emotional outburst, not against Jews in general, but against those Jews specified in vv. 15-16a.—D.J.H.

2 Thessalonians, § 34-774.

779. [2 Thes 2] H. K. LaRondelle, "The Middle Ages Within the Scope of Apocalyptic Prophecy," *JournEvangTheolSoc* 32 (3, '89) 345-354.

Paul's prophetic revelation in 2 Thessalonians 2 provides the apostolic confirmation of the continuous-historical approach of Daniel's apocalyptic prophecies. The apostle characterizes the coming Christian apostasy as a counterfeit cultic worship, authorized by a rival Messiah, who will rise within the Christian temple of God soon after the fall of pagan Rome.—D.J.H.

780. B. W. Winter, "'If a Man Does Not Wish to Work. . .' A Cultural and Historical Setting for 2 Thessalonians 3:6-16," *TynBull* 40 (2, '89) 303-315.

This paper suggests that 2 Thes 3:6-8 implies that a convention of *providentia* existed prior to Paul's initial visit to Thessalonica and that this *providentia* convention of a patron/client relationship is the cause of the unwillingness of some in Thessalonica to work. It discusses the patron/client relationship, Paul's call not to be dependent on a patron, *providentia* in the face of famines in Macedonia as the possible cause for the setting aside of Paul's teaching, and Paul's teaching on the role of Christians as benefactors not clients.—C.R.M.

781. P. G. Bush, "A Note on the Structure of 1 Timothy," *NTStud* 36 (1, '90) 152-156.

The structure of 1 Timothy may be outlined as follows: greeting (1:1-2), introductory background (1:3-11), passing on the gospel under "Paul's" supervision (1:12-20), conduct in the household of God (2:1–3:15), the sound doctrine of godliness (3:16–4:11), instructions to Timothy about leadership (4:12–6:2), dealing with the apostate (6:3-10, 17-19), passing on the gospel under God's supervision (6:11-16, 20-21a), greeting (6:21b). 1 Tim 1:12-20 and 6:11-16, 20-21 form an inclusio bracketing the body of the letter.—C.R.M.

782. S. Blanco, "Un Dios y un mediador. Nota exegética a 1 Tim 2,5," *EphMar* 39 (2, '89) 287-292.

After considering the context of 1 Tim 2:5, the article discusses the most significant concepts in the text (one God, one mediator, the man Jesus Christ), reflects on the unity of God and the mediator, and explores the place left for Mary's mediation. 1 Tim 2:5 neither excludes nor includes other mediators beside Jesus Christ.—D.J.H.

783. G. Schöllgen, "Die διπλῆ τιμή von 1Tim 5,17," *ZeitNTWiss* 80 (3-4, '89) 232-239.

The interpretation of τιμή in 1 Tim 5:17 in terms of a salary lacks lexical support and presupposes a situation of community organization not attained until the end of the 2nd century. The meaning of the διπλῆ τιμή of the presbyter is illuminated, however, by the practice of Greco-Roman associations in which the deserving member, and especially the office-holder, was compensated for service with double or triple portions in the common meal.—C.R.M.

784. J. H. Roberts, "Navorsingsberig: 'n kommentaar, Filemon en Kolossense (Research report: A commentary, Philemon and Colossians)," *TheolEvang* 22 (3, '89) 14-20.

After reporting on the progress of a series of NT commentaries in Afrikaans, the article discusses the ethical teaching in Paul's letter to Philemon and surveys recent research on Colossians.—D.J.H.

Hebrews

785. C. ROSE, "Verheissung und Erfüllung. Zum Verständnis von ἐπαγγελία im Hebräerbrief," *BibZeit* 33 (2, '89) 178-191.

This installment [see § 33-1297] in an examination of promise and fulfillment in Hebrews first considers the treatment of the ἐπαγγελίαι in chapters 10–12 (especially 10:36–11:40). Then it offers some precisions to E. Käsemann's treatment of the topic and comments on particular texts in Hebrews. Finally it places the theme of promise and fulfillment in the context of the theology and soteriology of Hebrews as a whole.—D.J.H.

786. J. SCHLOSSER, "La médiation du Christ d'après l'épître aux Hébreux," *RevSciRel* 63 (3-4, '89) 169-181.

The article first notes the connection between μεσίτης and διαθήκη in Hebrews (see 8:6; 9:15; 12:24), and argues that μεσίτης refers to the guarantor/surety (see 7:22) of the definitive divine promise. Then it discusses mediation in the Christology of Hebrews: Jesus and Moses, Jesus the high priest, from humankind to God, and from God to humankind.—D.J.H.

787. P. GARUTI, "Il prologo della lettera agli Ebrei (Eb 1,1-4)," *SacDoc* 34 (6, '89) 533-556.

One of the best constructed pieces in the NT, Heb 1:1-4 consists of a complete period containing two parallel clauses (1:1-2a), two relative clauses (1:2bc), a period with four members (1:3), and a participial clause and a comparison (1:4). The christological designations in the text function in a "ring" pattern [see § 30-277].—D.J.H.

788. N. ELIA PETER, "Bible Study—Practical Exhortation. Hebrews 3:7-15," *AsiaJourn Theol* 3 (2, '89) 576-581.

Heb 3:7-15 indicates three responses to God's redeeming love: avoiding hardness of heart (vv. 7-8), mutual exhortation and encouragement (v. 13), and being faithful to the end (v. 14).—D.J.H.

789. T. C. SMITH, "An Exegesis of Hebrews 13:1-17," *Faith and Mission* [Wake Forest, NC] 7 (1, '89) 70-78.

This study of Heb 13:1-17 examines the text under the following headings: our relationship with others (vv. 1-3), admonitions for personal conduct (vv. 4-6), injunctions to imitate and obey leaders (vv. 7-8, 17), a warning against false teaching (vv. 9-12), and an appeal to sever connections with Judaism (vv. 13-16).—C.R.M.

Catholic Epistles

790. C. PANACKEL, "The Option for the Poor in the Letter of St. James," *Biblebhashyam* 15 (3, '89) 141-153.

The texts in the letter of James about poor and rich (1:9-11), the sin of discrimination (2:1-9), and the unjust rich (5:1-6) reflect the socio-religious situation of a Diaspora Christian community. They witness to deep empathy for the poor as Christianity welcomed the rich and experienced more interaction with the world at large.—D.J.H.

791. G. MARCONI, “Una nota sullo specchio di Gc 1,23,” *Biblica* 70 (3, ’89) 396-402.

In Jas 1:23 one who is a hearer of the word but not a doer is compared to one who looks at his natural face in a mirror. The article first discusses the place of the verse in the literary structure of Jas 1:22-25. Then it considers the uses of the “mirror” metaphor in antiquity and suggests that in Jas 1:23 it may carry both ethical-aesthetical and anthropo-theological nuances.—D.J.H.

792. L. J. PROCKTER, “James 4.4-6: Midrash on Noah,” *NTStud* 35 (4, ’89) 625-627.

Jas 4:5 may be freely translated as follows: “the spirit which he caused to dwell in us inclines strongly toward malice.” The source of this OT quotation was Gen 8:21(LXX). In the context of impending judgment James holds out to his hearers the example of Noah as a model wise man who conquered his evil inclination, thereby proving himself friend of God and enemy of the world.—D.J.H.

1 Peter, § 34-538.

793. T. KAYALAPARAMPIL, “Christian People, A Royal Priesthood (A Study on I Peter 2:9),” *Biblebhashyam* 15 (3, ’89) 154-169.

A comparative study of Exod 19:6 and 1 Pet 2:9 shows the superiority of the Christian royal priesthood over the Jewish royal priesthood. The theocracy of ancient Israel according to Exod 19:6 (“kingdom of priests”) constituted a kingdom where God is king and its members are priests to a certain extent. All its members belong to God and are consecrated to him. The expression “royal priesthood” (βασίλειον ἱεράτευμα) in 1 Pet 2:9 refers to the whole community of the faithful. The biblical terms do not exclude the existence of an institutional priesthood.—D.J.H.

794. P. DSCHULNIGG, “Der theologische Ort des Zweiten Petrusbriefes,” *BibZeit* 33 (2, ’89) 161-177.

Analysis of 2 Pet 1:3-7 illustrates the author’s familiarity with Hellenistic terminology and religion. Nevertheless, his wide knowledge of OT and Jewish traditions identifies him as a Jewish Christian. 2 Peter represents the Jewish Christianity that found its clearest NT expression in Matthew’s Gospel. The attribution of the letter can be best understood against the background of the Matthean portrayal of Peter.—D.J.H.

795. H.-J. KLAUCK, “Internal opponents: the Treatment of the Secessionists in the First Epistle of John,” *Concilium* 200 (’88) 55-65.

After describing the Johannine schism presupposed by 1 John and its social dynamics, the article investigates how the secessionists understood themselves and examines the theological counter-strategies and polemics of the author of the epistle. The way in which the author handled his opponents is not an example worthy of imitation for theological discourse. His approach raises the question: If faith and love come into conflict, must love necessarily fall by the wayside?—D.J.H.

796. M. VELLANICKAL, “Life and Fellowship with God. An Introduction to the First Epistle of John,” *Biblebhashyam* 15 (3, ’89) 170-181.

This survey of 1 John treats introductory topics including the following: authorship, literary form, literary unity, circumstances of writing, purpose, scheme, and plan. 1 John presents the Christian life as a life of fellowship with God manifested in concrete moral conduct and behavior.—C.R.M.

797. D. E. **Hiebert**, "An Expositional Study of 1 John. Part 7 (of 10 parts): An Exposition of 1 John 4:1-6," *BiblSac* 146 (584, '89) 420-436. [See § 34-320.]

In 1 Jn 4:1-6 John urged his readers to test the spirits to determine their true identity (v. 1), gave them criteria for testing the spirits (vv. 2-3), and set forth criteria for identifying the true character of the human speakers (vv. 4-6).—D.J.H.

798. D. E. **Hiebert**, "An Expositional Study of 1 John. Part 8 (of 10 parts): An Exposition of 1 John 4:7-21," *BiblSac* 147 (585, '90) 69-88. [See § 34-797.]

1 John 4:7-16a presents a comprehensive treatment of the nature of love: the presence of love as basic for Christian assurance (vv. 7-8), true love in Christ (vv. 9-10), the need to practice mutual love (vv. 11-12), and the confirmation of redeeming love in Christian experience (vv. 13-16a). 1 John 4:16b-21 presents the results of redeeming love in believers' lives (vv. 16b-18) and in their relationship with others (vv. 19-21).—C.R.M.

799. [1 Jn 5:5-8] M. C. **de Boer**, "Het bloed en het water van Jezus Christus in de eerste Johannesbrief" [The Blood and the Water of Jesus Christ in the First Letter of John], *GerefTheolTijd* 89 (3, '89) 131-139.

The abbreviated Dutch version of an article published in English in *Journal of Biblical Literature* [§ 32-1286].—D.J.H.

800. M. **Thekkekara**, "Contend for the Faith: The Letter of Jude," *Biblebhashyam* 15 (3, '89) 182-198.

This consideration of the message of Jude treats authorship, date and place of origin, destination, canonicity, contents, false teachers and their teachings, the presence of Apocrypha in Jude, and the call to contend for the faith (v. 3).—C.R.M.

Revelation

801. T. **Collins**, "Moral Guidance in the Apocalypse," *Emmanuel* 95 (9, '89) 502-509.

Revelation offers a vision in which we see the place of Christ in God's plan: Jesus is Lord, and the powers of this world are as nothing in his presence. Our behavior in response will indicate whether we have compromised with the values of a materialistic society that cannot last, or whether we are faithful to the Lord who rules the universe and will judge each person at the end of time.—D.J.H.

802. O. B. **Knoch**, "Apokalyptische Zukunftsängste und die Botschaft der Offenbarung des Johannes," *TheolPraktQuart* 137 (4, '89) 327-334.

This introduction to apocalyptic thinking first considers the apocalyptic interpretation of history and future hope according to Daniel and early Jewish writings. Next it discusses the apocalyptic preaching of Jesus and the Christian interpretation of his death and resurrection as the turn of the ages. Then it focuses on the message of Revelation, with particular attention to its words of comfort and admonition to Christians in time of trial. Finally it contrasts true and false views of the future that are current today.—D.J.H.

803. S. E. Porter, "The Language of the Apocalypse in Recent Discussion," *NTStud* 35 (4, '89) 582-603.

The article first offers a critique of S. Thompson's proposal in *The Apocalypse and Semitic Syntax* (1986) that Revelation reflects a Christianized Jewish Greek. Then it introduces some sociolinguistic factors in order to gain a better appreciation of the linguistic milieu in the 1st century. Finally it argues that the language of Revelation can be understood as falling within the range of possible registers of Greek usage in the 1st century.—D.J.H.

804. C. Rowland, "Keeping Alive the Dangerous Vision of a World of Peace and Justice," *Concilium* 200 ('88) 75-86.

The book of Revelation has been a poem of hope to oppressed Christians throughout the ages and continues to be a resource for many poor people in their struggle against injustice. It also offers a dream of miraculous rescue at the rapture of the saints that serves as a license for escape from political struggle. Our unease with that usage is not sufficient reason to avoid wrestling with our apocalyptic and millenarian heritage and to leave it to literalists and those bent on dehumanizing fanaticism.—D.J.H.

805. J. Skiadaresis, "Γένεση και Αποκάλυψη (Genesis and Apocalypse)," *DeltBibMel* 17 (1, '88) 48-60, (2, '88) 68-86.

A survey of literary and conceptual affinities between Genesis, especially chapters 1–3, and the Apocalypse partly based on the author's dissertation *The Hymns of the Apocalypse of John*. The connective schema is "creation-history-eschata." The imagery of the Apocalypse is influenced by the seer's view that the realities of paradise, fall, renewal, and restoration are experienced in Christ and in the life of the church.—Th.S.

806. C. Trevett, "The Other Letters to the Churches of Asia: Apocalypse and Ignatius of Antioch," *JournStudNT* 37 ('89) 117-135.

The article explores the possibility that Ignatius was influenced by the situation, language, and thought of Christians in Asia, including the kind(s) of Christianity addressed by Revelation. After surveying a number of readily discernable differences between Ignatius' letters and Revelation, it outlines some suggested lines of contact (verbal parallels, Ignatius' *Ephesians* 19, authority and discontent), and proposes possible directions for further research.—C.R.M.

807. R. D. Witherup, "Visions in the Book of Revelation," *BibToday* 28 (1, '90) 19-24.

The series of visions in the book of Revelation is in effect one grand vision. From the first vision of the glorified Christ to the last vision of the new creation God reveals to John of Patmos a message of hope.—D.J.H.

808. A. Yarbro Collins, "Oppression from Without: the Symbolisation of Rome as Evil in Early Christianity," *Concilium* 200 ('88) 66-74.

The book of Revelation is the most, if not the only, anti-Roman text in the NT. Referring to Rome under the code-name "Babylon," it portrays Rome as the primary earthly enemy of God and the people of God. The dehumanizing, demonizing, and violent language of Revelation served to contain aggressive feelings and to define Christian identity over against Greco-Roman culture.—D.J.H.

Revelation, §§ 34-984, 993.

809. [Rev 16:16] R. E. LOASBY, "'Har-Magedon' according to the Hebrew in the Setting of the Seven Last Plagues of Revelation 16," *AndUnivSemStud* 27 (2, '89) 129-132.

The Hebrew underlying Ἁρμαγεδών in Rev 16:16 was *har mô'ed* ("mountain of assembly"), which refers to Mount Zion from which Christ will destroy the wicked.—D.J.H.

810. R. F. WHITE, "Reexamining the Evidence for Recapitulation in Rev 20:1-10," *WestTheolJourn* 51 (2, '89) 319-344.

Is the relation between Rev 20:1-10 and 19:11-21 one of progression or recapitulation? Three lines of argument favor recapitulation: the discrepancy between the events depicted in 19:11-21 and 20:1-3, the recapitulation of 19:11-21 in 20:7-10, and the motif of angelic ascent and descent in Revelation. While these arguments point to the correctness of associating the Gog-Magog revolt in 20:7-10 and the Armageddon revolt in 19:11-21 with Christ's second coming, they also constitute substantial evidence that 20:1-6 is a visional sequence, not chronicling events after the second coming, but recapitulating events before it.—D.J.H.

811. [Rev 20:1-10] H. ZEGWAART, "Apocalyptic Eschatology and Pentecostalism: The Relevance of John's Millennium for Today," *Pneuma* [Gaithersburg, MD] 10 (1, '88) 3-25.

John remolded the apocalyptic doctrine of a messianic interregnum (see Rev 20:4-6) to make it fit his Christian views and wove it as a red thread through the entire book of Revelation. The images of the messianic reign and the new Jerusalem not only give hope but also make important statements about Christ's lordship in the future and the present.—D.J.H.

812. D. E. AUNE, "The Prophetic Circle of John of Patmos and the Exegesis of Revelation 22.16," *JournStudNT* 37 ('89) 103-116.

A close reading and exegesis of Rev 22:16 yields the following conclusions: (1) From a syntactical standpoint it is highly unlikely that both ὑμῖν and ταῖς ἐκκλησίαις in Rev 22:16 refer to the same group or entity. (2) Since αἱ ἐκκλησίαι in all probability refers to the seven Christian congregations addressed by John, the ὑμεῖς necessarily refers to a different, though perhaps overlapping, group or entity. (3) The prophets referred to in 22:9 have the strongest claim to be identified with the ὑμεῖς of 22:16. (4) The existence of such a prophetic circle is made more probable by hints of analogous prophetic groups in Judaism and early Christianity.—C.R.M.

BIBLICAL THEOLOGY

813. S. M. OGDEN, "*Fundamentum Fidei:* Critical Reflections on Willi Marxsen's Contribution to Systematic Theology," *Modern Theology* [Oxford] 6 (1, '89) 1-14.

As with W. Herrmann and R. Bultmann before him, Marxsen's important contribution to systematic theology can be interpreted and evaluated as a revisionary analysis of the threefold foundation of faith: essential or substantial, organic or ministerial, and dogmatic or doctrinal. The article offers critical reflections on Marxsen's understanding of the proper role or task of systematic theology, existentialist treatment of the essential foundation of faith, appeal to the Jesus kerygma, and concept of faith.—D.J.H.

814. S. J. Duffy, "The Galilean Christ: Particularity and Universality," *JournEcumStud* 26 (1, '89) 154-174.

The tension between particularity and universality is pronounced in Christianity, which proclaims that Jesus is unique and the definitive, universal savior. But (1) uniqueness is not "onlyness"; (2) particularity is the door to the universal, which is real and present only in and through incarnation in multiple symbols; and (3) while the Christian claim to the uniqueness of Jesus may stand, the claim to his absolute and universal normativeness needs modification.—D.J.H.

815. L. Swidler, "Yeshua and His Followers Were Not Christians—They Were Jews: Implications for Christians Today," *Religious Traditions* [Montreal—Sydney] 12 ('89) 65-90.

Jesus as a good Jew was committed to affirming and keeping the Torah. Much like Hillel and Shammai, Jesus developed his own school on how to interpret and apply the Torah. This wandering, wonder-working teacher from Galilee had a close relationship to the Pharisees centered in Jerusalem, whom he nevertheless criticized and who criticized him. Jesus was not the Messiah promised to Jews but rather the "Christ" through whom Gentiles came to know the one true God and became part of Israel. Since Jesus and his first followers thought and spoke within the Jewish framework of meaning, the only way for Christians to understand his gospel is in a Jewish way—including the Jewish non-ontological way of understanding Messiah, Son of God, etc.—D.J.H.

Church and Ministry

816. E. Boschman, "Women's Role in Ministry in the Church," *Direction* 18 (2, '89) 44-53.

The article examines five NT texts pertaining to women's role in church ministry: the question of headship (1 Cor 11:3-16), women's silence (1 Cor 14:33b-40), the creation order (1 Tim 2:11-15), God's plan for women (Tit 2:3-5), and godly submission (1 Pet 3:1-7). The NT does not refer to women as preachers, pastor-teachers, elders, evangelists, writers of Scripture, or apostles. The Scriptures affirm that women pray and prophesy.—D.J.H.

817. A. C. Clark, "Apostleship: Evidence from the New Testament and Early Christian Literature," *EvangRevTheol* 13 (4, '89) 344-382.

The reprint of an article published in *Vox Evangelica* [§ 33-1327].—D.J.H.

818. G. D. Fee, "*Laos* and Leadership Under the New Covenant," *Crux* 25 (4, '89) 3-13.

The primary reason that the NT documents do not carry a concern for church order as an agendum stems from their understanding of what it means to be the people of God under a new covenant, which in turn is related to their common experience of the eschatological Spirit. The article discusses the people of God in the NT, the theological basis for the NT people of God, structure and ministry in the NT, and closes with some hermeneutical observations.—C.R.M.

819. J. Galot, "Lo stato di vita degli apostoli," *CivCatt* 140 (3346, '89) 327-340.

The patristic evidence about the apostles' marital status is not uniform. The Gospels never mention the wives or children of the apostles, nor does Jesus invite anyone to abandon his children or separate from his wife. Peter may have been a widower. Paul appears to have lived as a celibate (see 1 Cor 7:7), and 1 Cor 9:5 does not prove that wives accompanied the other apostles after Pentecost.—D.J.H.

820. P. Grelot, "Y aura-t-il des 'femmes-prêtres' dans l'Église?" *NouvRevThéol* 111 (6, '89) 842-865.

In the debate about ordaining women to the priesthood the only real criterion is the apostolic tradition considered in its totality and its development. Neither the NT nor the patristic writings from the 2nd century A.D. offer evidence that women presided at community meetings or the Lord's Supper. There is no sound ecumenism without reference to the tradition of the apostles.—D.J.H.

821. M.-L. Gubler, "Lebendige Vielfalt des Anfangs," *Diakonia* 20 (6, '89) 385-391.

The early church understood unity not as uniformity but rather as lively diversity. The Pauline type of community, that of the Pastorals (with bishop and deacon), and the presbyterial organization of the Jerusalem church (elders) existed beside one another. Men as well as women proclaimed the gospel and founded house churches. There were conflicts (as in Corinth), debates about basic issues (the apostolic council), and new ways of Christian life. This lively diversity must be possible today also.—D.J.H.

822. W. C. Linss, "Ministry in the New Testament: 'In the Beginning. . . ,'" *CurrTheol Miss* 17 (1, '90) 6-14.

This survey of ministry in the NT discusses Jesus as minister, the twelve apostles, the ministry of all believers, and special ministries (apostle, prophet, teacher, evangelist, etc.). [In the same issue (pp. 15-22) P. Rorem treats mission and ministry in the early church.]—C.R.M.

823. I. H. Marshall, "Church and Temple in the New Testament," *TynBull* 40 (2, '89) 203-222.

This study explores the concept of the temple in the thought and religious practice of the early church. After surveying the NT material that furnishes the basis for seeing the church as having the characteristics of a temple, and noting parallels to the NT teaching from Qumran, it offers ten theses on the effect of this theological understanding on church meetings. It was the theology of the temple, not its practice, that was significant for the early church.—C.R.M.

824. R. P. Martin, "Patterns of Worship in New Testament Churches," *JournStudNT* 37 ('89) 59-85.

Christian worship arose and developed within the matrix of the interplay of coherence and contingency. The coherent or common elements in NT worship include the central role given to the risen and exalted Christ as Lord, the awareness of the Holy Spirit's presence at Christian gatherings, and concern for others and upbuilding the community. The contingent elements may be glimpsed by following the trajectory from the charismatic community (the

Corinthian assembly) through the community of the resurrection and of recollection (Lk-Acts), to the organized church (Pastorals), and to the spiritual fellowship (Johannine writings).—D.J.H.

825. C. Paul, "A Plethora of Phoebes," *Faith and Culture* [Sydney] 15 ('89) 75-86.

Taking Phoebe (see Rom 16:1) as a starting point, the article discusses the various roles and ministries of women in the early Christian communities, surveys the scene from Vatican II to the 1980s, and considers the question of ordaining women in light of NT scholarship.—D.J.H.

826. E. Penner and J. Wall, "The Lord's Supper and the Church," *Direction* 18 (2, '89) 33-43.

Penner (pp. 34-42) argues that the Scriptures do not lay down an absolute requirement of baptism and church membership as a prerequisite for participating in the Lord's Supper, though there are reasons to commend such a practice generally. Wall provides an introduction (pp. 33-34) and practical considerations (pp. 42-43).—D.J.H.

827. I. Peri, "*Ecclesia* und *synagoga* in der lateinischen Übersetzung des Alten Testaments," *BibZeit* 33 (2, '89) 245-251.

This investigation of *ecclesia* and *synagoga* in the Vetus Latina and Vulgate versions of the OT gives particular attention to their Hebrew and Greek *Vorlagen* as well as the theological and historical factors that may have influenced the translators in their usages.—D.J.H.

828. E. Schüssler Fiorenza, "Les Douze dans la communauté des disciples égaux: contradiction ou malentendu?" *FoiVie* 88 (5, '89) 13-24.

In primitive Christianity the apostles and the Twelve constituted different circles (see 1 Cor 15:5; Mt 19:28). Although Mark identified the Twelve and the disciples, for him the women disciples were the functional successors of Jesus, carrying on his mission and ministry in the new family of God. Following Mark, Luke historicized the eschatological and symbolic role of the Twelve vis-à-vis Israel, without making their position constitutive of church ministry. Luke also limited women's leadership to benefaction.—D.J.H.

829. E. Schüssler Fiorenza, "'Waiting at Table': A Critical Feminist Theological Reflection on Diakonia," *Concilium* 198 ('88) 84-94.

Despite its progressive intentions a servant-ecclesiology reproduces the asymmetric dualism between church and world, clergy and laity, religious and secular, and men and women that is generated by patriarchal-hierarchical church structures. The NT notion of διακονία can be reclaimed by feminist theology solely as a critical category challenging those who have actual power and privilege in patriarchal church and society (see Mk 10:42-44). —D.J.H.

830. J. E. Toews, "The Nature of the Church," *Direction* 18 (2, '89) 3-26.

After recalling the historical foundations of the church in God's call of Israel and the messianic renewal through Jesus, the article examines clusters of images for the church in the NT: people of God, community, cosmic, body, and independent images. No single image can be selected as the base line for a theology of the church. The diverse images are centered in the people-creating work of God through Christ and the Spirit in history.—D.J.H.

Church and Ministry, § 34-899.

Various Themes

831. C. Abesamis, "Good News to the Poor," *Concilium* 198 ('88) 25-32.

The good news of justice and liberation for the poor, inspired especially by Isaiah's vision of future salvation, was central in Jesus' consciousness and mission. Though his actions (e.g. healing) did not bring structural liberation, his teachings on possessions and poverty offered (good news of) substantial and structural liberation and justice to the poor, deprived, and oppressed.—D.J.H.

832. Sr. Anna Maria, "Peace and Justice in Scripture," *Religious Life Review* [Dublin] 28 (139, '89) 284-291.

According to the OT peace and justice are possible and essential for the welfare of God's people. Through the power of Jesus' death and resurrection Christians of every age receive the gifts of peace and justice, and for these gifts they may be held answerable.—D.J.H.

833. Anon., "Une lecture féministe des 'codes domestiques' par un groupe de femmes," *FoiVie* 88 (5, '89) 59-69.

Taking Gal 3:27-28 ("neither male nor female . . . in Christ Jesus") as a starting point, the article traces the process of repatriarchalization in the household codes in Col 3:18-19; Eph 5:21-33; 1 Pet 3:1-7; Tit 2:3-5; and 1 Tim 2:9-15; 5:9-15.—D.J.H.

834. S. Ben-Chorin, "Did God make anything happen in Christianity? An Attempt at a Jewish Theology of Christianity," *Concilium* 196 ('88) 61-70.

For Jewish faith the appearance of Jesus does not mean that God made happen that change to which Jews look forward in their messianic hope. Nevertheless, Jesus' disciples spread the teaching of Israel, even though in garbled and imperfect form, among pagans in all parts of the earth. There arose a "cloud of witnesses" who by following Jesus set out on the way to God's kingdom.—D.J.H.

835. R. Blackburn, "Salvation in the New Testament Experience," *Friends' Quarterly* [Ashford, Kent, UK] 25 (8, '89) 370-377.

Paul and other early Christians found it perfectly natural to interpret Jesus' death in sacrificial terms. But there is little evidence in the Gospels that Jesus understood his approaching death to have redemptive significance or in terms of sin and sacrifice. Rather, the salvation that Jesus brought came through the unique, astonishing, and unmerited experience of people finding themselves freely and unconditionally accepted into Jesus' society.—D.J.H.

836. J. Blank, "The Concept of 'Power' in the Church: New Testament Perspectives," *Concilium* 197 ('88) 3-12.

After general remarks on the concept of power, the article reflects on the generally accepted christological-soteriological meaning of power, makes a flashback to the ἐξουσία of the earthly Jesus, and observes that all exercise of power in Christ's church must be understood as διακονία rather than ἀρχή.—D.J.H.

837. C. J. Botha, “What is the Kingdom of God?” *TheolEvang* 22 (3, ’89) 30-35.

The article first reviews exegetical problems associated with the “kingdom of God” in the NT: relation to the kingdom according to the OT, future blessing or present reality, etc. Then it offers a historical kaleidoscope of the theological interpretations of God’s kingdom before and after the Enlightenment.—D.J.H.

838. F. F. Bruce, “Eschatology: Understanding the End of Days,” *BibRev* 5 (6, ’89) 43-44.

Eschatology refers to the closing period of human history or of some epoch in human history. The article explains the place of eschatology in the OT and early Jewish writings as well as its importance in the NT.—D.J.H.

839. J. C. Coetzee, “Satan en sy magte in die Nuwe Testament - besonderlik teenoor die Heilige Gees (Satan and his powers in the New Testament - especially as opposed to the Holy Spirit),” *SkrifKerk* 8 (1, ’87) 20-37.

This investigation of the pertinent NT evidence considers (1) the personal existence and work of Satan and his demons (known under various names), (2) the centrality of belief in the existence of Satan and his powers in their opposition to God and Christ, and (3) the relation of the existence and work of Satan (and his powers) with those of the Holy Spirit.—D.J.H.

840. G. Colwell, “Speaking of the Holy Spirit: Two Misconceptions,” *RelStudTheol* 8 (1-2, ’88) 55-65.

From the NT and modern accounts one can detect five elements in an alleged encounter with the Holy Spirit: a contributing divine agent, a receiving human subject, physical and psychological circumstances, changes in the human subject, and skeptical interpretations. Since God’s work is unpredictable and ultimately mysterious, there is no science of the Holy Spirit.—D.J.H.

841. B. A. Cullom, “By What Authority? New Testament Perspectives on the Authority and Leadership of Jesus,” *Way* 29 (4, ’89) 277-286.

The various theological traditions in the NT converge on the image of Christ on the cross. The Pauline tradition focused primarily on the death and resurrection of Jesus for its understanding of the Christ event. The Synoptic/apostolic tradition represented by Mark looks to the earthly life of Jesus that leads inexorably to the crucifixion for its focus. The Johannine tradition emphasizes a pre-existence and the close connection between God and Jesus in depicting Jesus’ life and death/resurrection.—D.J.H.

842. D. Dumm, “Why Apocalyptic Gospels in Advent?” *Worship* 63 (6, ’89) 482-489.

The essential apocalyptic fact is that the only reliable source of security is God’s goodness. Since Advent is a time of preparation for all the comings of the Lord, the choice of apocalyptic Gospel texts (Mt 24:37-44; Mk 13:33-37; Lk 21:25-28, 34-36) is an appropriate beginning.—D.J.H.

843. J. T. Forestell, “A View of the Landscape,” *RelStudTheol* 8 (1-2, ’88) 9-23.

The article first reviews the Promethean myth and the biblical creation story, and reflects on the ways these two myths condition our view of religion and culture for good or ill. Then it considers the relation between the divine and human in the NT and Christian tradition. The scandalous union of divine and human in Jesus, known as the incarnation, has its roots in the biblical doctrine of man, male and female, created in the image and likeness of God. —D.J.H.

844. H. Giesen, "Eschatologie und Naherwartung im Neuen Testament," *TheolPraktQuart* 137 (4, '89) 346-359.

After describing the "kingdom of God" in the OT and early Judaism, the article discusses the kingdom of God in Jesus' preaching (especially in the conflict with Satan and the parables) and in the post-Easter preaching (Mk 13:26-27; 9:1; Mt 10:23). Then it explores whether there is imminent expectation in Paul's letters and other NT writings. The NT writings agree that the Christ-event began the end-time and that Christians live in the end-time as they prepare for its fullness.—D.J.H.

845. H. Gossai, "The Old Testament Among Christian Theologians," *BibRev* 6 (1, '90) 22-25, 36.

After pointing to Marcion as the first important critic of the use of the OT in the church, the article focuses on the views of A. von Harnack, Friedrich Delitzsch, F. Schleiermacher, and R. Bultmann. Then it explores the perception of the OT in the church today. The OT is an indispensable part of the Bible of the Christian church and cannot be viewed only as a pre-understanding or as a contrast to the NT.—C.R.M.

846. P. Grelot, "Questions sur le sacrement de l'Eucharistie," *EspVie* 99 (51, '89) 689-693.

The Lord's Supper includes the ideas of real presence, sacrifice (involving a meal), and communion in the life of the risen Christ. This biblical approach can resolve questions about the Eucharist today (the proper matter, the permanence of the real presence, etc.).—D.J.H.

847. R. B. Hays, "Scripture-Shaped Community. The Problem of Method in New Testament Ethics," *Interpretation* 44 (1, '90) 42-55.

The essay aims to articulate a framework within which NT ethics may be pursued as a theological discipline. First it discusses the threefold task of NT ethics: descriptive, synthetic, and hermeneutical. Next it offers guidelines for the synthetic (the images of community, cross, and new creation) and hermeneutical tasks, respectively. Then it considers guidelines to biblical authority. Finally it offers some observations to demonstrate how the NT might shape the church in response to the crisis of homelessness in the USA.—C.R.M.

848. W. R. Herzog, "Biblical Perspectives on Grow by Caring," *American Baptist Quarterly* [Valley Forge, PA] 8 (3, '89) 180-186.

The article first examines the parables of growth in Mk 4:1-9, 26-29, 30-32 with regard to their contribution toward understanding God's kingdom and church growth. Then it looks at the "dark sides" of caring with the help of three miracle stories (Mk 9:14-29; Lk 13:10-17; 17:11-19).—D.J.H.

849. U. H. J. Körtner, "Der Geist der Prophetie," *WortDienst* 20 ('89) 281-307.

According to the NT, prophecy (1) is the presence of the Spirit, (2) as the presence of the Spirit is the presence of Christ, (3) is revelation in the present, (4) is the eschatological unveiling of reality, (5) is the announcement of the καιρός, and (6) occurs in the discernment of true from false prophecy. The church must follow Paul's advice in 1 Thes 5:19-21 about not quenching the Spirit and not despising prophecy.—D.J.H.

850. W. Krötke, "Gott auf der Suche nach dem Menschen. Erwägungen zu einer biblischen Metapher," *ZeitTheolKirch* 86 (4, '89) 517-532.

These philosophical and theological reflections on the biblical metaphor of God in search of human beings appear under four headings: human and divine searching in the language of the Bible, the proclamation of the lost God, God's searching as an event of the inescapable character of truth, and God's searching as the basis of a more open encounter with reality. —D.J.H.

851. H. S. Kvanvig, "The Relevance of the Biblical Visions of the End Time. Hermeneutical Guidelines to the Apocalyptical Literature," *HorBibTheol* 11 (1, '89) 35-58.

A correct understanding of apocalyptic visions demands (1) the necessary historical knowledge to uncover the meaning of the visions in their historical context, and (2) a hermeneutics that guides our understanding of the visions today. The article discusses the basic characteristics of apocalyptic literature, puts forth Daniel 7 as an illustrative example, and considers the consequences for the understanding of apocalyptic.—D.J.H.

852. M. Làconi and M. Casali, "Posizioni pastorali su matrimonio e famiglia nel Nuovo Testamento," *SacDoc* 34 (3-4, '89) 342-363.

Taking the form of a dialogue between the authors, the article examines four Gospel texts (Mk 10:1-12; Mt 10:11-14; Mt 5:31-32; Mk 7:8-13) that pertain to marriage and the family. Attention is given to the meaning in the 1st century A.D. and today.—D.J.H.

853. I. M. Lindboe, "Recent Literature: Development and Perspectives in New Testament Research on Women," *StudTheol* 43 (1, '89) 153-163.

This presentation surveys the main features of development within NT research on women based on articles and books published during 1970-87 [see § 34-363]. Its thematic approach considers establishing the study of women in the NT, questioning the androcentric point of view, and the recent focus on historical development.—C.R.M.

854. A. Magnante, "Missione e consolazione nella Bibbia," *EuntDoc* 42 (3, '89) 391-422.

This examination of the relation between consolation and mission first considers consolation according to the NT: Christ the true and unique consolation, Jesus the true consoler in words and deeds, the "gospel of Christ" as the motive of consolation for Paul, and Paul the consoled consoler. Then it discusses consolation according to the OT, with particular attention to Isaiah 40–66 and the Psalms. Finally it explores the connection of consolation to mission with respect to Christ, Paul the missionary, Isaiah 40–66, and the Psalms.—D.J.H.

855. J. Marcus, "Jane Austen's *Pride and Prejudice:* A Theological Reflection," *Theol Today* 46 (3, '89) 288-298.

There are striking similarities between Christian conversion according to the NT and the crisis of perception described in chapter 36 of Jane Austen's *Pride and Prejudice* (1813): the presentation of a new and unexpected version of reality, an epistemological crisis and a new recognition, establishing a point of contact, appeal to witnesses and arguments, division of time into the eras before and after the revelation, and the revelation of culpability for distorted perception.—D.J.H.

856. D. Moo, "Divine Healing in the Health and Wealth Gospel," *TrinJourn* 9 (2, '88) 191-209.

The "health and wealth gospel" differs from evangelical Christianity in its emphasis on the physical blessings that believers can and should experience in this life. The article provides a scriptural and theological critique of this approach under five headings: Jesus' healings and ours; signs of the kingdom; suffering, sickness, and divine sovereignty; healing and salvation; and faith and the promises.—D.J.H.

857. H. Moore, "New Testament Apocalyptic in Twentieth Century Discussion," *IrBib Stud* 11 (4, '89) 197-206.

Scholarship on Jewish apocalypticism and its influence on Jesus is discussed with particular attention to the works of J. Weiss, A. Schweitzer, C. H. Dodd, R. Bultmann, and E. Käsemann.—D.J.H.

858. R. Murray, "The Bible on God's World and Our Place in It," *Christian Jewish Relations* [London] 22 (2, '89) 50-59.

The article [= § 33-366] proposes a fresh reading of biblical texts about the created world order and its conservation and restoration, and offers some reflections on the cultural context in which these themes occur. [In the same issue N. Solomon (pp. 7-25) discusses Judaism and conservation, and S. W. Ariarajah (pp. 26-36) considers a Christian response to the ecological crisis.]—C.R.M.

859. W. Nethöfel, "Genese und Struktur pneumatologischer Erkenntnis," *Neue Zeitschrift für systematische Theologie und Religionsphilosophie* [Berlin] 31 (2, '89) 230-249.

In an attempt to bridge the post-Bultmannian gap between exegesis and systematics, the article examines the genesis and structure of Christian pneumatology by using a model (J. A. Greimas, C. Lévi-Strauss) that correlates textual elements and systematic-theological concepts. It reconstructs Pauline pneumatology by means of a transformation series of biblical analyses: God in the garden as creator of the world (Gen 2:4b–3:26), the God of Abraham as the Lord of history (Genesis 22), the Lord of hosts as wholly other (Joshua 2), and knowledge as change (the Messiah). The salvation history of God's people is the indirect line of victory of the initially dispossessed younger brother, and the biblical trickster-paradigm is the logical narrative background of the messianic expectation. The primary semantic axis of the pneumatological model settles into the I experienced and witnessed by Christians when Christ becomes their universal transformation symbol.—D.J.H.

860. M. Perry, "Taking Satan Seriously," *ExpTimes* 101 (4, '90) 105-112.

These reflections on whether a personal Satan exists appear under the following headings: the NT, the extent of evil, the origin of evil, and the overcoming of evil. Every writer in the NT makes mention either of the devil or Satan or the evil one or the deceiver or the ruler of this world. Scripture, tradition, and reason combine to validate the hypothesis of an entity opposed to God and working out its evil will in cosmic and human situations.—C.R.M.

861. G. S. SLOYAN, "Some Suggestions for a Biblical Three-Year Lectionary," *Worship* 63 (6, '89) 521-535.

The OT passages selected for use in the early lectionaries are distinguished for their close typological correspondence or by some small verbal detail that links the reading to the Gospel. But there are good reasons for favoring the idea that the Hebrew Scriptures be read on ordinary Sundays of the year in passages that do not relate typologically to the Gospel.—D.J.H.

862. C. UKACHUKWU MANUS, "Miracle-Workers/Healers as Divine Men: Their Role in the Nigerian Church and Society," *AsiaJournTheol* 3 (2, '89) 658-669.

After discussing the place of the miracle worker/healer in Nigerian traditional religion, the article considers θεῖοι ἄνδρες in Hellenistic antiquity and Hellenistic Judaism, reflects on the NT presentation of Jesus and the apostles as miracle workers and healers of the messianic age, and describes the role of miracle workers and faith healers in Nigerian church and society today.—D.J.H.

863. J. G. VAN DER WATT, "Die verhouding tussen die Ou Testament en Nuwe Testament heilshistories oorweeg (The relation between the Old Testament and the New Testament salvation historically considered)," *SkrifKerk* 10 (1, '89) 61-79.

The early Christians acknowledged a strong relationship between the OT and the NT on theological, soteriological, and historical grounds. In continuity with the early Christians we today can also read the OT in light of the fulfillment, continuity, and discontinuity that characterize the theological, soteriological, and historical relationship between the Testaments.—C.R.M.

864. M. D. WILLIAMS, "Regeneration in Cosmic Context," *EvangJourn* 7 (2, '89) 68-80.

The proper context for understanding the biblical doctrine of regeneration (see Jn 3:1-10; Mt 19:28; Tit 3:5; etc.) is the eschatological and cosmic restoration of all reality, heaven and earth, to God. Our present moral regeneration cannot be separated or considered apart from God's eschatological restoration of all things.—D.J.H.

865. S. N. WILLIAMS, "The Limits of Hope and the Logic of Love: on the Basis of Christian Social Responsibility," *TynBull* 40 (2, '89) 261-281.

Taking as its starting point S. Mott's *Biblical Ethics and Social Change* (1982), the article first reflects on problems involved in using the concept "hope" in relating eschatological hope to social responsibility. Then it shows how love of neighbor as illustrated in the parable of the good Samaritan (Lk 10:29-37) can serve as a basis for social action and responds to five objections against this approach.—D.J.H.

866. D. F. WRIGHT, "Homosexuality: The Relevance of the Bible," *EvangQuart* 61 (4, '89) 291-300.

Liberal discussion of homosexuality today rests on the conviction that the biblical texts were talking about something quite different from the real dilemmas now. But re-examination of Genesis 19; Lev 18:22; 20:13; Rom 1:26-27; 1 Cor 6:9; and 1 Tim 1:10 indicates that this conviction is poorly founded. It is inconceivable that Paul countenanced any model of same-sex genital relationship. On this matter Paul's originality lay partly in adopting the broader perspectives of the OT.—D.J.H.

867. F. YOUNG, "The Early Church: Military Service, War and Peace," *Theology* 92 (750, '89) 491-503.

There really is precious little evidence to suggest that Jesus founded a "peace movement" in any sense of the word, certainly not in the modern sense. But Christians did remember the love command, and expected eagerly the coming of God's kingdom of peace. The prime issue for the ancient church related to the need to be seen to be fighting on God's side against idolatry. If this meant refusing to fight literally in the emperor's armies, it did not exclude fighting on the emperor's behalf in prayer. There was no peace on earth, because peace was not yet achieved in heaven.—D.J.H.

THE WORLD OF THE NEW TESTAMENT

868r. *The Encyclopedia of Religion* (16 vols.; New York: Macmillan, 1987).

(1) W. S. GREEN, "Old Habits Die Hard: Judaism in *The Encyclopedia of Religion*," *Critical Review of Books in Religion* [Atlanta, GA] ('89) 23-40.—Two bad habits plague the treatment of Judaism in this project: the reduction of the Jewish religion to the Hebrew Bible, and the assimilation of Jewish religion to Jewish peoplehood and Jewish history. Thus long-practiced habits of mind continue to exert a powerful and sinister influence on scholarship. (2) J. O. DUKE, "That Than Which Nothing (Much) Greater Can Be Conceived: A Review of the Treatment of Christianity in *The Encyclopedia of Religion*," 41-55.—The encyclopedia deals tolerably well with biblical studies, though there are tendencies to put exceptional emphasis on biblical personages, to tie writings to their traditional authors, and to permit a maximal amount of tradition to emerge as scholarly consensus. There is a pervasive tension regarding the relation between "Christian studies" and "*Religionswissenschaft* studies." [The same volume contains a general assessment of the encyclopedia by H. H. Penner (pp. 1-21), as well as evaluations of its treatments of Islam by J. Dammen McAuliffe (pp. 57-76), Hinduism by D. R. Brooks (pp. 77-104), and Buddhism by M. D. Eckel (pp. 105-116).] —D.J.H.

869. S. FREYNE, "Early Christianity and the Greek Athletic Ideal," *Concilium* 205 ('89) 93-100.

The early Christian hesitation to appropriate the Greek athletic ideal must be understood in light of the ambivalence toward the athletic ideal in Greek culture itself and Jewish attitudes toward athletics. Even Paul's athletic allusions are sparse and passing in comparison with contemporary writers. Though there is nothing negative in the authentic Christian tradition that is opposed to sport as such, there is much there to warn us to be constantly critical of its abuse.—D.J.H.

870. M. GOODMAN, "Nerva, the *Fiscus Judaicus* and Jewish Identity," *JournRomStud* 79 ('89) 40-44.

In A.D. 96 Nerva seems to have exempted nonreligious ethnic Jews from paying the *fiscus Judaicus*. By a reform intended to help apostate Jews Nerva provided a new criterion for Jewish identity (those who volunteered to pay the *fiscus Judaicus* to the Roman state) and gave Roman legal recognition to Jewish proselytes. Thus Nerva may unwittingly have taken a significant step toward the treatment of Jews in late antiquity more as a religion than as a nation.—D.J.H.

871. K. C. HANSON, "The Herodians and Mediterranean Kinship. Part 2: Marriage and Divorce," *BibTheolBull* 19 (4, '89) 142-151.

The second installment [see § 34-449] in this analysis of the Herod family as a test case for investigating Jewish kinship structures and family systems in the Second Temple period focuses on marriage strategies (endogamy and exogamy), choice of spouse (liberty and authority), locality of residence, and divorce. It places the major family types operant in the Roman empire within the analytic framework articulated by E. Todd.—D.J.H.

872. L. T. JOHNSON, "The New Testament's Anti-Jewish Slander and the Conventions of Ancient Polemic," *JournBibLit* 108 (3, '89) 419-441.

In order to understand the anti-Jewish slander of the NT one must appreciate the historical and social context that generated this language: the messianists as a small and persecuted sect, the diversity within the messianic movement and within 1st-century Judaism, and the debates among philosophers and the polemical rhetoric in which such disputes found expression. Since Judaism considered itself to be and was perceived as a form of philosophy, it is not surprising to find such polemic well attested in the Jewish literature of the 1st century. By the measure of Hellenistic conventions and contemporary Jewish polemic the NT's slander against fellow Jews is remarkably mild.—D.J.H.

873. E. C. LUCAS, "The Origin of Daniel's Four Empires Scheme Re-Examined," *TynBull* 40 (2, '89) 185-202.

From the time of Hesiod the idea of four ages characterized by metals was current in the eastern Mediterranean world. Daniel 2 and *Zand-i Vohuman Yasn* are independent adaptations of it, with Daniel 2 preserving the original sequence of metals. The sequence of empires in Daniel 2 and 7 is probably not an adaptation of that found in *Sibylline Oracles* 4, and the motif of ten kings in the fourth empire is quite different from the ten periods apportioned among the four empires in *Sibylline Oracles* 4 and the Persian sources. The eschatological savior figure in the Cumean Sibyl is probably described in terms of Egyptian mythology about kingship, as seems to be the case in *Sibylline Oracles* 3 and the Potter's Oracle.—D.J.H.

874. B. J. MALINA, "Dealing With Biblical (Mediterranean) Characters: A Guide for U.S. Consumers," *BibTheolBull* 19 (4, '89) 127-141.

First-century Mediterraneans knew other people "socially," in terms of gender-based roles, in terms of the groups in which they were embedded, and with constant concern for public awards of respect and honor. Males were free to express their feelings freely and believed that persons rather than impersonal factors caused the important events in their lives.—D.J.H.

875. T. A. PEARSON, "Biblical Foods and Eating Customs," *BibToday* 27 (6, '89) 372-378.

Drawing on OT and NT texts, the article describes what it was like to eat a meal in biblical times under four major headings: ancient hospitality, common customs at meal time, special meals and banquets, and foods and their preparation.—D.J.H.

876. P. PRIGENT, "L'image dans la rue aux débuts de l'ère chrétienne," *Supplément* [Paris] 171 ('89) 15-22.

The article first discusses attitudes toward images in Judaism with reference to Herod the Great's building program and to rabbinic anecdotes and synagogue decorations. Then it considers images in Hellenistic cities that represented transcendent beings and important human persons. Finally it focuses on the Column of Trajan in Rome.—D.J.H.

877. F. ROCHBERG-HALTON, "Babylonian Horoscopes and their Sources," *Orientalia* 58 (1, '89) 102-123, plates 1-2.

The corpus of Babylonian horoscopes presently available numbers 32 texts, including four birthnotes, and belongs for the most part to the last three centuries B.C. Babylonian horoscopes, together with nativity omens, are the forerunners to the genethlialogical branch of astrology that emerged in the Hellenistic Greek world. The article presents four texts accompanied by translation and commentary. It suggests that non-mathematical astronomical texts, particularly almanacs, were utilized as sources for astronomical data in the Babylonian horoscopes, revealing in a way not evident before the extent to which astrology and astronomy in late Babylonia interacted.—C.R.M.

878. H. F. STANDER, "Die breuk tussen die Christendom en die Jodedom in die eerste twee eeue nC (The break between Christianity and Judaism in the first two centuries AD)," *SkrifKerk* 10 (1, '89) 44-60.

A radical break between Christianity and Judaism originated in the second half of the 1st century and persisted in subsequent centuries. This study explores the relationship between Christians and Jews in the first two centuries by examining (1) how pagans (Romans and Greeks) viewed Christians, (2) how Jews behaved toward Christians, and (3) how Christians behaved toward Jews. The discussion includes attention to *Barnabas, Didache, 1-2 Clement,* Ignatius, *Diognetus,* Justin, Melito, Irenaeus, and Tertullian.—C.R.M.

Archaeology

879. D. CHEN, "The Design of the Ancient Synagogues in Galilee," *StudBibFranLibAnn* 38 ('88) 247-252, plates 1-4. [See § 32-384.]

The article calculates the ratios between length and width in the architectural plans of the synagogues at Qasrin, Maoz Haim, and Gush Halav.—D.J.H.

880. H. M. COTTON AND J. GEIGER, "Yyn lhwrdws hmlk (Wine for Herod)," *Cathedra* [Jerusalem] 53 ('89) 3-12.

Thirteen amphorae found at Masada carry almost identical Latin inscriptions (*tituli picti*) with the date of shipment (19 B.C.), the name of the wine (Philonianum) and the vineyard, and the name of the recipient (King Herod). Together with other dated wine amphorae and an amphora containing apples from Cumae, these imports confirm Josephus' description of Herod's stores on Masada and the luxury of his court.—D.J.H.

881. P. T. CROCKER, "Where is Bethsaida?" *Buried History* [Melbourne] 25 (3, '89) 78-81.

On the basis of trial excavations at et-Tell and el-Araj and the literary evidence in the Gospels and other ancient works, it seems that et-Tell is the most likely site of NT Bethsaida. —D.J.H.

882. E. DASSMANN, “Archäologische Spuren frühchristlicher Paulusverehrung,” *Röm Quart* 84 (1-4, ’89) 271-298.

After surveying the most important places associated with Paul and examining the living traditions connected with him in those sites, the article describes the archaeological evidence for early Christian veneration of Paul in Philippi, Ephesus, Corinth, and Malta, respectively. Then it reflects on the significance of the continuing interest in Paul as seen in local traditions and archaeological evidence.—D.J.H.

883. P. C. FINNEY, “Early Christian Art and Archaeology II (A.D. 200-500): A Selected Bibliography 1945-1985,” *SecondCent* 6 (4, ’87-’88) 203-238.

After discussing three relatively distinct ways in which the study of early Christian art and archaeology can be defined, this installment [see § 33-1399] of the bibliography covers the following topics: architecture, sculpture, painting, mosaics, minor arts, iconography, documentary and literary sources, and Jewish antecedents and parallels. A brief appendix lists journals, serials, and congresses. A six-page index of names is included.—C.R.M.

884. D. GERA AND H. COTTON, “Ktwbt-hqdšh mdwr lmwšl swryh(?) (A Dedicatory Inscription to the Ruler of Syria [?] from Dor),” *Qadmoniot* 22 (1-2, ’89) 42.

A Greek inscription found east of Tel Dor during World War II can be established as having been dedicated between A.D. 119 and 132 to the ruler of Syria.—K.H.

885. B. GOZ-ZILBERSTEIN, “Kly-mšth mtl dwr (Drinking Vessels from Tel Dor),” *Qadmoniot* 22 (1-2, ’89) 39-41.

The continuing excavations at Tel Dor have yielded a number of objects from the Roman period, including several figural ceramic drinking cups. One depicts the head of a man, another a ram, and a third portrays a dog. They appear to be efforts to imitate bronze prototypes in ceramic.—K.H.

886. A. KINDLER, “Mṭb‘wtyw šl httr’rk pylypws wbyt-ṣyyd’ (Philippus, son of Herod I, and the Renaming of Beth-Saida/Julias),” *Cathedra* [Jerusalem] 53 (’89) 24-26.

A series of three dated coins (A.D. 30/31) issued by Philip, son of Herod the Great, disputes Josephus’ statement that Bethsaida was renamed “Julias” in honor of Julia, the daughter of Augustus. That Julia was banished in 2 B.C. to the island of Patelleria. It is more likely that Philip renamed the place after Julia, the mother of Tiberius, who died one year before the coin series was issued.—D.J.H.

887. L. KREITZER, “Nero’s Rome: Images of the City on Imperial Coinage,” *EvangQuart* 61 (4, ’89) 301-309.

Four types of sestertii from A.D. 64-65 provide insight into Nero’s Rome: the Harbor of Ostia reverse, the Praetorian Guard reverse, the Temple of Janus reverse, and the Triumphal Arch reverse. The second type illumines Phil 1:13, and the fourth type sheds light on Col 2:15.—D.J.H.

888. L. KREITZER, “The Personification of Judaea. Illustrations of the Hadrian Travel *Sestertii*,” *ZeitNTWiss* 80 (3-4, ’89) 278-279.

Supplementing a recent article on Hadrian and the Nero *redivivus* myth [§ 33-313], this note provides line-drawings of three separate reverse types of *sestertii* issued by Hadrian between A.D. 134 and 138 that depict *Iudaea.*—C.R.M.

889. K. Y. MUMCUOGLU AND J. ZIAS, "How the Ancients De-Loused Themselves," *Bib ArchRev* 15 (6, '89) 66-69.

Examination of ancient combs from Qumran, Masada, and other sites indicates that lice infestation was widespread and severe, and that the combs were used as de-lousing implements. First the hair was straightened by combing it with the side of the comb that had the lower density of teeth. Then the lice and eggs were removed with the opposite side of the comb that had the greater density of teeth.—D.J.H.

890. S. NELTON, "Master of Aphrodisias," *Archaeology* [Boston, MA] 43 (1, '90) 50-57.

Aphrodisias in southwest Turkey reached its height as an artistic center (especially for sculpture) in the early centuries of the common era. The article describes the achievements of K. T. Erim who for twenty-nine years has been excavating and restoring the treasures of Aphrodisias.—D.J.H.

891. R. REICH, "H‘rh lpsyps hrwmy mmgdl ’šr lḥwp ym-kynrt (A Note on the Roman Mosaic from Magdala on the Shore of the Sea of Galilee)," *Qadmoniot* 22 (1-2, '89) 43-44.

Excavations at Magdala in 1984 uncovered a mosaic that depicts a variety of objects, including a strigilis and aryballos. The composition is paralleled by examples from several Roman-period sites in the eastern Mediterranean. The composition has the quality of a still-life, depicting common tablewares of the Roman household.—K.H.

892. K. AND L. RITMEYER, "Reconstructing Herod's Temple Mount in Jerusalem," *Bib ArchRev* 15 (6, '89) 23-42.

Using the results of recent archaeology and literary sources, this reconstruction concentrates on the wall of the Temple Mount, the means of access to the Temple Mount, the gates in the walls, and the adjoining streets and buildings. Thus it makes a circuit around the Temple Mount and traces the remains that tell the tale of Herod's greatness. The main text is accompanied by photographs, drawings, plans, and explanations of particular features. [The same issue contains supplementary articles by K. Ritmeyer on a pilgrim's journey to the Temple Mount (pp. 43-45), L. Ritmeyer on quarrying and transporting stones for Herod's Temple Mount (pp. 46-48), and K. and L. Ritmeyer on reconstructing the Triple Gate (pp. 49-53).]—D.J.H.

893. T. SHAY, "Israeli archaeology—ideology and practice," *Antiquity* [Oxford] 63 (241, '89) 768-772.

Israel is today possibly the most excavated country in the world. Archaeology furnishes a concrete link for Israelis to the past and to the land. The same factors that underlie the nationalistic tendency of Israeli archaeology have also isolated it from modern approaches, which are engaged in reappraising the traditional assumptions of the discipline while seeking to establish universally valid generalizations.—D.J.H.

894. A. Yardeni, "’wsṭrqwnym ’rmyym yhwdyym ḥdšym m’rṣ-yśr’l (New Jewish Aramaic Ostraca from Israel)," *Tarbiz* [Jerusalem] 58 (1, ’88) 119-134.

The article presents four ostraca (now in the Israel Museum) on which Aramaic texts are written in Jewish cursive script. Written by one person at the beginning of the 1st century A.D., they constitute a group of reports on delivering bread, barley, and dried figs to different recipients. The script testifies to the writer's proficiency in language; the vocabulary indicates a close relation to the Aramaic of the Palestinian translations of the Bible, with remnants of imperial Aramaic.—D.J.H.

Dead Sea Scrolls

895. F. I. Andersen and D. N. Freedman, "Another Look at 4QSam^{b}," *RevQum* 14 (1, ’89) 7-29.

The orthography of 4QSam^{b}, probably the oldest of the Qumran biblical texts, deserves fuller study against the wider background of the textual history of the Hebrew Bible. Every word (or word remnant) large enough for orthographic analysis in all seven fragments of 4QSam^{b} is listed with an inventory number, biblical reference, fragment and line number, and suitable commentary. In general 4QSam^{b} shows no distinctively pre-exilic spelling, and is identical with the MT spelling for all long vowels except *-ō*. 4QSam^{b} indicates that the changeover from pre-exilic to post-exilic spelling, even in the case of *û* and *î*, was deliberate, systematic, official, and pre-3rd century B.C.; but the spelling of *-ō* with *waw* remained more arbitrary, emerging fully only after the 3rd century B.C.—F.D.C.-W.

896. W. Braun, "Were the New Testament Herodians Essenes? A Critique of an Hypothesis," *RevQum* 14 (1, ’89) 75-88.

On all its crucial points C. Daniel's theory [§§ 12-423, 871; 16-401] that the Essenes were the NT "Herodians" overreaches his evidence. Y. Yadin's supporting argument from 11QTemple 15:3–17:5 and Mk 8:14-21 (i.e. that innovative bread offerings prescribed for the annual priestly ordination ceremony at Qumran were so distinctive that they provided a popular basis for identifying the Essenes with the Herodians) also is insupportable for several reasons; columns 56-59 of 11QTemple itself provide an ideal of kingship that hardly squares with Herod's practice.—F.D.C.-W.

897. G. W. Buchanan, "The Fall of Jerusalem and the Reconsideration of Some Dates," *RevQum* 14 (1, ’89) 31-48.

The lamentation in Psalm 74 actually represents a midrash on the victory hymn of Exodus 15, and fits a situation following the destruction of the Jerusalem Temple by fire. Only the destructions of 587 B.C. or A.D. 70 are suitable, and A.D. 70 lacks none of the substantial problems posed by the earlier date. Comparison of Psalm 74 with the Qumran pesher on Habakkuk suggests that neither directly depended on the other but that both were anti-Roman, and that while the Habakkuk pesher is pre-A.D. 70, Psalm 74 (and perhaps also Lamentations 2) was composed after A.D. 70.—F.D.C.-W.

898. J. Cook, "The Qumran (Biblical Scrolls) Data Base," *JournNWSemLang* 14 (’88) 27-40.

A computerized data base of the Qumran biblical scrolls is the electronic equivalent of a comprehensive lexicon/dictionary, with one fundamental difference: The electronic version is an interactive, manipulatable, and versatile grouping of data, and so one can find answers to highly vexing questions. The article explains the structure of the Qumran biblical scrolls data base (layout and sigla) and discusses some possible applications of it.—D.J.H.

899. E. Cothenet, "La secte de Qumrân et la communauté chrétienne," *EspVie* 99 (37, '89) 488-494.

Giving particular attention to *Community Rule* and *Damascus Document*, the article compares the Qumran movement and early Christianity on three points: the urgency of conversion on the threshold of the eschatological times, communion of spirit and sharing of goods, and the ministers of the community and their relation with the group. The differences are much more numerous than the similarities are; in comparing Jesus to the Teacher of Righteousness we should maintain a quiet reserve.—D.J.H.

900. F. García Martínez, "Estudios qumránicos 1975-1985: Panorama crítico (V)," *EstBíb* 47 (1, '89) 93-118.

This installment in a critical evaluation of recent Qumran research [see § 33-1412] deals with nonbiblical texts published between 1986 and 1988 as well as studies connected with these publications: noncanonical psalms (4Q380-381), new fragments of *Jubilees*, "Admonition Based on the Flood" (4Q370), "Psalms of Joshua" (4Q378-379), "Second Ezekiel" (4Q385), and 4QBeatitudes. It also considers some new material from Naḥal Ṣeelim and Naḥal Ḥever.—D.J.H.

901. F. García Martínez, "Estudios qumránicos 1975-1985: Panorama crítico (VI)," *EstBíb* 47 (2, '89) 225-267.

This installment [see § 34-900] discusses Qumran biblical manuscripts published between 1977 and 1987 as well as the most important studies connected with them under six headings: Hebrew Pentateuch, Greek Pentateuch, historical books, prophetic books, Psalms, and Daniel. The postscript treats S. A. White's dissertation on seven Deuteronomy manuscripts. —D.J.H.

902. F. García Martínez and E. J. C. Tigchelaar, "The *Books of Enoch* (*1 Enoch*) and the Aramaic Fragments from Qumran," *RevQum* 14 (1, '89) 131-146.

The article examines the influence of J. T. Milik's edition (1976) of the Aramaic Enoch fragments from Qumran Cave 4 on some recent translations of and monographs on *1 Enoch*. The translations by E. Isaac (1983) and M. Knibb (1984) are not influenced by the Aramaic fragments. Isaac sometimes refers to textual variations but hardly pays attention to the literary and historical implications. M. Black's *The Book of Enoch or 1 Enoch* (1985) and J. C. VanderKam's *Enoch and the Growth of an Apocalyptic Tradition* (1984) incorporate the new data to a great extent. But Black's hypotheses at times clash with the evidence of the Aramaic manuscripts. VanderKam's treatment of the Qumran material is more balanced and well thought out.—D.J.H.

903. G.-W. Nebe, "Ergänzende Bemerkung zu *4Q176*, Jubiläen 23,21," *RevQum* 14 (1, '89) 129-130.

M. Kister's identification of 4Q176 fragments 19-21 with *Jubilees* 23:21-23, 30-31 [§ 33-409] is confirmed by full retranslation of line 2 in fragments 19-20, which offers

Ethiopic-Aramaic equivalents of *tm'* (= *rekūs*, cf. *1 Enoch* 5:4) and *ḥbl* (= *mūsennā*, cf. *1 Enoch* 106:18), as well as the Ethiopic *gemmānē* (=*tw'bwt*, cf. Ezek 43:8; 44:7). Both *tm'* and *ḥbl* in line 2 represent the piel infinitive construct ("defile," "pollute"). The Ethiopic has a suffix with *gemmānē* and none with *barekwes*, but the original is Hebrew; similarly *mūsennā* reflects the Hebrew *ḥ*[*bl*] joined asyndetically with *btm*]', and lacks only the repeated preposition *b* found in the Hebrew text. The resulting reconstruction of line 2 compares in length to lines 3 and 4.—F.D.C.-W.

904. G.-W. Nebe, "Die Masada-Psalmen-Handschrift M1039-160 nach einem jüngst veröffentlichten Photo mit Text von *Psalm* 81,2-85,6," *RevQum* 14 (1, '89) 89-97.

An extensive update on references to the Psalms manuscript from Masada shows that even twenty-five years after its discovery no scientific edition exists. Chance finding of a reduced infrared photo has permitted transcription of this text, including one full and two partial columns, written two hemistichs per line, and mainly agreeing with the MT. The late-Herodian hand dates probably to A.D. 25-50; the *terminus ante quem* surely is no later than the fall of Masada in A.D. 74.—F.D.C.-W.

905. É. Puech, "In Memoriam. L'Abbé Jean Starcky (1909-1988)," *RevQum* 14 (1, '89) 3-6.

The article describes Starcky's contributions to biblical, epigraphical, and archaeological research (especially with regard to the Dead Sea scrolls), as well as his participation in the French resistance during World War II and his life as a scholar and priest.—D.J.H.

906. É. Puech, "Notes en marge de 11QPaléoLévitique. Le Fragment L, des fragments inédits et une jarre de la grotte 11," *RevBib* 96 (2, '89) 161-183, plates I-III.

This supplement to D. N. Freedman and K. A. Mathews's *The Paleo-Hebrew Leviticus Scroll (11QpaleoLev)* [*NTA* 30, pp. 119-120] first treats matters discussed in the introduction and then offers epigraphic comments on the various fragments. It also provides a better reproduction of fragment L, calls attention to some small unpublished fragments, and describes the jar from Cave 11 in which the manuscripts were discovered.—D.J.H.

907. E. Qimron, "A New Reading in *1QH* XV 15 and the Root GYL in the Dead Sea Scrolls," *RevQum* 14 (1, '89) 127-128.

Editors and translators of 1QH 15:14-15 have misread the damaged word *wlhgyl*. Other examples of the verb *gyl* (and its synonym *śyś*) used with *'l* in similar contexts appear (1QH 9:35; Zeph 3:17; cf. Hos 10:5). *Gyl* here is hiph'il but lacks causative force. The hiph'il of *gyl* does not occur in biblical literature; but other Qumran texts (cf. 1QM 12:13; 19:5) and comparison with morphological developments in Qumran and medieval Hebrew support this reading.—F.D.C.-W.

908. L. Schiffman, "The King, his Guard and the Royal Council in the *Temple Scroll*," *Proceedings of the American Academy for Jewish Research* [Jerusalem—New York] 54 ('87) 237-259.

The "Law of the King" in *Temple Scroll* 56:12–60:21 represents an expansion and interpretation of Deut 17:14-20. Examination of various regulations regarding the king, his bodyguard, and his council indicates a context in the post-Maccabean era, probably in the latter half of John Hyrcanus' reign or very early in the reign of Alexander Jannaeus.—D.J.H.

909. H. **Shanks**, "New Hope for the Unpublished Dead Sea Scrolls," *BibArchRev* 15 (6, '89) 55-56, 74.

After more than three decades a complete catalogue of the unpublished Dead Sea scrolls is being prepared. Also, J. T. Milik has transferred publication rights for major unpublished texts to senior American and Israeli scholars. Yet the team of editors remains obdurate at least in principle on the issue of access to unpublished texts by outside scholars.—D.J.H.

910. L. A. **Sinclair**, "A Qumran Biblical Fragment: *4QEzek.*^{a} (Ezek. 10,17-11,11)," *RevQum* 14 (1, '89) 99-105.

4QEzek^{a}, one of 16 texts from Ezekiel found at Qumran, contains parts of 21 lines from one column of text in a late Hasmonean-early Herodian hand, dating to 40-30 B.C. The article provides a drawing of the reconstructed text of Ezek 10:17–11:11, a transliteration, notes on the paleography and reconstruction, and line-by-line comments. Despite affinities with the MT this fragment (along with all the other published Ezekiel fragments from Qumran) is best described as proto-Masoretic. [In the same issue (pp. 107-108) É. Puech offers refinements on lines 5-6, 11-12, 16, 17, of 4QEzek^{a}, which strengthen the correspondence of this text (and other Ezekiel fragments from Cave 4) with the Greek rather than the MT.]—F.D.C.-W.

911. B. Z. **Wacholder**, "Rules of Testimony in Qumranic Jurisprudence: CD 9 and 11Q Torah 64," *JournJewStud* 40 (2, '89) 163-174.

11QTorah 64:6-11 (*Temple Scroll*) prohibits (1) slander against one's own people to outsiders and (2) any attempt to escape the jurisdiction of the Torah by defection to a pagan power. *Damascus Document* 9:1-8; 9:16–10:3 should be read as a legal text based on 11QTorah 64:6-11. As such, it deals with the same subjects, in part summarizing 11QTorah teaching and in part explaining, expanding, and enhancing it with additional biblical citations. The CD passage answers practical questions not addressed in 11QTorah or the Pentateuch. What is abstract in 11QTorah becomes concrete and social in CD.—D.J.H.

912. J. L. **Wentling**, "Unraveling the Relationship between 11QT, the Eschatological Temple, and the Qumran Community," *RevQum* 14 (1, '89) 61-73.

Whether or not 11QTemple and *Jubilees* were created or simply preserved at Qumran, they clearly were revered there; their dependence on Pentateuchal sources shows that the Qumran community saw itself as fundamentally dependent on Scripture for its own final fulfillment. Comparison of 11QTemple 29:3-10 with Ezekiel 37 (in its own context) highlights the related themes of a priestly covenant of peace with Levi, exile and return to the land, and sanctification of a community (designated as Israel in Ezekiel 37, but as God's *miqdaš* in 11QTemple 29:8b-9a). 11QTemple envisioned only one eschatological temple that would be established when God restored the community from its exile and inaugurated the return of proper worship on a vastly improved scale, within and not outside the arena of history.—F.D.C.-W.

913. M. O. **Wise**, "The Covenant of Temple Scroll XXIX, 3-10," *RevQum* 14 (1, '89) 49-60.

Earlier interpretations of 11QTemple 29:3-10 as a reference to God's building of a future temple and its connection to the covenant with Jacob at Bethel lack adequate textual basis and force the evidence. Comparison with Gen 28:13-29; 35:1-15, and especially Lev 26:42, shows that the redactor in 11QTemple 29:10 was strongly influenced by Leviticus 26. The "covenant" in 11QTemple 29:9b-10 includes all of 29:3-10 and goes beyond just the covenant with Jacob or the building of a temple to focus on God's promise to all the patriarchs of his presence among them in the land in exchange for their worship and obedience. Such a view shows strong affinity with that of the *Damascus Document;* while the modality of God's presence to Israel in the land may change, its essential fact would not.—F.D.C.-W.

Dead Sea Scrolls, §§ 34-504, 616, 765, 929.

Jewish Backgrounds

914. R. J. ADLER, "The Rabbinic Development of Rosh Hashanah," *ConsJud* 41 (2, '88-'89) 34-41.

The biblical references to Rosh Hashanah are minute and obscure. This festival was developed almost entirely by rabbinic interpretation as can be seen from the prayers and practices associated with it.—D.J.H.

915. P. ALPERT AND J. NEUMANN, "An Ancient 'Correlation' between Streamflow and Distant Rainfall in the Near East," *JournNearEastStud* 48 (4, '89) 313-314.

According to *b. Šabb.* 65b Rav (Abba bar Aivu) stated: "Rain in the west [Palestine] is strongly testified by the Euphrates." This statement suggests that ca. A.D. 200 the positive correlation of rainfall in the Eastern Mediterranean littoral and Babylonia (more precisely, the Euphrates streamflow) was a known fact.—D.J.H.

916. D. BANON, "Ruth ou de la bonté," *BullCentProtEtud* 41 (4-5, '89) 11-35.

After reflecting on the relation between midrash and philosophy, this discussion of the midrashic interpretation of Ruth proceeds according to the following outline: goodness or justice, flight or stealing away, openness to the other, disinterestedness and messianism, and substitution and the levirate.—D.J.H.

917. T. D. BARNES, "Trajan and the Jews," *JournJewStud* 40 (2, '89) 145-162.

The Jewish rebellion under Trajan began in A.D. 116 in Mesopotamia, spread to Cyprus, Egypt, and Cyrene, and had some effect in Judea. The Jews rose against Rome primarily because they feared that Trajan's conquest of the Jewish communities of Mesopotamia posed a threat to the Jewish way of life. Their revolt of A.D. 116/117 prevented Rome from making Babylonia a Roman province and extending Roman overlordship to the Persian Gulf. —D.J.H.

918. S. BASTOMSKY, "*Yichus* in the Shtetl and *Dignitas* in the Late Roman Republic," *Judaism* 39 (1, '90) 93-96.

Though there are superficial parallels between the Yiddish *yichus* and the Roman *dignitas,* the Roman concept of *dignitas* differs in its connections to politics (rather than learning), birth, and competitiveness.—D.J.H.

919. C. BEGG, "The Death of King Ahab According to Josephus," *Antonianum* 64 (2-3, '89) 225-245.

This analysis of Josephus' narrative of Ahab's death (see 1 Kgs 22:1-35/2 Chr 18:1-34) divides the text into four "moments": the initial royal encounter (*Ant.* 8:398-399), the prophetic consultation (8:400-410), Ahab's death in battle (8:411-415), and Ahab's burial (8:416-420). In comparison with the Bible Josephus accentuates the equality and harmony of the Ahab-Jehoshaphat relationship, just as he gives us a more magnanimous, reflective Israelite ruler. He plays down somewhat the role of Micaiah, while enhancing that of Zedekiah. In explaining Ahab's end he invokes the "power of fate" rather than with Scripture tracing it back to God. Josephus' narrative is more transparent, tightly integrated with its context, and overtly didactic, yet also a far flatter one, stripped largely of the ambiguities, ironies, and puzzlements that give the scriptural story its hold on readers.—D.J.H.

920. T. A. Bergren, "The 'People Coming from the East' in 5 Ezra 1:38," *JournBibLit* 108 (4, '89) 675-683.

The "people coming from the east" in *5 Ezra* 1:38 suggests a Jewish context of return from exile (see Bar 4:36–5:9; *4 Ezra* 13:39-50; Commodian; etc.). If *5 Ezra* (*4 Ezra* 1–2) is a Christian document, its use of this theme represents a Christian borrowing or appropriation of the motif.—D.J.H.

921. P.-M. Bogaert, "La Septante, passage obligé entre l'exégèse biblique et les autres disciplines de la théologie," *Revue de l'Institut Catholique de Paris* [Paris] 29 ('89) 63-78.

The pivotal importance of the Septuagint is discussed under three headings: the document *par excellence* of Hellenistic Judaism, the Septuagint and critical exegesis of the OT, and the Septuagint as the Bible of the NT and the OT of the Fathers.—D.J.H.

922. B. J. Brooten, "Were Women & Men Segregated In Ancient Synagogues?" *Moment* [Washington, DC] 14 (7, '89) 32-39.

The archaeological evidence that ancient synagogues had galleries for women for whatever purpose does not hold up. And ancient Jewish literature yields no hint of a strict separation of the sexes in the synagogue.—D.J.H.

923. W. Cutter, "Citing and Translating a Context: The Talmud in its 'Post Modern' Setting," *Judaism* 39 (1, '90) 104-111.

Using examples from the Targums and the Talmud, the article reflects on problems involved in translating a text and determining its context (historical, lexical, dramatic). —D.J.H.

924. N. de Lange, "Midrach et Byzance. Une traduction française du 'Midrash Rabba.' Notes critiques," *RevHistRel* 206 (2, '89) 171-181.

The publication of the first volume in the French translation of *Midrash Rabbah* provides the occasion to reflect on the character of the midrashim and the way in which they should be approached. In literary genre and life-setting the midrashim are Byzantine works. The scholars who have prepared the volume on *Genesis Rabbah* (B. Maruani and A. Cohen-Arazi) have mixed the traditional and scientific approaches to the text. It is to be hoped that in the volumes to come the translators will free themselves from excessive dependence on the tradition (pious commentaries, uncritical text, earlier translations).—D.J.H.

925. P. B. Dirksen, "De Peshitta van het O.T. in de recente literatuur (The Peshitta of the Old Testament in Recent Literature)," *NedTheolTijd* 43 (4, '89) 265-277.

This survey of scholarship on the OT Peshitta since 1945 discusses the origin of the Peshitta (Jewish or Christian?), its relation to the Hebrew text and to other ancient versions, and its textual history. It emphasizes the availability of more manuscripts and the new insights that study of them has given regarding the history of the Peshitta text. A three-page bibliography is included.—D.J.H.

926. P. Dschulnigg, "Gleichnis vom Kind, das zum Vater flieht (JosAs 12,8)," *ZeitNTWiss* 80 (3-4, '89) 269-271.

The prayer of Aseneth in *Joseph and Aseneth* 12:1–13:15 contains a parable (12:8) that indirectly brings to expression her isolation as a convert but also her understanding of God as a loving, compassionate, and forgiving father who is a refuge for sinners. It is comparable to the first part of the parable of the lost son in Lk 15:11-24.—C.R.M.

927. P. Dschulnigg, "Überlegungen zum Hintergrund der Mahlformel in JosAs. Ein Versuch," *ZeitNTWiss* 80 (3-4, '89) 272-275.

The background of the meal formula found in various forms six times in *Joseph and Aseneth* (e.g. "bread of life, cup of blessing" in 8:9; see also 8:5; 15:5; 16:16; 19:5; 21:21) may be found in a heightened understanding of the Passover meal in the Diaspora. Supporting evidence for this thesis is developed from 1 Corinthians 10 and Jn 6.—C.R.M.

928. R. A. Freund, "Some Aspects of Jewish Sexual Ethics and Hellenism," *Journal of Reform Judaism* [New York] 36 (4, '89) 55-69.

There was a growing tendency in Jewish sexual ethics during the Hellenistic period toward defining and limiting sexual life, roles, and activity. Some Jewish laws (e.g. on homosexual behavior) were formulated in reaction to, or as a result of, conditions in Hellenistic society. —D.J.H.

929. F. García Martínez and E. J. C. Tigchelaar, "*1 Enoch* and the Figure of Enoch. A Bibliography of Studies 1970-1988," *RevQum* 14 (1, '89) 149-174.

This bibliography of some 300 studies of *1 Enoch* and the figure of Enoch that appeared between 1970 and 1988 includes text editions, translations, concordances, introductions, studies of themes pertinent to *1 Enoch,* and treatments of the use of *1 Enoch* in gnostic or Christian literature. In addition to monographs, articles in journals, and collective volumes, it lists chapters and parts of chapters that deal with *1 Enoch* in some way or another.—D.J.H.

930. R. Gnuse, "Dream Reports in the Writings of Flavius Josephus," *RevBib* 96 (3, '89) 358-390.

The thirty-two dream reports found in Josephus' writings fall into three major categories: (1) auditory message dreams, most common in the biblical text; (2) visual symbolic dreams, best typified in the dreams of Joseph in Genesis and Daniel; and (3) visual image (εἴδωλον) dreams, a phenomenon common among Greek dream reports. Josephus used the acceptable modes of reporting dreams in the Hebraic and Greek cultures of his age; his primary dependence appears to have been on models taken from the biblical text.—D.J.H.

931. M. Goodman, "Proselytising in Rabbinic Judaism," *JournJewStud* 40 (2, '89) 175-185.

Among rabbis who taught between the 2nd and the 5th centuries A.D. there was a trend to codify the behavior that would classify as righteous a Gentile who did not convert to Judaism. There also emerged among some rabbis, perhaps for the first time among any non-Christian Jews, a belief that Jews have a duty to win proselytes. One factor that may have encouraged this development was the success of some Christians in winning pagans.—D.J.H.

932. J. M. Green, "Backstage at the Steinsaltz Talmud Factory," *Midstream* [New York] 35 (9, '89) 19-22.

A. Steinsaltz is making the Talmud more accessible both in circles where it has always been studied and to a public that might not have studied it. Written by a participant in Steinsaltz's Talmud project, the article describes the format of the edition, its importance, reactions to it, the man behind the project, and the procedures involved in producing it.—D.J.H.

933. S. Greenberg, "Kadushin as Explorer of the Rabbinic Universe of Discourse and Discoverer of Organic Thinking (I)," *ConsJud* 42 (1, '89) 5-19.

M. Kadushin sought to comprehend and explicate what enabled the chronologically, geographically, and culturally dispersed creators of the turbulent "ocean" of rabbinic literature to fashion a readily identifiable "universe" of discourse. This installment first discusses scholarly explorations of rabbinic thought in the century and a half before Kadushin's *The Theology of Seder Eliahu* (1932). Then it outlines Kadushin's analysis of the rabbinic universe of discourse: the description of rabbinic ideas, the principle of coherence, and the rabbinic complex of value concepts (fundamental rabbinic concepts, emphatic trends, inconsistencies, indeterminacy of belief).—D.J.H.

934. P. Hayman, "Was God a Magician? Sefer Yesira and Jewish Magic," *JournJewStud* 40 (2, '89) 225-237.

One of the reasons for the success of *Sefer Yeṣira* was its principal image of God as a magician. What people do to protect their homes from evil forces, God must have done to protect his universe from the threat of chaos. There is a correlation between the historical condition of the Jewish people and the incredible, almost divine, powers ascribed to the Jewish mystic.—D.J.H.

935. T. Ilan, "Notes on the Distribution of Jewish Women's Names in Palestine in the Second Temple and Mishnaic Periods," *JournJewStud* 40 (2, '89) 186-200.

The total of all the Jewish women in Palestine known by name between 330 B.C. and A.D. 200 amounts to 247. This total is derived from Josephus' writings, the NT, rabbinic literature, inscriptions, and papyri. Women were everywhere grossly discriminated against, their representation in the entire sample being smaller than 10%. Approximately 50% of the women were named Mariamme or Salome.—D.J.H.

936. H. C. Kee, "The Transformation of the Synagogue after 70 C.E.: its Import for Early Christianity," *NTStud* 36 (1, '90) 1-24.

After reviewing prevailing scholarly assumptions about the nature of the synagogue in the 1st century A.D., the article examines the literary and inscriptional evidence for the synagogue, the archaeological evidence in Palestine and the Diaspora, historical study (by

J. Neusner) of synagogue origins among the Pharisees, the synagogue in the Gospel tradition, and Matthew's Gospel as evidence of an *Auseinandersetzung* between concurrently emergent συναγωγή and ἐκκλησία.—D.J.H.

937. D. KRAEMER, "Scripture Commentary in the Babylonian Talmud: Primary or Secondary Phenomenon?" *AJS Review* [Cambridge, MA] 14 (1, '89) 1-15.

In *Judaism: The Classical Statement* (1986) J. Neusner argued that the Babylonian Talmud is in significant proportion a Scripture commentary. But there is good reason to doubt that tractates *Sota* and *Sanhedrin,* as opposed to *Sukka,* can be considered representative of the Babylonian Talmud as a whole. It appears likely, rather, that *Sukka* is typical and *Sota* and *Sanhedrin* by their inclusion of extended blocks of scriptural commentary are less so. Thus it is unnecessary to revise totally the traditional wisdom that Bavli is primarily a commentary on and supplement to the Mishnah.—D.J.H.

938r. R. A. KRAFT AND G. W. E. NICKELSBURG (EDS.), *Early Judaism and Its Modern Interpreters* [*NTA* 31, p. 123].

J. C. VANDERKAM, *RelStudRev* 15 (4, '89) 327-333.—By reviewing and assessing an immense amount of recent scholarly writing this volume performs a truly vital function. The experts who have contributed the individual chapters have generally avoided allowing them to become platforms for idiosyncratic views, though the writers' opinions are evident throughout. Even if the recital of published works does become tedious at times, one senses something of the enthusiasm that new discoveries and applications of modern methods have generated among students of early Judaism.—D.J.H.

939. J. MARBÖCK, "Gottes Plan und Herrschaft. Zu den Anfängen apokalyptischen Schrifttums," *TheolPraktQuart* 137 (4, '89) 335-345.

The article first discusses the concepts of apocalyptic and apocalypse, early Jewish apocalypses in *1 Enoch,* and the search for the roots of apocalyptic. Then it considers the book of Daniel and its message about God's kingdom as an example of Jewish apocalyptic. —D.J.H.

940. P. MUCHOWSKI, "Traktat Miszny Kidduszin (The Mishna Treatise Kiddushin)," *Euhemer* [Warsaw] 31 (3, '88) 35-45.

After a brief introduction to the content (problems connected with the wedding ceremony) and structure of the tractate, the article presents a Polish translation of *m. Qiddušin* with brief notes below.—D.J.H.

941. J. NEUSNER, "Sifra and the Problem of the Mishnah," *Henoch* 11 (1, '89) 17-40.

Though authoritative for Israel, the Mishnah is different from Scripture in language and style, indifferent to the claim of authorship by a biblical hero or divine inspiration, and stunningly aloof from allusion to verses of Scripture for nearly the whole of its discourse. The authors of *Sifra* attempted to set forth the dual Torah as a single, cogent statement by reading the Mishnah into Scripture not merely for proposition but also for expression of proposition. By demolishing the logic that sustains an autonomous Mishnah and demonstrating the dependency for the identification of the correct classification of things upon the classification of things by Scripture (Leviticus in particular) the framers of *Sifra* recast the two parts of the Torah into a single coherent statement through unitary and cogent discourse.—D.J.H.

942r. J. Neusner, *What is Midrash?* [*NTA* 32, p. 271].

J. Goldin, *Studies in Midrash and Related Literature* [*NTA* 33, p. 272].

B. L. Visotzky, “Two Types of Midrash Study,” *ConsJud* 41 (4, ’89) 65-71.—(1) Unproven assertions, unnecessary translations, erroneous dates, and obfuscating writing combine with a Christian academic agenda and Jewish apologetic to make Neusner’s book a poor choice for rabbis, congregants, and scholars, or for Christians who seek to know what midrash is. Neusner’s views are outside the generally accepted notions of the academy, and his reliance only on his own theses has given rise to a bad book. (2) Goldin’s essays constitute a magnificent symphony of sound rabbinic scholarship, despite a few jarring notes on historiographical and philological matters. The penetrating elegance of his distinguished scholarship is illustrated by his explanation of midrash on pp. 222-223.—D.J.H.

943. É. Nodet, “Table delphique du Temple,” *RevBib* 96 (4, ’89) 533-544.

In *Ant.* 3:139 Josephus compared the table for the shewbread (Exod 25:23; 37:10) to Delphic tables (Δελφικαῖς παραπλησίαν). After reflecting on why Josephus departed from the biblical text at this point, the article surveys material pertaining to the Delphic table in Greek, Latin, and rabbinic sources, respectively. Josephus used the term to suggest parallels, without intending a genetic relation, between Jewish and Greek cultic practices.—D.J.H.

944. J. Porath, “Hpytwḥ hḥql’y šl h’zwrym hšhwnym bymy byt hwrdws—hmškywt ’y hydwšym (The Development of the Arid Regions of Judea During Herod’s Reign),” *Cathedra* [Jerusalem] 53 (’89) 13-23.

Herod the Great faithfully followed the Hasmonean policy of agricultural development in the arid regions of Judea. He founded new settlements (e.g. Herodium, Trachon) that combined military defense with civilian farming populations. He improved the water system in the settlements in the Jordan Valley and in Ein-gedi, developed farming by irrigation, and expanded the areas of income-producing crops.—D.J.H.

945. A. W. G. Posèq, “The Mythic Perspective in Early Jewish Art,” *JournJewStud* 40 (2, ’89) 213-224.

The non-realistic idiom of the artwork in the ancient synagogues of Beth-Alpha, Dura Europos, and elsewhere need not be seen only as a clumsy imitation of the metropolitan Byzantine style, or as a maladroit reflection of the antique tradition. Rather, it should be recognized as a pictorial counterpart of the mythic mode of the Hebrew epics and an authentic expression of the Jewish concept of the sacred themes.—D.J.H.

946. N. Rubin, “Mšykt ‘wrlh wtqnt hpry‘h (On Drawing Down the Prepuce and Incision of the Foreskin [Peri‘ah]),” *Zion* [Jerusalem] 54 (1, ’89) 105-117.

Historical sources from the Hasmonean revolt to the Bar Kokhba revolt report about Jewish males who drew down their prepuces in order not to be identified as Jews. In these cases circumcision had been performed without *pĕrî‘â* (incision of the foreskin) so that regeneration of the prepuce was possible. After the Bar Kokhba revolt the sages introduced *pĕrî‘â*, which prevented the drawing down of the prepuce and thus passing in and out of the Jewish community. Traditional Samaritan circumcision never practiced *pĕrî‘â*.—D.J.H.

947. D. T. RUNIA, "Polis and Megalopolis: Philo and the Founding of Alexandria," *Mnemosyne* [Leiden] 42 (3-4, '89) 398-412.

There are clear indications in *De opificio mundi* 17-18 that in composing his image of the founding of a city Philo was thinking of the foundation of Alexandria in Egypt by Alexander the Great in 331 B.C. This interpretation is suggested by details in other ancient accounts of Alexandria's foundation, statements in Philo's writings (about the foundation of Alexandria illustrating the creation of the cosmos, the splendor of Alexandria and its royal patronage, the magnificence of its rulers, the description of it as μεγαλόπολις), and the references to plural marketplaces and harbors. It is confirmed by emphasis on the rational plan of the city and the distinction between the king and the architect.—D.J.H.

948. C. SAULNIER, "Flavius Josèphe et la propagande flavienne," *RevBib* 96 (4, '89) 545-562.

Tacitus in *Histories* 5.13.2-7 and Josephus in *War* 6:288-315 described prodigies foretelling the fall of the Jerusalem Temple and the oracle according to which a world-ruler would come from the East. These parallels probably reflect a tradition arising from Flavian propaganda. The war against the Jews culminating in the fall of the Temple was an important element in legitimating Vespasian and Titus. The protection from the God(s) of Jerusalem summoned to the Roman side by the rite of *evocatio* authenticated the personal charism of Vespasian and justified his proclamation. Josephus adapted this tradition in light of his concept of providence.—D.J.H.

949. J. SCHWARTZ, "On Priests and Jericho in the Second Temple Period," *JewQuartRev* 79 (1, '88) 23-48.

The history of Jericho in the Second Temple period was to a great extent the history of priestly Jericho. The Hasmonean plantations supplied the priests who went up to officiate in Jerusalem and provided the Hasmoneans with a means of control and regulation. The fortunes of the priests may have taken a turn for the worse under Herod and afterwards under imperial rule, but the priests persevered and continued to set the tone in Jericho.—D.J.H.

950. J.-M. SELLES, "La notion de tradition dans le judaïsme rabbinique: une textualité de l'oralité," *MaisDieu* 178 ('89) 47-79.

The article defines what rabbinic Judaism understood by oral tradition under the following headings: the Torah, the written Torah and the oral Torah, the origin of the oral Torah, the oral Torah and the "tradition of the Fathers," and a necessarily oral tradition. Then it considers the means by which this tradition was created, received, and transmitted: the master-disciple relationship, and the teaching of the sages and the questions of the disciples.—D.J.H.

951. S. SIMS, "Problems with Ecclesiastes . . . ?" *KingTheolRev* 12 (2, '89) 49-51.

Targum Qohelet informs us of those areas in the biblical book that were perceived as problematic. The targumist gave particular attention to theodicy and the related issues of afterlife, an ethical code, and God's character.—D.J.H.

952. A. M. SINGER, "Human Responses to Suffering in Rabbinic Teaching," *Dialogue & Alliance* [New York] 3 (3, '89) 49-63.

Focusing on human response rather than God's purpose, this discussion of suffering in rabbinic literature considers five paradigms: ethical, pietistic, halakic, visceral, and divine. The first, second, and fourth paradigms are based on the reactions of religious personalities. The third is a synthetic construct, an idealized rabbinic model that personifies Jewish law. The last is a mosaic of traditions that personify God's responses to suffering.—D.J.H.

953. G. J. STEYN, "Die ou Griekse vertaling (Septuagint). Deel 2: 'n Kort oörsig oor die ontwikkelingsgeskiedenis en bestaande teksteorieë" [The Old Greek Translation (Septuagint). Part 2: A Brief Survey of the History of Development and Existing Textual Theories], *TheolEvang* 22 (3, '89) 2-13.

This installment [see § 34-471] first discusses the various recensions of the Old Greek version undertaken in antiquity by Jews (proto-Theodotion/Kaige, Aquila, Symmachus) and Christians (Origen, Hesychius, Lucian). Then it reviews in chronological order modern scholarly theories about the origin and development of the Septuagint, taking as a dividing point the discovery of the Qumran scrolls.—D.J.H.

954. R. SYRÉN, "Targum Isaiah 52:13–53:12 and Christian Interpretation," *JournJewStud* 40 (2, '89) 201-212.

After examining Isa 52:13–53:12 in relation to other parts of *Targum of Isaiah* and *Targum Jonathan* as a whole, the article reviews research on the text by (mostly Christian) scholars with particular attention to three questions: Is the text a "translation"? Is the passage anti-Christian? How is the messiah depicted?—D.J.H.

955. E. TESTA, "Le conseguenze della distruzione di Gerusalemme secondo la letteratura rabbinica e cristiana," *StudBibFranLibAnn* 38 ('88) 173-209.

Rabbinic and early Christian statements about the consequences of Jerusalem's destruction are treated under seven headings: the sale of the chosen people as slaves, the pilgrimages of Jews to the ruins of Jerusalem, persecution of the Davidic family and the decree expelling Jews, the decree of expulsion and the end of the Jewish economy, fasts and liturgical lamentations, the remains of the Temple, and the messianic restoration.—D.J.H.

956. D. TRIFON, "Qṭ‘ mmšnh k‘dwt lm‘mdw šl hmlk ’gryps hšny (A Mishnah Fragment as Evidence of the Status of King Agrippa II)," *Cathedra* [Jerusalem] 53 ('89) 27-48.

M. Soṭa 7:8 should be regarded as evidence for the recognition of Agrippa II as a legitimate Jewish king by the sages of the Yavneh era. If this is so, Agrippa II probably played a significant role in Jewish public affairs in Israel after the Jewish War.—D.J.H.

957r. E. E. URBACH, *The Sages. Their Concepts and Beliefs* [*NTA* 32, p. 135].

J. NEUSNER, "Urbach's Hazal Revisited on the Occasion of a Reprint, After Fifteen Years, of Ephraim E. Urbach, The Sages. Their Concepts and Beliefs," *RelStudTheol* 8 (1-2, '88) 66-74.—The criticisms raised against this book nearly fifteen years ago [§ 21-609r] remain valid. Urbach's book was never "disproved"; it simply ceased to define any problems anyone found worth solving. That Harvard University Press reprinted the work must find explanation in politics and preferment, rather than in the importance of the book to the progress of learning.—D.J.H.

958. J. W. van Henten, "Het verhaal over Susanna als een pre-rabbijnse midrasj bij Dan. 1:1-2 (The Susanna Story as a Pre-Rabbinic Midrash on Dan. 1:1-2)," *NedTheolTijd* 43 (4, '89) 278-293.

The point of departure for the Susanna midrash was the identification of Susanna's husband with King Jehoiakim (Dan 1:1) and their four children with Daniel, Hananiah, Mishael, and Azariah (Susanna 30). The form and content of the Susanna story can be connected with Jer 29:21-23, part of Jeremiah's letter to the Judean exiles in Babylon.—D.J.H.

959. B. L. Visotzky, "Prolegomenon to the Study of Jewish-Christianities in Rabbinic Literature," *AJS Review* [Cambridge, MA] 14 (1, '89) 47-70.

To encourage the mingling of the sea of the Talmud with the murky waters of Jewish-Christianity, this prolegomenon to the study of Jewish-Christianities charts some of the territories that must be navigated under the following headings: Christian literatures as sources for Jewish-Christianities, types of Jewish-Christianities in Christian literatures, problems of perception, Jewish-Christianity in rabbinic literature, and the term "ten tribes" as a rabbinic response to the Christian claims of being *verus Israel.* Jewish-Christianities is a subject that falls outside of the traditionally defined parameters in the study of Judaism and Christianity. Only when scholars in all of the attendant disciplines combine their expertise can the subject be adequately illuminated.—C.R.M.

960. S. P. Wachs, "*Aleinu:* Rabbinic Theology in Biblical Language," *ConsJud* 42 (1, '89) 46-49.

The Aleinu prayer of the Jewish liturgy features three biblical quotations (Deut 4:39; Exod 15:18; Zech 14:9) that in their original contexts connect Israel's redemption and the destruction of Israel's enemies. The rabbinic context of the prayer insists that repentance is available to all humanity, including Israel's enemies.—D.J.H.

961. L. Wieseltier, "Unlocking the Rabbis' Secrets," *New York Times Book Review* [New York] 17 December ('89) 3, 31.

After describing the format and style of the Babylonian Talmud, the article discusses the contributions of A. Steinsaltz to talmudic study. For all his historical and philological pains Steinsaltz is without the critical spirit. He appears to aspire to a rather paradoxical role in Jewish life: a guru of the Talmud. The Steinsaltz Talmud reproduces the talmudic page but not its magnificent open-endedness.—D.J.H.

962. G. F. Willems, "Le juif Tryfon et Rabbi Tarfon," *Bijdragen* 50 (3, '89) 278-292.

The Jew Trypho in Justin's *Dialogue* cannot have been the same person as Rabbi Tarfon who is mentioned frequently in rabbinic literature. Justin conversed with an unknown, fairly assimilated, Jewish refugee who wanted to learn from him.—D.J.H.

Greco-Roman Backgrounds

963. A. A. Bell, "A Note on Revision and Authenticity in Pliny's Letters," *American Journal of Philology* [Baltimore, MD] 110 (3, '89) 460-466.

Pliny should be seen as doing only minimal revision of most of his letters when he collected and published them. He undoubtedly did alter some passages due to topicality or changes in the political situation since the time of composition of certain letters. But the majority of the letters in Books 1-9, while genuine correspondence, were also polished literary products and needed no further modifications. They are vastly different from the letters in Book 10 precisely because Pliny was striving to give them a literary quality, while those in Book 10 were business correspondence.—C.R.M.

964. A. Böhlig, "Neue Initiativen zur Erschliessung der koptisch-manichäischen Bibliothek von Medinet Madi," *ZeitNTWiss* 80 (3-4, '89) 240-262.

The article chronicles the work of conservation and publication done since 1929 on the Coptic Manichaean texts of the library of Medinet Madi, discusses how these texts fit within the framework of other source materials for Manichaean studies, and reflects on the ongoing task, especially the need to relate investigations of the various sources for Manichaeism from the Roman Empire, Iran, the Arabic world, central Asia, and China.—C.R.M.

965. J. F. Gardner, "The Adoption of Roman Freedmen," *Phoenix* [Toronto] 43 (3, '89) 236-257.

In the early republic adoption by Roman citizens gave freedmen in all respects the same status as freeborn citizens. By the end of the republic adoption no longer removed their public disabilities as freedmen or their obligations to their patrons. Adoption by someone other than the patron was formally disapproved but tolerated and even permitted by imperial rescript for the natural fathers who could thus legitimate and acquire *potestas* over their ex-slave sons. Acquisition of an heir and avoidance of the financial penalties laid by Augustan marriage legislation on the childless were other possible motives. There could also be economic advantages for the adopter and the adoptee. Adoption of freedmen is unlikely to have been common among the higher social classes.—D.J.H.

966. G. Gratseas, "Το πρόβλημα IV,5 των Συμποσιακών του Πλουτάρχου στο πλαίσιο των χρόνων της Καινής Διαθήκης (The Problem of Plutarch's Symposiaca IV,5 in connection with New Testament Times)," *DeltBibMel* 17 (1, '88) 21-47.

The problem in Plutarch's *Symposiaca* 4.5 is whether Jews abstain from the meat of swine because they honor or disdain the animal. Numerous Egyptian, Greek, and Latin authors cultivated strong anti-Jewish traditions centered not only on Jewish abstinence from swine but also on alleged honoring of the donkey. The filter of Plutarch's discussion of these matters reflects a mild anti-Semitism on his part.—Th.S.

967. R. Hodgson, "Valerius Maximus and the Social World of the New Testament," *CathBibQuart* 51 (4, '89) 683-693.

This investigation of Valerius Maximus, a historian and anthologist who wrote under Tiberius [see § 34-479], presents a few passages from his *Factorum et Dictorum Memorabilium Libri Novem* and indicates their value for studying emperor worship and Roman religion under Tiberius. Valerius' panegyric on Tiberius belongs to a long established ruler-cult ideology, and the implication is that Tiberius may have invited such adulation. His anecdotes from Roman and Greek history often throw fresh light on chapters of Mediterranean social and religious history.—D.J.H.

968. G. W. Houston, "The State of the Art: Current Work in the Technology of Ancient Rome," *ClassJourn* 85 (1, '89) 63-80.

After reflecting on why we should be concerned at all with Roman technology, the article discusses five recent books: J. P. Oleson, *Bronze Age, Greek and Roman Technology: A Select, Annotated Bibliography* (1986); K. D. White, *Greek and Roman Technology* (1984); R. Meiggs, *Trees and Timber in the Ancient Mediterranean World* (1982); J. O. Nriagu, *Lead and Lead Poisoning in Antiquity* (1983); and Oleson, *Greek and Roman Water-Lifting Devices* (1984). The Roman conception of technology is in important respects alien to our way of viewing things, and we must come to grips with that difference.—D.J.H.

969. C. R. LONG, "The Gods of the Months in Ancient Art," *AmJournArch* 93 (4, '89) 589-595.

Three Latin documents and seven representations ranging from the Augustan era to the beginning of the 4th century A.D. associate gods with the months of the Roman year. The Roman system attested by the documents links the twelve Olympians with the months and may derive from Hellenistic Greece. In a second system the deities were chosen rather on the basis of the Roman festivals celebrated during the months. The provenience, rarity, cost, and variety of the examples suggest that the subject had a particular appeal to the wealthy, who appreciated its message of divine order controlling seasonal changes.—D.J.H.

970. H. MONTGOMERY, "Women and Status in the Greco-Roman World," *StudTheol* 43 (1, '89) 115-124.

After providing some hard demographic facts about the social world of women in the 1st century A.D., this consideration of the status of women in the Greco-Roman world discusses the economic and social condition of women, the estimation of the status of women, women in the church, Roman working women, and what independent women gained from participation in early Christian groups.—C.R.M.

971. C. SALLES, "La diversité de la situation des femmes dans l'empire romain aux 1er et 2e siècles," *FoiVie* 88 (5, '89) 43-48.

After reflecting on the difficulties involved in dealing with the status of women in the Roman empire, the article discusses the place of women in lands where Greek traditions dominated, and considers the various freedoms available to Roman women in the 1st century. In the western part of the Roman empire women could devote themselves to professional and cultural activities traditionally reserved for men, whereas in the East the influence of ancestral traditions preserved the dependence of women on father, husbands, and guardians. —D.J.H.

972. J. SCHMIDT, "Textes sacrés et textes mystiques du paganisme romain," *Revue de l'Institut Catholique de Paris* [Paris] 30 ('89) 91-105.

It is possible to discern in Roman religious texts an aspiration toward the sacred that moved in the direction of mystical relation with the divinity. This development is illustrated by texts from Cato the Elder, Varro, Livy, Ovid, Pliny the Younger, Seneca, and other writers. —D.J.H.

973. V. SONGE-MØLLER, "The Definition of 'Male' and 'Female' - an Unsolved Problem," *StudTheol* 43 (1, '89) 91-98.

Using the figures of the virgin Hestia and Hermes the messenger of the gods, the article explores the status of women in the Athenian polis. Man seems to have conquered the masculine and the feminine element of the polis. Woman is and is not part of society. She is inside and outside. She stands on the border and is fundamentally a stranger.—D.J.H.

974. S. Swain, "Plutarch: Chance, Providence, and History," *American Journal of Philology* [Baltimore, MD] 110 (2, '89) 272-302.

Plutarch felt that significant and unexpected events in Rome's history—its rise, constant success, control over Greece, establishment of the principate—were not explicable in human terms alone. He saw in these events evidence of direction by the guiding force of providence. He counted the stable government under which he lived in the Roman empire as part of providence's continuing active interest in the world. An appendix (pp. 298-302) catalogues the Greek terms used by Plutarch for the range of senses from chance to providence.—D.J.H.

975. C. W. Wooten, "Dionysius of Halicarnassus and Hermogenes on the Style of Demosthenes," *American Journal of Philology* [Baltimore, MD] 110 (4, '89) 576-588.

Dionysius of Halicarnassus' *On Demosthenes* adopted the Hellenistic theory of three styles (plain, middle, grand) and reveals much about rhetorical theory in the 1st century B.C. but tells us little about the style of Demosthenes except what that style was not. The striking assertion in section 50 that Demosthenes' style was distinguished by the brevity and fullness (συνδρομή τε καὶ πλεονασμός) with which he treated every topic is dropped without explanation. It fell to Hermogenes, some two hundred years later, to call attention to the style of "apparent rapidity" that makes so many passages in Demosthenes clear, on the one hand, but also forceful, energetic, and emphatic, on the other. Dionysius' essay may have been one of the catalysts that provoked a reaction that eventually led to Hermogenes' *On Types of Style,* where one sees not three kinds of style but twenty.—C.R.M.

The Early Church

976. M. Black, "The Use of Rhetorical Terminology in Papias on Mark and Matthew," *JournStudNT* 37 ('89) 31-41.

In spite of the ambiguity at times of the allegedly rhetorical terminology employed in Papias' statements on the work of Mark and Matthew (Eusebius, *Hist. eccl.* 3.39.15-16), its occasional use seems probable (e.g. τάξις, σύνταξις, χρεία [?]). There may also have been a rhetorical "processing" of the Gospel tradition in the earliest formative period. J. Kürzinger's claim that Ἑβραΐδι διαλέκτῳ means "in a Hebrew style" is not convincing. The most important observation has been the identification of Q as a Christian chreia collection taking its place among the vast number of such collections.—C.R.M.

977. F. Blanchetiere, "Au coeur de la cité: le chrétien philosophe selon l'*à Diognète* 5-6," *RevSciRel* 63 (3-4, '89) 183-194.

Inspired by Alexandrian Judaism and Philo, the anonymous Alexandrian Christian author of *Epistle to Diognetus* in chapters 5–6 defined Christianity as a philosophy and compared the Christian's role within the city to that assigned by Plato to philosophy.—D.J.H.

978. J. D. M. Derrett, "Ο ΚΥΡΙΟΣ ΕΒΑΣΙΛΕΥΣΕΝ ΑΠΟ ΤΟΥ ΞΥΛΟΥ," *VigChrist* 43 (4, '89) 378-392.

When Justin in *1 Apol.* 41:4 quotes David as saying ὁ κύριος ἐβασίλευσεν ἀπὸ τοῦ ξύλου, he seems to be quoting Ps 95 (LXX), although the last three words do not appear in any surviving manuscript of the LXX (nor do they appear in the Masoretic Text corresponding to Ps 95 LXX). Furthermore *Barnabas* 8:5 reads ὅτι ἡ βασιλεία Ἰησοῦ ἐπὶ ξύλῳ. *Barnabas* and Justin alluded independently to a pre-existing Christian midrash on the Lord's reign acclaimed because of the tree.—C.R.M.

979. H. J. W. DRIJVERS, "Marcionism in Syria: Principles, Problems, Polemics," *Second Cent* 6 (3, '87-'88) 153-172.

The main issues in the disputes with the Marcionites in the Syriac area east of Antioch from Bardaisan's time on were the number of Marcionite principles, their function and place in creation and in the process of salvation, and consequently their relation with one another. The polemical writings of Ephrem the Syrian bear witness to the same discussions with the Marcionites and form a very valuable contribution to the dossier of anti-Marcionite polemics.—D.J.H.

980. M. FRANZMANN, "The Parable of the Vine in *Odes of Solomon* 38.17-19? A Response to Richard Bauckham," *NTStud* 35 (4, '89) 604-608.

Contrary to R. Bauckham [§ 31-1403], *Odes of Solomon* 38:17-19 can be linked with *Acts of Thomas* 146 only in a very broad way. It certainly cannot be regarded as providing traces of the lost parable of Jesus that Bauckham proposes to elicit from *Acts of Thomas* 146.—D.J.H.

981. R. J. HOFFMAN, "How Then Know This Troublous Teacher? Further Reflections on Marcion and His Church," *SecondCent* 6 (3, '87-'88) 173-191.

We should not mistake the accusations of Marcion's opponents for the substance of his opinions. Owing to the energies of Marcion (A.D. 70-150), "Marcionism" was the earliest form of settled Pontic Christianity. The movement spread by mid-2nd century A.D. through an active policy of missionary work, networking, and church-building typical of most strains of Paulinist Christianity. The Marcionite church order was especially attractive to women. Marcion's dualism cannot be traced to a "gnostic" environment in Pontus-Bithynia, and it is probably jejune to look for sources and analogues beyond radical Pauline Christianity. —D.J.H.

982. J.-D. KAESTLI, "Les Actes Apocryphes et la reconstitution de l'histoire des femmes dans le christianisme ancien," *FoiVie* 88 (5, '89) 71-79.

Acknowledging both the legitimacy of utilizing the apocryphal Acts of the Apostles as sources for the history and sociology of early Christianity and the privileged place of women within them, the article discusses (1) narratives about women who adhered to chastity and (2) the story of Thecla and the right of women to teach and baptize.—C.R.M.

983. C. KANNENGIESSER, "Fifty Years of Patristics," *TheolStud* 50 (4, '89) 633-656.

After characterizing patristic studies in the U.S.A. in light of *Theological Studies,* the article situates developments in patristics in the context of events in Europe between 1940 and 1990. Then it discusses the major achievements of that period in patristics: manuscripts, editions, translations, instrumenta; and conferences and colloquia. We can say a firm good-bye to the spectacular development of patristics in Europe during the past fifty years. What lies ahead is the study of the Christian identity outside the boundaries of a Eurocentered classical Christianity.—D.J.H.

984. E. Lucchesi, “Le *Pasteur* d’Hermas en Copte. Perspective nouvelle,” *VigChrist* 43 (4, ’89) 393–396.

The sole Sahidic witness of *Shepherd of Hermas* was originally composed of two distinct volumes. The first juxtaposed the Revelation of John and the *Visions;* the second linked together the *Mandates* and the *Similitudes.*—C.R.M.

985. H. O. Maier, “The charismatic authority of Ignatius of Antioch: A sociological analysis,” *StudRel/SciRel* 18 (2, ’89) 185-199.

M. Weber’s charismatic type and his model of routinized charisma help us to elucidate the social setting of Ignatius’ authority and provide a useful corrective to more theological accounts of his letters. It is by understanding Ignatius as a charismatic authority and placing him in a sectarian context that the social power that he wielded becomes more readily explicable.—D.J.H.

986. G. May, “Marcion in Contemporary Views: Results and Open Questions,” *Second Cent* 6 (3, ’87-’88) 129-151.

After surveying research on Marcion from A. von Harnack to the present, the article discusses the problem of sources, biographical information, portraits of Marcion from tradition, Marcion’s intellectual profile, and Marcion in his time.—D.J.H.

987. J. Rius-Camps, “L’Epistolari d’Ignasi d’Antioquia (II): Carta d’Ignasi als Romans,” *RevistCatTeol* 13 (2, ’88) 275-314.

This installment [see § 33-1490] provides for each pericope in Ignatius’ *Letter to the Romans* a Catalan translation, philological notes, and an exposition. *Romans* is the only Ignatian letter that has been fully preserved exactly as Ignatius conceived it. Ignatius faced death in circumstances similar to those of Jesus. His only obsession was to become a perfect disciple by imitating the passion and death of Jesus Christ.—D.J.H.

988. J. Rius-Camps, “Ignacio de Antioquía, ¿testigo ocular de la muerte y resurrección de Jesús?” *Biblica* 70 (4, ’89) 449-473.

Jerome and the Anglo-Latin version of Ignatius’ letters interpreted *Smyrnaeans* 3:1 in the sense that Ignatius was an eyewitness to Jesus’ resurrection (see 1 Cor 15:6-7). Both remote and immediate contexts require that the testimony came from Ignatius himself and was used in his controversy with the docetists. The fuller recension of Romans 2:2 (“the witness of his sufferings”) suggests that Ignatius was a witness to the Lord’s passion as well.—D.J.H.

989. E. A. Russell, “Godly Concord: *en homonoia* (1 Clement 9.4),” *IrBibStud* 11 (4, ’89) 186-196.

The article comments on the use of ὁμόνοια in *1 Clement.* Of the various occurrences of ὁμόνοια in this document, perhaps the most unusual and challenging is found in 9:4 where it is said that the animals entered Noah’s ark ἐν ὁμονοίᾳ.—C.R.M.

990. P. J. Ryan, “The Ministry of Unity,” *Faith and Culture* [Sydney] 15 (’89) 131-136.

Unity is one of the major themes of Ignatius’ letters. As the Father is the source of unity in heaven, so his representative, the bishop, effects unity here on earth. This unity is promoted by the twin virtues of faith (knowledge) and love.—D.J.H.

991. T. K. SEIM, "Ascetic Autonomy? New Perspectives on Single Women in the Early Church," *StudTheol* 43 (1, '89) 125-140.

This consideration of women and the ascetic life outlines how such a life was practically organized and theologically defended as early as the NT period and surveys diverse opinions in current research as to how the phenomenon should be evaluated. There is no doubt that asceticism offered a possibility for women to escape a certain patriarchal confinement and lessened a pain of real suffering and oppression. But the price was a denial of their femaleness.—C.R.M.

992. H. F. STANDER, "The Starhymn in the Epistle of Ignatius to the Ephesians (19:2-3)," *VigChrist* 43 (3, '89) 209-214.

This study examines the "starhymn" found in Ignatius *Eph.* 19:2-3 and divides it into four strophes based on formal elements (stylistic and syntactical indicators) with due consideration of the contents.—C.R.M.

993. C. TREVETT, "Apocalypse, Ignatius, Montanism: Seeking the Seeds," *VigChrist* 43 (4, '89) 313-338.

This study draws attention to Asian Christian beliefs and practices, particularly in the region of Philadelphia as attested by Rev 3:7-13 and Ignatius' *Philadelphians,* that offered fertile ground for Montanism. After commenting on Christianity and Philadelphia, it examines four topics in relation to Revelation, Ignatius, and Montanism: prophecy and authority, marriage and celibacy, Scripture, and martyrdom. Insufficient attention has been paid to the possibility that Christians of the type addressed by Revelation, and in just the same region of Asia a relatively short time before, may lie behind some of the opposition to Ignatius.—C.R.M.

994. D. H. WILLIAMS, "The Origins of the Montanist Movement: A Sociological Analysis," *Religion* 19 (4, '89) 331-351.

After surveying the context and characteristics of millenarianism, the article proposes that the earliest known Montanist practices and beliefs can most accurately be interpreted by considering the outbreak of the "New Prophecy" in accordance with the millenarian model. It looks first at the social and political contexts in which the "New Prophecy" arose, then turns to some of its attending characteristics, and finally shows how this approach renders more intelligible many of Montanism's seemingly strange phenomena and the ancient reactions to it.—D.J.H.

995. D. S. WILLIAMS, "Reconsidering Marcion's Gospel," *JournBibLit* 108 (3, '89) 477-496.

There are serious difficulties in trying to recover genuine readings of Marcion's Gospel from Tertullian and Epiphanius, the principal sources. The safest and surest procedure is to limit study to "explicit correlated readings," i.e. passages that both writers cite. A review of twenty-three such readings reveals that our knowledge of Marcion's Gospel is extremely limited. Although it appears to have been based on a text that was similar to Lk, it (1) often reads with minority texts of Lk, especially Western witnesses, (2) occasionally reads with Mt and/or Mk against all Lukan MSS, and (3) displays several unique elements, not all of which can be considered tendentious. There are difficulties involved with the idea that Marcion edited theologically. An appendix provides a synopsis of the correlated readings.—C.R.M.

Early Church, § 34-806.

Gnosticism

996. S. Agouridis, "Το Ευαγγέλιο του Φιλίππου (The Gospel of Philip. Introduction and Greek Translation)," *DeltBibMel* 17 (2, '88) 44-67.

A Modern Greek translation of *Gospel of Philip* from J. M. Robinson's English edition *The Nag Hammadi Library* in anticipation of many others from the same edition to be printed in a separate volume. The author collaborated with E. Mavromatis.—Th.S.

997. G. Aranda Pérez, "El Apóstol Pedro en la literatura gnóstica," *EstBíb* 47 (1, '89) 65-92.

In order to defend their doctrines, the gnostics frequently appealed to Peter as the guarantor of their traditions. This examination of gnostic portraits of Peter appears according to the following outline: works attributed to Peter in the tradition but otherwise unknown, gnostic works attributed to the apostle Peter (*Acts of Peter and the Twelve Apostles, Apocalypse of Peter, Letter of Peter to Philip, Acts of Peter*), and Peter in other gnostic writings (mentions along with another apostle, as inferior to Mary Magdalene, eloquent silences in other writings).—D.J.H.

998. J.-D. Dubois, "Chronique patristique VI," *ÉtudThéolRel* 64 (4, '89) 577-586.

This bulletin of seventeen recent publications is divided into four parts: a rediscovery of gnosis (seven items), Manichaean studies (five), Coptic studies (three), and Syriac studies (two).—D.J.H.

999. M. J. Edwards, "New Discoveries and Gnosticism: some Precautions," *OrChristPer* 55 (2, '89) 257-272.

Readers of the Nag Hammadi codices have sometimes formed an exaggerated notion of their value and have deduced from them unwarranted conclusions. Three fallacies that are sometimes committed and frequently encouraged by the scholars who have done the most to promote the study of these texts are (1) that everything lost was heretical and constitutive of one heresy, (2) that the new texts are more accurate than the quotations in the Fathers, and (3) that we are entitled to look in these texts for modern insights that were otherwise denied to the ancient world.—C.R.M.

1000. E. Thomassen, "The Valentinianism of the *Valentinian Exposition* (NHC XI,2)," *Muséon* 102 (3-4, '89) 225-236.

The essay explores several features of the Valentinian system as found in *Valentinian Exposition.* First it treats the version of the Pleroma found in this tractate, with particular attention to connections with Neo-Pythagorean ideas and sources. Next it discusses the version of the Sophia myth found in the document. Finally it comments on the work of the savior and the soteriology of the tractate. It is difficult to situate *Valentinian Exposition* in the vicinity of such well-known western Valentinians as Ptolemaeus and Heracleon since its author does not make the distinction between spiritual and psychic. Therefore it is more satisfactory to locate the treatise in the East.—C.R.M.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

K. ALAND AND B. ALAND, *The Text of the New Testament. An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism,* trans. E. F. Rhodes (2nd ed.; Grand Rapids: Eerdmans, 1989, $32.50; Leiden: Brill) xviii and 366 pp., 65 plates, 14 tables, 6 charts. Bibliography. Indexed. LCN: 89-27534. ISBN: 0-8028-3662-3 (E), 90-04-08367-7 (B).

This revised edition of the work described in *NTA* 31, p. 352 differs slightly from the second German edition. Chapter eight consists of two essays on methodology. The materials supplementary to earlier chapters have been integrated into the text, necessitating some minor changes. The indexes have been thoroughly revised.

P. C. BORI, *L'interpretazione infinita. L'ermeneutica cristiana antica e le sue trasformazioni,* Saggi 326 (Bologna: Il Mulino, 1987, paper 18,000 L) 172 pp. ISBN: 88-15-01458-6.

Bori, who teaches the history of theological doctrines at the University of Bologna, traces the history of the formula used by Gregory the Great: "Scripture grows with the one who reads it." In the first four chapters he examines the origin and meaning of the saying with particular attention to Philo, Origen, and Augustine. Then in the next three chapters he observes its decline through Scholasticism, humanistic philology, the Reformation, and the Enlightenment. Finally he considers its retrieval in broader and more secular terms in early German romanticism.

H. BOURGEOIS, P. GIBERT, AND M. JOURJON, *La cause des Écritures. L'autorité des Écritures en christianisme* (Lyon: PROFAC, 1989, paper 55 F) 128 pp. ISBN: 2-85317-038-1.

The fruit of an interdisciplinary course at the theological faculty in Lyon during 1985-86, this volume contains chapters by Jourjon on the authority of the Scriptures according to the Fathers of the church, Gibert on the authority of the Scriptures according to their own testimony, and Bourgeois on the authority of the Scriptures and their theological meaning. Fifteen propositions concerning the authority of Scripture conclude the volume.

Calwer Bibellexikon (6th ed.; Stuttgart: Calwer, 1989, cloth DM 48, paper DM 29.80) x and 734 pp., 48 plates, 14 maps. Illustrated. Bibliographies. ISBN: 3-7668-3031-7 (cloth), -3028-7 (paper).

Although this edition retains the text of the earlier version [see *NTA* 6, p. 135], it replaces black-and-white photographs by new color photographs and provides fuller captions. The team (directed by T. Schlatter) responsible for the articles included H. Bardtke, H. Bietenhard, G. Fohrer, O. Kaiser, R. Knierim, O. Michel, H. P. Rüger, and A. S. van der Woude.

H. W. CASSIRER, *God's New Covenant. A New Testament Translation* (Grand Rapids: Eerdmans, 1989, paper $19.95) xvii and 494 pp. LCN: 89-23653. ISBN: 0-8028-3673-9.

Cassirer (1903-79) taught philosophy for many years at Glasgow University and Corpus Christi, Oxford. During 1972-73 he translated the NT in its entirety, and that translation has been edited for publication by R. Weitzman, who has supplied an eight-page introduction. Cassirer, who was of Jewish origin, sought to be especially sensitive to Jewish sensibilities present in the NT texts. He rendered Mt 6:13 as follows: "And do not bring us to the point of being put to the final test. On the contrary, come and rescue us from the evil one." And he translated Jn 1:18b in this way: "It is his only Son, who rests on the breast of the Father, who has made him known." OT quotations (both direct and paraphrased) appear in a bolder typeface, with references footnoted. The two-page appendix lists the emotional and spiritual categorical headings under which Cassirer initially divided the content of Paul's letters. His *Grace and Law. St. Paul, Kant, and the Hebrew Prophets* was described in *NTA* 33, p. 256.

The Challenge of the Scriptures. The Bible and the Qur'ān, trans. S. E. Brown, Faith Meets Faith (Maryknoll, NY: Orbis, 1989, cloth $26.95, paper $13.95) vii and 104 pp. Indexed. ISBN: 0-88344-651-0 (cloth), -650-2 (paper).

The English version of *Ces Ecritures qui nous questionnent: Le Bible et le Coran* (1987), this volume is the fruit of a research project undertaken between 1978 and 1982 by the Groupe de Recherches Islamo-Chrétien (GRIC). After describing the project and presenting the basic charter of the group ("general guidelines for true dialogue"), it discusses three topics related to Scripture in the Christian and Muslim traditions: word of God—holy writ and reading, receiving Scripture in community, and the Scriptures of one community as seen through the faith of the other.

Chronos, Kairos, Christos. Nativity and Chronological Studies Presented to Jack Finegan, ed. J. Vardaman and E. M. Yamauchi (Winona Lake, IN: Eisenbrauns, 1989, $25) xxiii and 240 pp., frontispiece. Bibliography. LCN: 89-34759. ISBN: 0-931464-50-1.

The thirteen articles honoring Professor Finegan on his 80th birthday are by B. Van Elderen on the significance of the structure of Matthew 1, Yamauchi on the episode of the Magi, K. Ferrari-D'Occhieppo on the star of the Magi and Babylonian astronomy, Vardaman on a new chronology for Jesus' life, E. L. Martin on Jesus' nativity and Herod's death, D. Johnson on the year of Herod's death ("they went eight stades toward Herodeion"), H. W. Hoehner on the date of Herod's death, P. L. Maier on the date of the nativity and the chronology of Jesus' life, N. Kokkinos on crucifixion in A.D. 36 as the keystone for dating Jesus' birth, C. J. Humphreys and W. G. Waddington on astronomy and the date of the crucifixion, R. T. Beckwith on problems in using calendars and astronomy in determining the date of Jesus' passion, S. Dockx on whether Paul's first missionary voyage was a historical reality or a Lukan creation, and D. Moody on a new chronology for Paul's life and letters. Also included are a photograph of the honoree, a list of his publications, and tributes by Vardaman and Van Elderen.

K. CRIM (ED.), *The Perennial Dictionary of World Religions* (San Francisco: Harper & Row, 1989, paper $19.95) xviii and 830 pp. Illustrated. Bibliographies. LCN: 89-45260. ISBN: 0-06-061613-X.

The paperback edition of *Abingdon Dictionary of Living Religions* (1981), this volume contains over 1,600 entries on the historical development, beliefs, and current status of Christianity, Judaism, Buddhism, Islam, Hinduism, Shintoism, Sufism, Taoism, and other religions of the world. The 161 contributors include R. C. Briggs, R. A. Bullard, L. E. Keck, and D. W. O'Connor on NT and early Christian topics, as well as I. Chernus, M. Fishbane, and E. M. Meyers on Jewish topics. Bullard and L. D. Shinn served as associate editors.

D. DANIELL (ED.), *Tyndale's New Testament. Translated from the Greek by William Tyndale in 1534* (New Haven, CT—London: Yale University Press, 1989, $29.95) xxxvi and 429 pp., frontispiece. Bibliography. LCN: 88-37936. ISBN: 0-300-04419-4.

This volume presents Tyndale's 1534 English translation of the NT with modernized spelling and no other changes. Thus the wayward spelling of the 1530s has been brought into line with the conventions of 20th-century England so that, for example, the word "lyttel" now appears as "little." In addition to the texts of the entire NT in English the book contains two prefaces by Tyndale, his marginal notes, prologues to the epistles, translations of some OT readings, a table of liturgical selections, and concluding comments "added to fill up the leaf withal." The editor has supplied a 26-page introduction that places Tyndale's translation in its historical setting and emphasizes its strong influence on the Authorized Version of 1611. A four-page glossary is included.

J. D. M. Derrett, *Studies in the New Testament.* Vol. 5, *The Sea-Change of the Old Testament in the New* (Leiden—New York: Brill, 1989, 112 gld. or $56) xii and 245 pp. Indexed. LCN: 77-377356. ISBN: 90-04-09110-6.

The nineteen articles in this volume [see *NTA* 31, p. 99] concern the land flowing with milk and honey [§ 29-730], Jewish brahmins and the tale of Zosimus (1983), birds of the air and lilies of the field [§ 32-595], a camel through the eye of a needle [§ 31-141], taking up the cross and turning the cheek (1985), receptacles and tombs [§ 31-593], two "harsh" sayings of Christ [§ 30-603], the "horrid" passage in Lk 19:27 [§ 31-168], Christ and reproof [§ 32-1107], leprosy and the Temple [§ 32-146], Markan priority and Markan skill [§ 32-633], the upper room and the dish [§ 30-609], positive perspectives on two miracles [§ 31-635], the Lukan Christ and Jerusalem with reference to τελειοῦμαι in Lk 13:32 [§ 29-150], the Samaritan woman's pitcher [§ 29-998], the Samaritan woman in India ca. A.D. 200 [§ 32-1178], clean and unclean animals in Acts 10:15 and 11:9 [§ 32-1206], "running" in Paul [§ 30-1167], and the functions of the epistle to Philemon [§ 33-293].

S. J. De Vries, *Bible and Theology in The Netherlands,* American University Studies, Series 7: Theology and Religion 22 (2nd ed.; New York—Bern—Frankfurt—Paris: Lang, 1989, 42 SFr or $31.95) xiii and 171 pp. Bibliography. Indexed. LCN: 88-35055. ISBN: 0-8204-1052-7.

The second edition of a work published in 1968, this volume contains chapters on the special interest of Dutch OT study, church and theology in the Netherlands during the 19th century, biblical interpretation in the modernist school ca. 1850-1910, OT interpretation among Dutch conservatives ca. 1850-1910, new beginnings in Dutch OT scholarship, and the mutual relationship of theology and exegesis. The two appendixes list (1) professors of Hebrew and OT in Dutch universities since 1850, and (2) doctoral dissertations in subjects relating to the OT following 1850. De Vries, research professor at the Methodist Theological School in Ohio, has provided a three-page preface for the new edition.

J. Drury (ed.), *Critics of the Bible, 1724-1873,* Cambridge English Prose Texts (Cambridge, UK—New York: Cambridge University Press, 1989, cloth $42.50, paper $15.95) ix and 204 pp. Bibliography. LCN: 89-547. ISBN: 0-521-32992-2 (cloth), -33870-0 (paper).

This anthology illustrates how in 18th- and 19th-century England the Holy Scriptures became the object of human critique independent of church control. After a twenty-page introductory essay by Drury, the volume presents extracts from the writings of Anthony Collins (1724), Thomas Sherlock (1726), Robert Lowth (1753), William Blake (1790), Samuel Taylor Coleridge (1825), Thomas Arnold (1829), Benjamin Jowett (1860), and Matthew Arnold (1873). Drury is dean of King's College, Cambridge.

A. T. Hanson and R. P. C. Hanson, *The Bible without Illusions* (London: SCM, 1989, paper; Philadelphia: Trinity Press International, $10.95) ix and 150 pp. Bibliography. Indexed. ISBN: 0-334-00101-3.

Written under the conviction that the interpretation of the Bible needs entire seriousness and scrupulous honesty, this volume attempts to show what qualities and what preliminary assumptions are needed in order that the Bible shall be genuinely understood and genuinely interpreted. Its twelve chapters concern the study of the Bible today, the facts about the Bible, the NT interpretation of Scripture, the interpretation of the Bible in the early church, historical criticism of the Bible, the fundamentalist interpretation, prophecy, the books of the Bible, the proportion of faith, the canon of Scripture, the Bible as norm and as the church's book, and in praise of the Bible. A. T. Hanson is emeritus professor of theology at the University of Hull, and his late brother was emeritus professor of historical and contemporary theology at the University of Manchester.

Jesu Rede von Gott und ihre Nachgeschichte im frühen Christentum. Beiträge zur Verkündigung Jesu und zum Kerygma der Kirche. Festschrift für Willi Marxsen zum 70. Geburtstag, ed. D.-A. Koch, G. Sellin, and A. Lindemann (Gütersloh: Mohn, 1989, paper DM 98) 476 pp., frontispiece. Bibliography. ISBN: 3-579-00091-8.

The twenty-eight articles in this volume honoring Professor Marxsen are by S. M. Ogden on Marxsen's contribution to systematic theology; U. Luck on the beginning of Christology, the *Sache Jesu,* and God's reign; F. Vouga on the development of Jesus' chreiai and didactic dialogues in Mk; Koch on Jesus' table-fellowship with tax collectors and sinners (Mk 2:13-17); Sellin on some symbolic and esoteric features in Mk; Lindemann on the Q version of Jesus' temptation and the Lord's Prayer; B. Schüller on interpreting the antitheses in the Sermon on the Mount; P. Hoffmann on Jesus' prohibition of anxiety and its influence in the Synoptic tradition; H. Frankemölle on the "praxis of Christ" (Mt 11:2) and performance-oriented exegesis; P.-G. Klumbies on Jesus' healings on the Sabbath according to Mk and Lk; S. Heine on Mary Magdalene as a person of rank and reputation; O. Merk on Bultmann's unpublished notes on Synoptic research; V. P. Furnish on "God's will" in Pauline perspective; W. Schrage on sanctification as a process according to Paul; W. Schmithals on Paul as missionary to the Gentiles and the problem of his theological development; M. Rese on Israel's ignorance and disobedience and Paul's proclamation of faith in Romans 10; A. Suhl on the Galatians and the Spirit (the situation in Galatia); G. Klein on anti-Paulinism in Philippi; H. Ulonska on the Law and circumcision; E. Grässer on Heb 4:12-13; K. Kertelge on "early catholicism" in the NT as a challenge to ecumenism; H. Paulsen on the history of primitive Christianity and the history of its interpretation; H. Krämer on the meaning of optative sentences in the NT; B. Aland on NT manuscripts as interpreters of texts (P^{75} and its *Vorlagen* in Jn 10); K. Aland on the Byzantine text as the "text of the church"; F. Merkel on anamnesis; K. W. Dahm on the church as *Volkskirche* on the way to the new millennium; and J. Lähnemann on Jesus' discourse about God. Also included are a photograph of the honoree, his *curriculum vitae,* and bibliography between 1959 and 1989.

D. Jodock, *The Church's Bible. Its Contemporary Authority* (Minneapolis, MN: Fortress, 1989, paper $11.95) xi and 173 pp. Bibliography. Indexed. LCN: 88-45827. ISBN: 0-8006-2326-6.

Jodock, professor of religion at Muhlenberg College in Allentown, PA, first analyzes the forces at work in modern debates about the Bible and its authority according to the following outline: authority as problematic in the modern era, responses within a static world-view, and responses within a dynamic world-view. Then he constructs a contemporary theory of biblical authority under these headings: the Bible in post-modern culture; God's presence, revelation, and inspiration; biblical usefulness and biblical authority; and recontextualizing the Bible. He concludes that the Bible's authority is honored most when it is used in the community of faith and embodied in the daily lives of the community's members.

G. Lohfink, *Studien zum Neuen Testament,* Stuttgarter Biblische Aufsatzbände 5 (Stuttgart: Katholisches Bibelwerk, 1989, paper DM 39) 408 pp. Bibliographies. Indexed. ISBN: 3-460-06051-4.

The nineteen articles in this collection concern narrative as theology in the Gospels [§ 19-470]; God in Jesus' preaching (1977); the exegesis of Lk 15:18, 21 [§ 20-125]; the pre-existent plan of salvation according to Mt 6:10 (1989); Jesus' correlation of God's kingdom and God's people [§ 30-538]; the parable of the sower in Mk 4:3-9 [§ 30-1074]; the metaphor of sowing in Mk 4:3-9 (1985); the course of the Easter events and the beginnings of the primitive church [§ 25-439]; the casting of lots in Acts 1:26 [§ 20-151]; the origin of Christian baptism [§ 21-233]; an OT model for the theophanies in Acts 9, 22, 26 [§ 10-580]; "to carry my name" in Acts 9:15 [§ 10-967]; Christology and history according to Acts 3:19-21 [§ 14-566]; whether there was prayer to Christ in the worship of the NT communities [§ 19-729]; the mediation of Paulinism into the Pastorals [§ 33-288]; Pauline theology as received in the Pastorals (1981); the normative character of the concepts of office in the

Pastorals [§ 22-197]; commentary as genre [§ 19-419]; and exegetical challenges regarding Jesus' proclamation of the kingdom [§ 32-1327].

B. L. MACK, *Rhetoric and the New Testament*, Guides to Biblical Scholarship, New Testament Series (Minneapolis, MN: Fortress, 1990, paper $5.95) 110 pp. Bibliography. LCN: 89-36039. ISBN: 0-8006-2395-9.

After discussing the challenge of rhetorical criticism, this volume provides a brief survey of recent NT scholarship on rhetorical criticism, presents an overview of the classical theory and practice of rhetoric, considers NT texts (from the Jesus tradition, the Pauline tradition, Hebrews, and the Gospels and Acts) in which rhetorical composition and argumentation can be demonstrated, and reflects on the place of rhetorical criticism in the configuration of critical methods and hermeneutics. Mack is professor of NT studies at the School of Theology at Claremont in California.

J. MATEOS, *Método de análisis semántico. Aplicado al griego del Nuevo Testamento*, Estudios de Filología Neotestamentaria 1 (Córdoba: Ediciónes El Almendro, 1989, paper $20) iv and 185 pp. Bibliography. Indexed. ISBN: 84-86077-72-9.

Intended as preliminary to a Greek-Spanish dictionary of the NT, the volume shows how the method of semantic analysis can be applied to the Greek NT. After discussing the goals and elements of semantic analysis, it treats grammar and semantics, the semantic formula, grammatical and semantic categories, steps in semantic analysis, analysis of lexemes (entity and attribute, act, relation and determination), and the influence of context in the nuclear figure. Mateos has illustrated the approach in recent articles in *Filología Neotestamentaria* [§§ 33-546, 1153; 34-57].

S. E. MCEVENUE AND B. F. MEYER (EDS.), *Lonergan's Hermeneutics. Its Development and Application* (Washington, DC: Catholic University of America Press, 1989, $44.95) vi and 313 pp. Indexed. LCN: 88-28383. ISBN: 0-8132-0670-7.

Prepared for a conference held in 1986 at Concordia University in Montreal, the six major papers in this volume explore the hermeneutical theory of B. Lonergan and its implications for biblical interpretation: Q. Quesnell on mutual misunderstanding and the dialectic of contemporary hermeneutics, H. Meynell on N. Frye's *The Great Code* (1982) and the Christian faith, Meyer on the primacy of the intended sense of texts, McEvenue on Lonergan's contribution regarding theological doctrines and the OT, R. M. Doran on psychic conversion and Lonergan's hermeneutics, and C. C. Hefling on understanding salvation history. Also included are an eighteen-page introduction by Meyer, responses to the papers (by M. Vertin, J. C. Robertson, K. R. Melchin, P. J. Cahill, P. McShane, C. Davis, and J. Van Den Hengel), and afterwords by the authors.

S. MCKNIGHT (ED.), *Introducing New Testament Interpretation*, Guides to New Testament Exegesis 1 (Grand Rapids: Baker, 1989, paper $11.95) 197 pp. Bibliography. LCN: 89-28390. ISBN: 0-8010-6260-8.

This volume covers the steps of NT exegesis that are common to any kind of writing found in the NT. After J. D. G. Dunn's essay on the challenge of NT study for evangelicals today, it presents chapters by W. Heard on NT background, M. W. Holmes on NT textual criticism, McKnight on NT grammatical analysis, D. L. Bock on NT word analysis, T. E. Schmidt on sociology and NT exegesis, L. D. Hurst on NT theological analysis, and C. A. Evans on the function of the OT in the NT.

C. MESTERS, *Defenseless Flower. A New Reading of the Bible*, trans. F. McDonagh (Maryknoll, NY: Orbis, 1989, paper $13.95; London: Catholic Institute for International Relations) viii and 175 pp. LCN: 89-35761. ISBN: 0-88344-596-4 (O), 1-85287-055-9 (CIIR).

Mesters, a Dutch missionary and Carmelite priest, has worked for the past twenty years among base Christian communities in Brazil. The four essays in this volume originally appeared in Portugese as *Flor Sem Defesa* (1983). They concern the interpretation of the Bible in basic ecclesial communities, the use and interpretation of the Bible by the people of the base communities ("the light breeze"), the people's reading of the Gospel in the context of life ("defenseless flower"), and biblical theology in Brazil today.

O. MICHEL, *Anpassung oder Widerstand. Eine Autobiographie* (Wuppertal—Zurich: Brockhaus, 1989, DM 29.80) 197 pp., frontispiece. Bibliography. ISBN: 3-417-12577-4.

In the first part of this autobiography (pp. 11-153) Michel traces the course of his life from birth in 1903 to the student-revolts of 1967-68 and his association with Bengelhaus in Tübingen. In the second part (pp. 154-192) he treats general themes running through his life: being a theologian in conflict with the spirit of the age, the human condition, personal relationships, political perspectives, etc. A volume of Michel's essays entitled *Dienst am Wort* (1986) was described in *NTA* 31, pp. 224-225.

I. J. MOSALA, *Biblical Hermeneutics and Black Theology in South Africa* (Grand Rapids: Eerdmans, 1989, paper $15.95) xiv and 218 pp. Bibliography. LCN: 88-33521. ISBN: 0-8028-0372-5.

Writing from the perspective of historical-materialist analysis, Mosala first discusses the use of the Bible in black theology and criticizes the dominant direction of the new sociological approaches to the Bible [§ 31-511]. Next he proposes the historical and cultural struggles of black people as a hermeneutical starting point for black theology. Then he presents a materialist reading of Micah and Lk 1–2, respectively, and reflects on the black hermeneutical appropriation of the signified practice of these texts. Mosala teaches in the department of religious studies at the University of Cape Town, South Africa.

Das Neue Testament. Übersetzt von Fridolin Stier, ed. E. Beck, G. Miller, and E. Sitarz (Munich: Kösel, 1989, DM 19.80; Düsseldorf: Patmos) 580 pp. ISBN: 3-466-20315-5 (K cloth), -20314-7 (paper), 3-491-77779-8 (P cloth), -77778-X (paper).

Stier (1902-81), who was professor of OT on the Catholic theological faculty at Tübingen and editor of *Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete,* worked at this translation of the NT for about twenty years and sought especially to bring out the distinctive character of the original text. Thus he rendered Jn 1:1: "Im Uranfang war Er, das Wort. Und Er, das Wort, war bei Gott. Und Gott war Er, das Wort." And he translated 1 Tim 3:1: "Zu trauen ist dem Wort: Wer nach dem Übersichtsamt trachtet, verlangt nach einer guten Tätigkeit." There are no notes. The editors who prepared Stier's manuscript for publication have provided a twelve-page postscript that explains the principles of Stier's project.

D. PATTE, *Structural Exegesis for New Testament Critics,* Guides to Biblical Scholarship, New Testament Series (Minneapolis, MN: Fortress, 1990, paper $7.95) x and 134 pp. Bibliography. LCN: 89-39161. ISBN: 0-8006-2396-7.

Not simply a revision of Patte's *What Is Structural Exegesis?* (1976) but a reconceptualization of how to do structural exegesis, this volume first explains each aspect of structural exegesis in the process of interpreting Jn 3:1-21. Then it proposes Jn 4:4-42 and Lk 10:21-42 as exercises for applying the steps in structural exegesis. Patte, professor of NT and chair of the department of religious studies at Vanderbilt University, distinguishes six steps: identifying a complete discourse unit, identifying the explicit oppositions of actions, identifying the qualifications through which the opposed subjects are contrasted, identifying the effects upon the receivers through which the opposed actions are contrasted, drawing conclusions about the basic characteristics of the author's faith, and elucidating the specific features of the discourse unit.

W. J. PERSCHBACHER, *Refresh Your Greek. Practical Helps for Reading the New Testament* (Chicago: Moody, 1989, $29.95) xli and 1274 pp. Bibliography.

Intended for those with a basic knowledge of Greek, this reader aims to develop the student's ability to read and translate the Greek NT with ease, understanding, and speed. After a basic vocabulary list of 315 words that occur fifty or more times in the NT, the volume provides the Greek text of the NT books in their canonical order according to *The Greek New Testament* (3rd ed.) at the tops of the pages and grammatical analyses of Greek words below. Supplementary word lists are supplied for individual NT books. Also included is a 104-page summary of basic Greek grammar and syntax, as well as four appendixes. Perschbacher teaches in the Independent Studies Department of Moody Bible Institute in Chicago.

S. E. PORTER, *Verbal Aspect in the Greek of the New Testament, with Reference to Tense and Mood,* Studies in Biblical Greek 1 (New York—Bern—Frankfurt—Paris: Lang, 1989, 134 SFr or $84.50) xii and 582 pp. Bibliography. Indexed. LCN: 88-32803. ISBN: 0-8204-0847-6.

Based on a doctoral dissertation accepted by the University of Sheffield, this volume argues that the category of synthetic verbal aspect—a morphologically based semantic category that grammaticalizes the author/speaker's reasoned subjective choice of conception of a process—provides a suggestive and workable model for explaining the range of uses of the tense forms in Greek. After an introduction to Greek grammar as hermeneutics and to systemic linguistics, it deals with research into tense, *Aktionsart,* and aspect; systemic analysis of Greek verbal aspect; the influence of Semitic languages on verbal aspect in the NT; the aorist and present tenses in the indicative mood; the stative aspect and perfect tense; conditional statements; the aorist, present, and perfect in the non-indicative moods; the aorist, present, and perfect participles and infinitives; the future form (tense, aspect, or mood?); and vague verbs and periphrastics ("exceptions that prove the rule").

C. B. PUSKAS, *An Introduction to the New Testament* (Peabody, MA: Hendrickson, 1989, $19.95) xxii and 297 pp., 3 maps, 13 charts. Illustrated. Bibliography. Indexed. ISBN: 0-913573-45-0.

The focus of this introduction to the NT is on the development of early Christianity in its historical context. It first treats the background of the NT: Greco-Roman context, Jewish background, language of the NT, and text of the NT. Then it deals with methods for interpreting the NT: historical methods of criticism, the genres of the Gospels and Acts, the ancient letter genre, and the genres of Revelation. Finally it traces the formation of early Christianity: a chronology of Jesus' life, the historical Jesus, the message of Jesus, a chronology of Paul's life, the major phases of early Christianity, and the emergence of Christian orthodoxy. The appendixes concern (1) the formation of the NT canon and (2) English translations of the NT. Puskas is adjunct professor of religious studies at Drury College and associate minister at Schweitzer United Methodist Church in Springfield, MO.

E. R. SCHMIDT, M. KORENHOF, AND R. JOST (EDS.), *Feministisch gelesen. Ausgewählte Bibeltexte für Gruppen und Gemeinden, Gebete für den Gottesdienst* (2 vols.; Stuttgart: Kreuz, 1988-89, paper DM 29.80 each) 296 pp., 297 pp. Bibliographies. Indexed. ISBN: 3-7831-0909-4 (vol. 1), -0949-3 (vol. 2).

The thirty-two feminist readings of OT and NT texts that pertain to women in the first volume include contributions by S. H. Ringe on Mt 13:33, L. Schottroff on Mt 20:1-16, R. R. Ruether on Mt 23:1-12, A. Bauer on Lk 13:10-17, G. Petzke on Acts 9:36-43, S. B. Thistlethwaite on Eph 5:21-33, and R. Schmidt-Zillessen on Rev 12:1-9, 13-17. The second volume contains essays by Schmidt on "woman church" in feminist discussion and Korenhof on the alleged anti-Judaism of feminist theology, as well as feminist readings of twenty-eight biblical texts, e.g. H. Rosenstock on Jn 2:1-11, R. Traitler on Rom 16:1-16, B. von Wartenberg-Potter on 1 Cor 6:12-20, M. Bührig on Gal 3:26-28, Korenhof on 1 Tim 5:3-16, and E. Kähler on 1 Pet 3:1-7.

A. SCHMOLLER, *Handkonkordanz zum griechischen Neuen Testament,* ed. B. Köster (Stuttgart: Deutsche Bibelgesellschaft, 1989, DM 38) x and 534 pp. ISBN: 3-438-06007-8.

The original version of this concordance to the Greek NT was prepared by O. Schmoller and published in 1869. In 1938 A. Schmoller adapted his father's work in the 7th edition to the 15th/16th edition of E. Nestle's *Novum Testamentum Graece.* In this new edition Köster (with the assistance of M. Welte and K. Wachtel) has adapted the concordance to the 26th edition of Nestle-Aland's *Novum Testamentum Graece* and the 3rd (corrected) edition of the *Greek New Testament.* The notes on the Septuagint and Vulgate remain unchanged. The size of the volume has been reduced to the size of a "pocket concordance."

Society of Biblical Literature 1989 Seminar Papers, ed. D. J. Lull, SBL Seminar Papers 28 (Atlanta: Scholars Press, 1989, paper $20) ix and 655 pp. Bibliographies. ISBN: 1-55540-421-9.

The thirty-eight papers in this volume were prepared for discussion at the 1989 meeting of the SBL in Anaheim, CA. Those most pertinent to NT studies concern Q (by M. E. Boring, D. M. Scholer, R. A. Horsley, J. S. Kloppenborg, H. Fleddermann, T. L. Brodie, L. E. Vaage, P. J. Hartin), Lk-Acts (S. D. Moore, D. D. Schmidt, R. I. Pervo, J. M. Dawsey, G. E. Sterling, D. L. Balch, D. R. Edwards, D. L. Jones), Balaam in Jewish and later Platonic sources (J. T. Greene, R. M. Berchman), 1 Corinthians (V. P. Furnish, G. D. Fee), Mt (S. Brown, R. L. Mowery, F. W. Burnett, C. C. Black), Pauline theology (J. M. Bassler), texts and archaeology (D. W. Jamieson-Drake), the historical Jesus (D. E. Smith, K. E. Corley, C. A. Evans, D. Seeley), Judith (A. D. Roitman, A.-J. Levine, S. A. White, C. A. Moore), Philo's psychology of prophetic inspiration and Rom 10:20 (W. L. Schutter), and biblical traditions informing ethics (Horsley and M. Myers).

R. A. SPIVEY AND D. M. SMITH, *Anatomy of the New Testament. A Guide to Its Structure and Meaning* (4th ed.; New York: Macmillan, 1989) xxiv and 500 pp., 8 maps, 5 charts. Illustrated. Bibliographies. Indexed. LCN: 88-11921. ISBN: 0-02-415330-3.

The three previous editions of this introduction to the NT were described in *NTA* 14, p. 105; 19, p. 262; 27, p. 204. The book now begins with a prologue on how the NT arose and was transmitted. The chapters on Paul the apostle to the Gentiles and on letters in the Pauline tradition have been thoroughly rewritten. Recent advances in scholarship have been integrated into the text and the bibliographies.

D. H. STERN, *Jewish New Testament. A translation of the New Testament that expresses its Jewishness* (Jerusalem—Clarksville, MD: Jewish New Testament Publications, 1989, paper $14.95) xxxi and 391 pp., 2 maps. Indexed. LCN: 89-84606. ISBN: 965-359-003-0.

Prepared by a "messianic Jew" (a Jew who honors Jesus as the Messiah of Israel), this translation highlights the original and essential Jewishness of the NT writings by using neutral terms ("execution stake" instead of "cross") and Hebrew names (Yeshua), emphasizing Jewish cultural and religious features ("tzitzit" for "fringes"), correcting mistranslations resulting from anti-Jewish theological bias (τέλος in Rom 10:4 as "the goal at which the Torah aims"), and using Jewish English ("shalom" for "peace"). It renders Jn 3:16 as follows: "For God so loved the world that he gave his only and unique Son, so that everyone who trusts in him may have eternal life, instead of being utterly destroyed." A verse-by-verse commentary that defends controversial readings and provides background information is in preparation.

G. THEISSEN, *Studien zur Soziologie des Urchristentums,* Wissenschaftliche Untersuchungen zum Neuen Testament 19 (3rd ed.; Tübingen: Mohr-Siebeck, 1989, cloth DM 79, paper DM 49) x and 395 pp. Bibliography. Indexed. ISBN: 3-16-145449-9 (cloth), -145448-0 (paper).

The first edition of this collection of Theissen's articles on the sociology of primitive Christianity was described in *NTA* 24, p. 185, and the second edition was noticed in *NTA* 28,

p. 197. For the third edition the select bibliography on the social history of primitive Christianity has been supplemented and some errors have been corrected.

Theologische Versuche XVII, ed. J. Rogge and G. Schille (Berlin: Evangelische Verlagsanstalt, 1989, paper DM 19.80) 186 pp. and 18 plates. ISBN: 3-374-00867-4.

The three papers in this fascicle [see *NTA* 31, p. 359] most pertinent to the NT are by G. Haufe on the history of the interpretation and influence of the Sermon on the Mount, Schille on whether the Jesus-movement originated before Easter, and Schille on complementarity as a hermeneutical model. Also included are three papers on OT topics (by H. Staudigel, V. Hirth, and M. Schubert) and ten other articles.

To Touch the Text. Biblical and Related Studies in Honor of Joseph A. Fitzmyer, S.J., ed. M. P. Horgan and P. J. Kobelski (New York: Crossroad, 1989, $39.95) xiv and 418 pp., 4 figs., 2 tables. Bibliography. Indexed. LCN: 89-25127. ISBN: 0-8245-0897-1.

Of the twenty-five articles in honor of Professor Fitzmyer, those most pertinent to NT studies are by F. T. Gignac on phonological phenomena in the Greek papyri significant for the text and language of the NT, S. A. Kaufman on using computers in targumic studies, E. C. Maloney on the historical present in Mark's Gospel, T. R. Carmody on Mt 18:15-17 in relation to three Qumran texts, J. J. Collins on the origin of the Qumran community, Horgan and Kobelski on *Hodayot* (1QH) and NT poetry, J. Murphy-O'Connor on the new covenant in Paul's letters and the Essene documents, P. J. Achtemeier on newborn babes and living stones in 1 Peter, A. A. Di Lella on the structure and composition of the Matthean beatitudes, K. P. Donfried on the theology of 1 Thessalonians as a reflection of its purpose, E. J. Epp on the NT papyrus manuscripts in historical perspective, B. Gerhardsson on the narrative *měšālîm* in the OT and in the Synoptic Gospels, C. H. Giblin on a qualifying parenthesis (Rom 5:13-14) and its context, D. J. Harrington on birth narratives in ps.-Philo's *Biblical Antiquities* and the Gospels, P. Perkins on 1 Thessalonians and Hellenistic religious practices, J. Reumann on the "itinerary" as a form in classical literature and Acts, F. Connolly-Weinert on Luke's handling of the charge against Jesus as detractor of the Temple, and A. Yarbro Collins on the Son of Man sayings in Q. Also included is a three-page preface by the editors and a bibliography of Fitzmyer's publications (490 items).

W. C. Tremmel, *The Jesus Story in the Twenty-Seven Books that Changed the World*, American University Studies, Series 7: Theology and Religion 50 (New York—Bern—Frankfurt—Paris: Lang, 1989, 68.20 SFr or $42.95) v and 272 pp. Bibliographies. Indexed. LCN: 89-34744. ISBN: 0-8204-0772-0.

In this book the Jesus story is told as it apparently was being told in Palestine, Syria, Asia Minor, Greece, and Rome from the mid-1st to the mid-2nd century A.D. After looking at Jews and early Christians, the volume considers the Jesus story as told by Mark, Matthew, Luke, and John, respectively. Then it shows how the Jesus story made its way to the "ends of the world" as it is recorded in Acts and Paul's letters, examines the development toward church establishment, and treats the scenario of the end-time in Revelation. Tremmel is professor and chairman of the department of religious studies at the University of South Florida in Tampa.

W. O. Walker (ed.), *Harper's Bible Pronunciation Guide* (San Francisco: Harper & Row, 1989, $15.95) xiii and 170 pp. LCN: 89-45188. ISBN: 0-06-068951-X.

This volume provides guidance for pronouncing proper names in the English Bible (including the Apocrypha), other biblical terms that may be unfamiliar to some readers, and technical and other terms that are important for biblical study. The work is divided into two sections: biblical terms (e.g. "Elisha i-li'shuh," "Emmaus i-may'uhs," "Evangelist i-van'juh-list"), and nonbiblical terms ("agape ah-gah'pay," "Qere kuh-ray'"). More than 7,000 words are treated. T. Craven and J. A. Dearman served as associate editors.

GOSPELS–ACTS

S. A. Al-Assiouty, *Origines égyptiennes du christianisme et de l'islâm. Résultat d'un siècle et demi d'archéologie. Jésus: réalités historiques. Muhammad: évolution dialectique,* Recherches comparées sur le Christianisme Primitif et l'Islâm Premier 3 (Paris: Letouzey & Ané, 1989, paper 118 F) 296 pp. ISBN: 2-7063-0175-9.

Earlier volumes in this project were described in *NTA* 31, p. 359 and 32, p. 239. In this volume Al-Assiouty argues that the impact of Egyptian thought on Christianity and Islam was so great that they all can be said to constitute one and the same civilization. After discussing the birth of Jesus and Mohammed, he compares the myths and realities connected with the two figures, their places of formation and occupation, and personal qualities. Then he considers their social and religious milieus, antecedent and parallel movements, and the impact of Egyptian thought upon them.

J.-N. Aletti, *L'art de raconter Jésus Christ. L'écriture narrative de l'évangile de Luc,* Parole de Dieu (Paris: Seuil, 1989, paper 120 F) 258 pp. Bibliography. ISBN: 2-02-010929-8.

Aletti, professor of NT exegesis at the Pontifical Biblical Institute in Rome, presents narrative analyses of Lukan texts with particular attention to the transformations and actantiel roles, the characters in space and time, and the narrative context. Thus he treats Lk 19:1-10 (seeing and being seen), narrative and revelation (Lk 4:16-30), the art of beginning an account (the beginning of Luke's Gospel), the identity of Jesus (Lk 4:14–9:50), on the way toward Jerusalem, Lukan parables (from Jesus narrated to Jesus the narrator), the trial and death of Jesus (paradoxical recognition), recognition and coherence (Lk 24), narrating Jesus Christ, and the relation of the author to reader and narrative (Lk 1:1-4). An eight-page glossary of technical terms is included.

A. Antoniazzi (ed.), *Ele Caminha à Vossa Frente. O seguimento de Jesus pelo Evangelho de Marcos,* Estudos Bíblicos 22 (Petrópolis: Vozes, 1989, paper) 93 pp.

After general articles by A. J. da Silva and W. O. de Azevedo on reading Mark's Gospel as a whole, this fascicle presents studies by Antoniazzi on the secret that few understand (the parables in Mk 4), da Silva on the purpose of the miracles (the case of the multiplication of the loaves), P. S. Soares on reading Mk with a nonspecialist group, and E. M. de Oliveira on some important books on Mk. Also included is J. L. G. do Prado's article on whether Phil 2:6-11 presents doctrine or a way.

M. A. Beavis, *Mark's Audience. The Literary and Social Setting of Mark 4.11-12,* JSNT Supplement Series 33 (Sheffield, UK: JSOT Press, 1989, £25 or $43.50) 261 pp. Bibliography. Indexed. ISBN: 1-85075-215-X.

The slightly altered version of a doctoral dissertation directed by M. D. Hooker and accepted in 1987 by Cambridge University, this volume first considers Mark's social setting: reader response and Greco-Roman culture, and the use of the Gospel. Then after a survey of scholarship on Mk 4:11-12, it discusses elements similar to Mk 4:11-12 in the Gospel, the role of Mk 4:11-12 in its immediate context and in the Gospel as a whole, the literary function of the text, and its relation to the social setting of the Gospel. Beavis challenges the idea that Mk 4:11-12 is an alien element in the Gospel. She concludes that the passage introduces and crystallizes several important Gospel themes (perception, comprehension, private teaching), and had a rhetorical and propagandistic function with respect to the original audience in that it invited the hearers to be party to the "mystery of the kingdom of God," the imminent parousia of the Son of Man, by seeing, hearing, and understanding the Gospel teaching.

H. Binder, *Das Gleichnis von dem Richter und der Witwe. Lk 18,1-8* (Neukirchen-Vluyn: Neukirchener, 1988, paper DM 18.80) 92 pp. ISBN: 3-7887-1268-6.

This investigation of Lk 18:1-8 first considers the framework in which the parable is set:

the statement of purpose (18:1), the application (18:6-8), the eschatological discourse (17:22-37), and the saying about the presence of God's reign (17:20-21). Then it deals with the hermeneutical problem as it has been treated from A. Jülicher to the present. Finally it focuses on the interpretation of the parable of "the judge and the widow" (18:2-5). F. Hahn has provided a two-page foreword.

J. CALLOUD AND F. GENUYT, *L'Evangile de Jean (I). Lecture sémiotique des chapitres 1 à 6* (L'Arbresle: Centre Thomas More, 1989, paper 80 F; Lyon: Centre pour l'Analyse du Discours Religieux) ii and 158 pp. ISBN: 2-905600-08-X (CTM), 2-905601-02-7 (CADIR).

Calloud and Genuyt, who have collaborated on *Le discours d'adieu* (1985) and *Jean (II)* [*NTA* 33, p. 104], provide a semiotic analysis of the following texts: the Prologue (Jn 1:1-18), the witness of John and the call of the disciples (1:19-51), the wedding at Cana and the purification of the Temple (2:1-25), the encounter with Nicodemus (3:1-21), John's encounter with his disciples (3:22-36), the encounter with the Samaritan woman (4:1-42), the return to Galilee and the healing of the son of the royal official (4:43-54), the healing of the sick at the pool of Bethzatha (5:1-47), and the bread of life (6:1-71).

A. CERESA-GASTALDO (ED.), *Storia e preistoria dei Vangeli*, Pubblicazioni del Dipartimento di Archeologia, Filologia Classica e loro Tradizioni 112 (Genoa: Università di Genova, 1988, paper 18,000 L) 143 pp. ISSN: 0025-0852.

The seven papers in this volume are by F. Montanari on the poetry of the Gospels, I. Zatelli on the linguistic situation in the land of Israel in the 1st century, P. Grech on the historicity of Jesus' sayings, G. Ghiberti on the origin of John's Gospel, E. Vineis on the Old Latin versions of the Gospels, M. Pesce on open problems in the study of proto-Christian tradition, and Ceresa-Gastaldo on the Greek language and Semitic categories of the Gospel text.

Una comunità legge il Vangelo di Luca, vol. 2, Lettura Pastorale della Bibbia 19 (Bologna: Dehoniane, 1988, paper 30,000 L) 475 pp. ISBN: 88-10-20547-2.

This volume divides Lk 9:51–24:53 into eighty-three pericopes and provides for each text an Italian translation, observations about the message in context, and comments on words and phrases in particular verses: he set his face to go to Jerusalem (9:51-56); well suited for the kingdom of God (9:57-62); behold I send you (10:1-16); rejoice that your names are written in the heavens (10:17-20); etc.

W. D. DAVIES, *The Setting of the Sermon on the Mount*, Brown Judaic Studies 186 (Atlanta: Scholars Press, 1989, $94.95) xv and 547 pp. Bibliography. Indexed. LCN: 89-39028. ISBN: 1-55540-403-0.

The unaltered reprint of the work described in *NTA* 8, p. 464. This classic study of the Sermon on the Mount considers its settings in Matthew's Gospel, Jewish messianic expectation, contemporary Judaism, the early church, and Jesus' ministry, respectively. Fifteen appendixes are included.

M. DE GROOT, *Messiaanse ikonen. Een vrouwenstudie van het evangelie naar Johannes* (Kampen: Kok, 1988, paper 49.90 gld.) 353 pp. Bibliography. ISBN: 90-242-2284-2.

This volume investigates the function and meaning of the seven metaphorical "I am" sayings in the Fourth Gospel that identify Jesus as the bread of life, light of the world, door of the sheep, etc. There are three stages in the investigation: ergocentric, semiotic, and reception-aesthetic. Thus it considers the structure of the Gospel as a whole, discusses the pertinent pericopes and their metaphors, and describes the receptive possibilities raised by the imagery, particularly with a feminist reception. With the help of the semiotic insights and definitions of C. S. Peirce, de Groot concludes that the seven "I am" sayings are diagrammatical and metaphorical icons.

J. D. M. Derrett, *The Ascetic Discourse. An Explanation of the Sermon on the Mount* (Eilsbrunn: Ko'amar, 1989, paper DM 24.80) 112 pp. Bibliography. Indexed. ISBN: 3-927136-03-4.

Derrett argues that the Sermon on the Mount (Mt 5–7) reflects an ascetical-mystical association within Judaeo-Christianity evidencing the continuous impulse of the Holy Spirit, an emanation from Yahweh, a gift to Israel. He discusses the tone of the sermon, definitions and presuppositions, preparation for the sermon, the beatitudes, sources of norms, the antitheses, observances, true and false treasure, reciprocity, warnings, the audience, Augustine, and practicability. The appendix provides an English translation of Mt 5–7.

E. Drewermann, *Das Markusevangelium.* Zweiter Teil, *Mk 9,14 bis 16,20* (Olten—Freiburg: Walter-Verlag, 1988, DM 69) 796 pp., 4 plates. Bibliography. Indexed. ISBN: 3-530-16872-6.

The first volume in this exposition of Mark's Gospel was described in *NTA* 33, p. 106. Focusing on why the Son of Man must die, this volume traces Jesus' way from Tabor to Golgotha according to Mk 9:14–16:20: the expulsion of the tormenting demon (9:14-29); Jesus' second passion prediction, or "whoever receives this child" and the controversy among the disciples (9:30-37); the strange exorcist (9:38-41); concerning temptation and mutilation, or "have salt and peace" (9:42-50); "what God has joined" (10:1-12); the person born in God, or Jesus and the children (10:13-16); concerning poverty and wealth (10:17-31); the suffering of the Son of Man, or the rulers of the nations and servants of God (10:32-45); etc. Drewermann is Privatdozent for systematic theology at the Catholic philosophical-theological faculty in Paderborn.

R. T. France, *Matthew. Evangelist and Teacher* (Grand Rapids: Zondervan, 1989, paper $14.95) 345 pp. Bibliography. Indexed. ISBN: 0-310-35681-4.

France, principal of Wycliffe Hall in the University of Oxford and author of a recent commentary on Matthew's Gospel [*NTA* 33, p. 245], discusses issues that are interesting and important for interpreting the Gospel: its place in church life and relation to other Gospels, the question of authorship, the setting of the Gospel, its literary character, the meaning of fulfillment, Matthew and Israel, Matthew's Gospel and the church, and Matthew's portrait of Jesus. The book completes the series of volumes by I. H. Marshall on Luke (1970), R. P. Martin on Mark (1972), and S. S. Smalley on John (1978).

I. Gargano, *"Lectio divina" su il Vangelo di Marco,* Conversazioni Bibliche (Bologna: Dehoniane, 1989, 15,000 L) 150 pp. ISBN: 88-10-70915-2.

This volume presents a *lectio divina* on Mark's Gospel conducted at Camaldoli in 1988. It deals with the preaching of John and the baptism of Jesus (1:1-13), the choice of the first apostles (1:14-20), the election of the Twelve (3:7-21), the rich young man (10:17-31), abandonment by the disciples (14:26-46), and appearances of the risen Jesus (16:9-20).

S. R. Garrett, *The Demise of the Devil. Magic and the Demonic in Luke's Writings* (Minneapolis, MN: Fortress, 1989, $16.95) ix and 179 pp. Indexed. LCN: 89-36046. ISBN: 0-8006-2409-2.

After an introduction to ancient magic and to the problems faced by those who seek to understand it, this investigation of magic and the demonic in Lk-Acts discusses Gospel texts that feature Satan and the struggle for authority (Lk 4:1-13; 11:14-23; 10:17-20), Simon Magus (Acts 8:4-25), Paul and Bar Jesus (Acts 13:4-12), and the seven sons of Sceva (Acts 19:8-20). Garrett, assistant professor of NT at Yale University Divinity School, proceeds on two levels: (1) interpreting the discourse between characters by viewing it within the context of the narrative world, and (2) identifying Luke's emphases when talking about magic and magicians, and asking what these emphases reveal about the symbolic function of magic in Luke's culture. She concludes that Luke stressed Christ's victory over the devil and the authority that he granted to his followers in the present. The book is based on a doctoral dissertation directed by W. A. Meeks at Yale.

T. J. GEDDERT, *Watchwords. Mark 13 in Markan Eschatology,* JSNT Supplement Series 26 (Sheffield, UK: JSOT Press, 1989, £25 or $37.50) 352 pp. Bibliography. Indexed. ISBN: 1-85075-127-7.

The revision of a doctoral dissertation prepared under the direction of I. H. Marshall and accepted by the University of Aberdeen, this volume seeks to uncover the intentions of the Evangelist as they can be known by studying Mark 13 in its Gospel context. The body of the study brings insights from the Gospel as a whole about signs, discernment, discipleship, the Temple, and suffering and persecution to the interpretation of chapter 13. Then it considers Mark 13 in relation to Mark's literary achievement, the secret kingdom, and the timing of the end. Geddert concludes that the message of Mark 13, as of Mark's entire Gospel, is that understanding is necessary and the prerequisite for understanding is faithful discipleship.

S. W. GRAY, *The Least of My Brothers. Matthew 25:31-46. A History of Interpretation,* SBL Dissertation Series 114 (Atlanta: Scholars Press, 1989, cloth $26.95, paper $17.95) xxii and 462 pp. Bibliography. Indexed. LCN: 89-6088. ISBN: 1-55540-344-1 (cloth), -345-X (paper).

Prepared as a doctoral dissertation under the direction of J. A. Fitzmyer and presented to Catholic University of America in 1987, this volume investigates the interpretation of Mt 25:31-46 in the patristic period, the Middle Ages, the Renaissance and Reformation, and the modern era (A.D. 1700-1986). It gives particular attention to the interpretation of "all the nations" in 25:32 and "the least of my brothers" in 25:40, 45. Gray concludes that Mt 25:31-46 portrays the judgment associated with the parousia, that the "least" are Christians in general and not a specific group, and that πάντα τὰ ἔθνη refers to the Jews and Gentiles who did not accept Jesus as the Messiah sent to Israel.

R. HELMS, *Gospel Fictions* (Buffalo, NY: Prometheus, 1989, paper $13.95) 154 pp. LCN: 88-19040. ISBN: 0-87975-572-5.

The paperback edition of a work described in *NTA* 33, p. 247.

R. A. HORSLEY, *Sociology and the Jesus Movement* (New York: Crossroad, 1989, $22.95) vii and 178 pp. Indexed. LCN: 89-38807. ISBN: 0-8245-0992-7.

Horsley, author of *Jesus and the Spiral of Violence* (1987) and *The Liberation of Christmas* (1989), first presents a critique of G. Theissen's *Sociology of Early Palestinian Christianity* (1978): a sociology of the Jesus movement, the effects of the functionalist method, and evidence and arguments. Then he discusses social conditions in Jewish Palestine: issues and structures, and social conflicts. Finally he proposes a social reconstruction of the Jesus movement in Jewish Palestine, with particular attention to conflicts, comparisons, and catalysts. The three appendixes deal with (1) the conflicting orientations of functionalism and the Jesus movement, (2) the limitations and utility of conflict theory, and (3) aggression and God's judgment.

L. W. HURTADO, *Mark,* New International Biblical Commentary 2 (Peabody, MA: Hendrickson, 1989, paper $9.95) xiii and 306 pp. Bibliography. Indexed. LCN: 89-48241. ISBN: 0-943575-16-8.

The comments and notes in this new edition of the introduction and commentary for Mark's Gospel described in *NTA* 28, p. 201 have been adjusted to the New International Version, and minor corrections and revisions have been made at various places. Hurtado is professor of religion at the University of Manitoba.

Jésus aux origines de la christologie, ed. J. Dupont, Bibliotheca Ephemeridum Theologicarum Lovaniensium 40 (Leuven: Leuven University Press—Peeters, 1989, paper 1,500 BFr) 458 pp. Indexed. ISBN: 90-6186-318-X (LUP), 90-6831-165-4 (P).

The first edition of these papers on the Christ of the kerygma and the Jesus of history was described in *NTA* 19, pp. 390-391. This edition contains J. Lambrecht's article on Jesus and the Law according to Mk 7:1-23 [§ 22-104] as well as eighteen pages of additional notes on individual articles.

J. D. KARAVIDOPOULOS, *Τό κατὰ Μάρκον Εὐαγγέλιο,* Ἑρμηνεία Καινῆς Διαθήκης 2 (Thessaloniki: Pournaras, 1988, paper) 520 pp. Bibliography. Indexed.

After an eighteen-page introduction to Mark's Gospel, this volume presents for each pericope the ancient Greek text and a Modern Greek exposition. The following general outline is adopted: the messianic beginning (1:1-13); the miracles of Jesus and the clash with the Jewish religious leadership (1:14–3:6); the creation of the new people of God—the revelation of the mystery of God's kingdom in parables and miracles (3:7–5:43); the refusal of the Messiah by the people of Israel, and the turning to the Gentiles and the revelation of God's kingdom to them (6:1–8:26); the revelation of the Messiah's sufferings to his disciples (8:27–10:52); entrance into Jerusalem and final teachings before the passion (11:1–13:37); the passion and resurrection (14:1–16:8); and epilogue—the appearance of the risen Christ (16:9-20).

R. KIEFFER, *Le Monde symbolique de saint Jean,* Lectio Divina 137 (Paris: Cerf, 1989, paper 88 F) 119 pp. ISBN: 2-204-03148-8.

The first essay in this volume concerns space and time in the theological structure of the Fourth Gospel [see §§ 29-579; 30-168]. The second chapter discusses Johannine images and scenes with reference to Jn 1:1-18; 1:19–12:50 [see § 32-199]; and 13:1–21:25. The final chapter deals with John's symbolic language—matter, form, and ideology [see *NTA* 32, p. 371]. Kieffer, lecturer in NT exegesis at the University of Lund, is the author of a two-volume commentary on John's Gospel in Swedish [*NTA* 32, p. 104; 33, p. 107].

R. KNOPP, *Finding Jesus in the Gospels. A Companion to Mark, Matthew, Luke and John* (Notre Dame, IN: Ave Maria, 1989, paper $9.95) 326 pp. Bibliographies. LCN: 89-84557. ISBN: 0-87793-405-3.

This companion to the Gospels seeks to supply necessary background, insight into the significance of the Evangelists' literary devices, the inner meaning of phrases and OT echoes, as well as suggestions about converting reading into prayer. After an introduction to seeking Jesus in the Gospels, it shows how to find the human Jesus with Mark, Jesus the Messiah with Matthew, the compassionate savior with Luke, and the divine Jesus with John. Knopp brings forty-five years of teaching to focus in this book.

B. J. KOET, *Five Studies on Interpretation of Scripture in Luke-Acts,* Studiorum Novi Testamenti Auxilia 14 (Leuven: Leuven University Press—Peeters, 1989, paper 1,000 BFr) 197 pp. Bibliography. Indexed. ISBN: 90-6186-330-9 (LUP), 90-6831-189-1 (P).

Based on a doctoral dissertation directed by M. J. J. Menken and accepted in 1989 by the University for Theology and Pastoral Studies in Heerlen (Netherlands), this volume examines five passages in Lk-Acts where scriptural interpretation is prominent: "Today this scripture has been fulfilled in your ears"—Jesus' explanation of Scripture in Lk 4:16-30 [§ 31-1114]; traces of a semantic field in Lk 24:13-35 [§ 30-164]; prophets and Law—Paul's change as interpreter of Scripture in Acts; Paul and Barnabas in Pisidian Antioch (Acts 13:42-52)—a disagreement over the interpretation of the Scriptures; and Paul in Rome (Acts 28:16-31)—a farewell to Judaism? [§ 32-716]. Also included are an introduction, a conclusion, and a Dutch summary.

C. D. MARSHALL, *Faith as a theme in Mark's narrative,* Society for New Testament Studies Monograph Series 64 (Cambridge, UK—New York: Cambridge University Press, 1989, $44.50) xii and 262 pp. Bibliography. Indexed. LCN: 88-25788. ISBN: 0-521-36507-4.

The revision of a doctoral dissertation directed by G. N. Stanton and accepted in 1985 by the University of London, this description and interpretation of the theme of faith in Mark's Gospel uses the tools and insights of literary or narrative criticism, while taking into account the findings of redaction criticism. After explaining the methods for dealing with the theme, the volume discusses the call to faith (Mk 1:14-15), the place of miracles in the call to faith, faith and the powerless, faith and discipleship, and the nature of unbelief. Marshall concludes by drawing together the main conceptual threads of Mark's understanding of faith (expressions, object, context, necessity, experience, and origin).

I. H. MARSHALL, *Luke. Historian and Theologian* (enl. ed.; Grand Rapids: Zondervan, 1989, paper $13.95) 252 pp. Indexed. ISBN: 0-310-28761-8.

This introduction to Lk-Acts was first published in 1970 [*NTA* 16, pp. 240-241] and reprinted in 1979 with some updating of bibliographical information. It deals with the modern approach to Lk-Acts, whether the work is history or theology, Luke as a historian, the theology of salvation, God my savior, saving the lost, the word of this salvation, what one must do to be saved, and Luke the Evangelist. This edition features a thirteen-page postscript on Lukan studies since 1979. Marshall is professor of NT at the University of Aberdeen.

C. M. MARTINI, *Ministers of the Gospel. Meditations on St Luke's Gospel,* trans. S. Leslie (New York: Crossroad, 1989, paper $6.95) 104 pp. LCN: 89-7834. ISBN: 0-8245-0959-5.

The English version of *L'Evangelizzatore in San Luca* [*NTA* 26, p. 198], this volume presents nine meditations on the evangelist's call and task according to Luke: toward an understanding of the kerygma, difficulties in understanding the kerygma, what the kerygma does and what it is, the sense of sin in the training of an evangelist, etc. Martini is archbishop of Milan.

M. MASINI, *Luca. Il vangelo del discepolo,* Leggere oggi la Bibbia 2.3 (Brescia: Queriniana, 1988, paper 18,000 L) 201 pp. Bibliography. Indexed. ISBN: 88-399-1579-6.

Under the heading "Jesus and Luke" Masini, who teaches Scripture at the Istituto Superiore di Scienze Religiose di Milano, shows how Luke gave consistency to Jesus' past in the church's present: from Jesus to Luke's church, from Luke's church to Luke's Gospel, and from Luke's Gospel to Jesus. Then under "Luke and Jesus" he treats the infancy narrative as well as Jesus' miracles, parables, passion, and resurrection according to Luke. In the epilogue he reflects on Lk as the "Gospel of the disciple."

J. MATEOS AND F. CAMACHO, *Evangelio, figuras y símbolos,* En torno al Nuevo Testamento 4 (Córdoba: Ediciónes El Almendro, 1989, paper) 253 pp. Indexed. ISBN: 84-86077-75-3.

Giving particular attention to the Gospels of Mark and John, this introduction to figurative and symbolic language in the Gospels deals with figures (blindness, deafness, etc.), symbols (sky, mountain, cloud, water, etc.), representative characters (the leper, the man with a withered hand, etc.), terms from Semitic culture (body, flesh, heart, etc.), terms with new meaning (lord, king, authority, etc.), and indications of figurative speech.

J. J. MCDONNELL, *Acts to Gospels. A New Testament Path* (Lanham, MD—New York—London: University Press of America, 1989, $29.95) xii and 243 pp., frontispiece. LCN: 89-36146. ISBN: 0-8191-7545-5.

McDonnell, associate professor at St. John's University in Jamaica, NY, first considers the NT in general and its historical setting: Greek and Roman background, religious context, and Palestine groupings. Then he discusses Acts, Mark, Synoptic relationships, Matthew, Luke, and John. Study questions for each chapter and twelve appendixes (including a glossary) are included.

A. MÉHAT, *Simon dit Kèphas. La vie clandestine de l'Apôtre Pierre. Essai historique*, Bible et Vie Chrétienne (Paris: Lethielleux, 1989, paper 90 F) 184 pp. Bibliography. ISBN: 2-283-61020-8.

After assessing the ancient sources about Peter (Acts composed in A.D. 63 and the Gospels by 70), Méhat, who was professor of ancient Greek at the University of Nancy, discusses various episodes in Peter's life: "leaving everything," "sheep in the midst of wolves," "you are the Messiah," from one mountain to another—the way of the cross, "I will strike the shepherd and the sheep will be scattered," the appearance to Cephas, etc. The major positions in the essays are summarized in ninety-five theses.

J. R. MICHAELS, *John*, New International Biblical Commentary 4 (Peabody, MA: Hendrickson, 1989, paper $9.95) xiii and 386 pp. Bibliography. Indexed. LCN: 89-48227. ISBN: 0-943575-14-1.

This introduction and commentary to the Fourth Gospel [*NTA* 28, pp. 202-203] has been revised to fit the New International Version and completely reset. Michaels, professor of religious studies at Southwestern Missouri State University, is the author of *1 Peter* (1988) in the Word Biblical Commentary.

D. P. MOESSNER, *Lord of the Banquet. The Literary and Theological Significance of the Lukan Travel Narrative* (Minneapolis, MN: Fortress, 1989, $29.95) xviii and 358 pp. Indexed. LCN: 88-45245. ISBN: 0-8006-0893-3.

Based on a doctoral dissertation directed by B. Reicke and accepted by the theological faculty at the University of Basel in 1983, this investigation of the central travel section of Luke's Gospel (9:51–19:44) argues that the many references to Jesus' eating and drinking provide the key to solving the problems of form and content. After considering the enigma of the central section and reflecting on the dissonance of form from content, it discusses the preview of the journey of the prophet like Moses of Deuteronomy (Lk 9:1-50), the Deuteronomistic view of Israel's prophetic history and the central section of the Gospel, Jesus the Deuteronomistic rejected prophet as the prophet like Moses of Deuteronomy, and the significance of the travel narrative in Lk-Acts. Moessner concludes that in his journey Jesus brings to fulfillment the longed-for promises to Israel as proclaimed by all the prophets and sets the pattern for the extension of this salvation to the ends of the earth.

G. T. MONTAGUE, *Companion God. A Cross-Cultural Commentary on the Gospel of Matthew* (New York—Mahwah, NJ: Paulist, 1989, paper $13.95) iii and 330 pp. LCN: 89-36655. ISBN: 0-8091-3103-X.

In this cross-cultural commentary on Matthew's Gospel Montague, who recently returned from six years in Nepal and India, combines recent biblical scholarship and his experience of Third World cultures. After a ten-page general introduction, he presents his exposition of the Gospel according to the following outline: roots and shadows cast before (1:1–2:23), proclaiming the kingdom (3:1–7:28), mission in Galilee (8:1–11:1), the gathering storm (11:2–13:53), preparing for the passion and the church (13:54–18:35), collision course and the final times (19:1–25:46), and Jesus' passion and resurrection (26:1–28:20).

S. D. MOORE, *Literary Criticism and the Gospels. The Theoretical Challenge* (New Haven, CT—London: Yale University Press, 1989, $25) xxii and 226 pp. Bibliography. Indexed. LCN: 89-30951. ISBN: 0-300-04525-5.

Giving particular attention to narrative criticism, reader-response criticism, and poststructuralism, Moore provides analytical discussions of representative books and essays in the "new literary criticism" of the Gospels, gradually leading into an interrogation of the basic assumptions of biblical studies in general. He first considers Gospel criticism as narrative criticism: unregistered border crossings in Gospel criticism, postcritical targums on the Gospels, points of view in/on a Gospel, the narrative mechanics of a Gospel, and the place of Gospel theology in a story-centered Gospel criticism. Then he reflects on Gospel criticism as reading: doing Gospel criticism as/with a reader, an introduction to the postmodern Bible, and misadventures in postcriticism. By way of conclusion he treats NT criticism and demythologization. A five-page glossary of technical terms is included.

G. NEBE, *Prophetische Züge im Bilde Jesu bei Lukas,* Beiträge zur Wissenschaft vom Alten und Neuen Testament 127 (Stuttgart—Berlin—Cologne: Kohlhammer, 1989, paper DM 64) 302 pp. Bibliography. Indexed. ISBN: 3-17-010576-0.

The revised version of a *Habilitationsschrift* accepted in 1987 by the Evangelical theological faculty at the Ruhr-Universität in Bochum, this investigation of Luke's portrayal of Jesus as a prophet takes as its starting point Lk 24:19: "Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people." After placing the problem in context (past research, prophecy in Lk-Acts and the ancient world, and Lukan exegesis), the volume considers the OT prophets and John the Baptist as preparation for Luke's portrayal of Jesus and focuses on the designations of Jesus as "prophet" in statements ascribed to Jesus and to the people, disciples/apostles, etc. Then it discusses the prophetic dimensions of Jesus' teachings in figurative and parabolic speech. Nebe is the author of *"Hoffnung" bei Paulus* (1983).

J. F. O'GRADY, *The Four Gospels and the Jesus Tradition* (New York—Mahwah, NJ: Paulist, 1989, paper $11.95) v and 275 pp. Bibliography. Indexed. LCN: 89-33659. ISBN: 0-8091-3085-8.

O'Grady, professor of biblical theology at Barry University in Miami, FL, intends this introduction to Jesus and the Gospels for a college-level audience and attempts to incorporate the best of contemporary NT scholarship. After considering the Jesus tradition, he treats the Jesus tradition and the cross (Mark), the heart of the tradition (John), the Jesus tradition and the church (Matthew), and the Jesus tradition and mercy (Luke).

R. PESCH, *Die Apostelgeschichte.* 2. Teilband, *Apg 13-28,* Evangelisch-Katholischer Kommentar zum Neuen Testament 5/2 (Neukirchen-Vluyn: Neukirchener, 1986, paper DM 80; Zurich—Einsiedeln—Cologne: Benziger) 327 pp. Bibliographies. Indexed. ISBN: 3-7887-0775-5 (N), 3-545-23113-5 (B).

The first volume in this commentary on Acts was described in *NTA* 31, p. 367. For each pericope in Acts 13–28 this volume provides a bibliography, the German text, a literary analysis, verse-by-verse commentary, and summary. The following general outline is adopted: the ratification of the Gentile mission (13:1–15:34), Paul's mission in Europe and Asia (15:35–19:20), Paul's journey to Jerusalem (19:21–21:14), Paul's imprisonment in Jerusalem and Caesarea (21:15–26:32), Paul's journey to Rome (27:1–28:16), and Paul's witness before the Jews in Rome (28:17-28) and his two-year preaching ministry in Rome (28:29-31). A six-page synthesis concludes the volume.

W. L. PETERSEN (ED.), *Gospel Traditions in the Second Century. Origins, Recensions, Text, and Transmission,* Christianity and Judaism in Antiquity 3 (Notre Dame, IN—London: University of Notre Dame Press, 1989, $19.95) xi and 174 pp., map. Indexed. LCN: 89-27807. ISBN: 0-268-01022-6.

Prepared for a conference held at the University of Notre Dame, the eight papers in this volume are by J. N. Birdsall on the Western Text in the 2nd century, H. Koester on the text of the Synoptic Gospels in the 2nd century, F. Wisse on the nature and purpose of redactional changes in the canonical Gospels, B. Aland on the contribution of work on the NT text at Münster for the early tradition of the 2nd century, E. J. Epp on the significance of the papyri for determining the nature of the NT text in the 2nd century, J. Delobel on Marcion and some "non-received" sayings of Jesus, S. P. Brock on the lost Old Syriac at Lk 1:35 and the earliest Syriac terms for the incarnation, and T. Baarda on factors in the harmonization of the Gospels (especially in Tatian's *Diatessaron*).

H. Poensgen, *Die Befreiung einer verlorenen Beziehung. Eine biblisch-homiletische Untersuchung zu Lk 15.11-32 unter besonderer Berücksichtigung familientherapeutischer Erkenntnisse,* Europäische Hochschulschriften, Reihe 23: Theologie 330 (Frankfurt—Bern—New York—Paris: Lang, 1989, paper) ii and 432 pp. Bibliography. ISBN: 3-8204-1259-X.

Drawing on his experience in clinical pastoral education, Poensgen first considers the relations between historical-critical exegesis and depth psychology, text interpretation and dream analysis, and family therapy and text analysis. Then he discusses the analysis and reception of Lk 15:11-32 in light of historical-critical methods as well as depth psychology and psychoanalysis. Next he treats Lk 15:11-32 from the perspective of family therapy and reflects on how the text may be preached on the basis of sample homiletic presentations.

K. Quast, *Peter and the Beloved Disciple. Figures for a Community in Crisis,* JSNT Supplement Series 32 (Sheffield, UK: JSOT Press, 1989, £25 or $43.50) 236 pp. Bibliography. Indexed. ISBN: 1-85075-217-6.

This investigation of the Johannine understanding of the relationship between Peter and the beloved disciple examines pertinent passages in the Fourth Gospel to ascertain whether there is a recurring pattern or purpose behind the portrayals within the contexts of the various narratives. After giving introductory and background information, it discusses Peter in Jn 1–12 (1:35-42; 6:60-71), Peter and the beloved disciple at the Lord's Supper (13:21-30; 13:36-38), Peter's denials (18:15-18, 25-27; 19:25-27), Peter and the beloved disciple at the empty tomb (20:1-10), and Peter and the beloved disciple in Jn 21. Quast concludes that Peter and the beloved disciple serve as representatives of different communities, both of which share in the gospel heritage.

G. Ravasi et al., *Fede e cultura dagli Atti degli Apostoli,* Teologia Viva 3 (Bologna: Dehoniane, 1988, paper 13,000 L) 111 pp., 8 plates. ISBN: 88-10-40908-6.

After Ravasi's introductory essay about research on Acts, the volume presents chapters by L. Pozzoli on the apostle in Acts and famous travelers in modern literature; G. Colzani on the experience of God in the Spirit of Jesus; G. Angelini on violence, the law, and the word in Acts; F. Mompellio on music in the footsteps of the apostles; and C. Ferrari on Acts in Renaissance and Baroque art. Color photographs of paintings of thirteen scenes from Acts are included. The project was organized by the Centro culturale San Fedele in Milan.

H. Riley, *The Making of Mark. An Exploration* (Macon, GA: Mercer University Press, 1989, $25) xx and 268 pp. Bibliography. Indexed. LCN: 89-37902. ISBN: 0-86554-359-3.

In his fourteen-page introduction Riley argues that the relative order of the episodes in the Synoptic Gospels and other considerations favor the hypothesis that Mark used the Gospels of Matthew and Luke as his sources. Working through Mark's Gospel with this hypothesis as a guide, he explores how the Evangelist wrote and put together his material: introduction (1:1-13), the beginning of the ministry (1:14-15), the call of four fishermen (1:16-20), etc. The five appendixes concern (1) εὐθύς in Mk, (2) duality in Mk, (3) the Last Supper, (4) Mark and John's Gospel, and (5) authorship and date of the Synoptics. Riley concludes that Mark wrote ca. A.D. 65 for a mixed community of Jewish Christians and Gentile Christians in order to call people to "repent, and believe the gospel" (Mk 1:15).

J. M. Robinson, *Messiasgeheimnis und Geschichtsverständnis. Zur Gattungsgeschichte des Markus-Evangeliums,* trans. K. Fröhlich and U. Berger, Theologische Bücherei 81 (Munich: Kaiser, 1989, paper DM 58) ix and 158 pp. Indexed. ISBN: 3-459-01824-0.

This volume presents in German the material contained in *The Problem of History in Mark and Other Marcan Studies* [*NTA* 27, p. 97]: the monograph *The Problem of History in Mark* (1957), as well as the articles on the composition of Mk (1974), gnosticism and the NT (1978), and the genre of Mk (and Jn) [§ 15-157]. Robinson has provided a five-page introduction.

E. P. SANDERS AND M. DAVIES, *Studying the Synoptic Gospels* (London: SCM, 1989; Philadelphia: Trinity Press International, cloth $29.95, paper $18.95) ix and 374 pp. Bibliography. Indexed. LCN: 89-35754. ISBN: 0-334-02341-6 (cloth), -02342-4 (paper).

Sanders and Davies seek to provide NT students with the background, analytical tools, exegetical aids, and methodology necessary for Synoptic studies. After two introductory chapters (definitions, authorship, and dates; genre and purposes), they consider the Synoptic problem and the proposed solutions to it. Next they treat form criticism, with particular attention to chreiai, miracle stories, and parables. Then they discuss holistic readings of Gospel texts (redaction criticism, structuralism and deconstruction, rhetorical criticism and the "implied reader") and the genre of each Synoptic Gospel. They conclude with a section on research into Jesus' life and teaching: the quest and its methods, and putting the material together.

H. W. TAJRA, *The Trial of St. Paul. A Juridical Exegesis of the Second Half of the Acts of the Apostles,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 35 (Tübingen: Mohr-Siebeck, 1989, paper DM 79) xvii and 225 pp. Bibliography. Indexed. ISBN: 3-16-145443-X.

Prepared as a doctoral dissertation under the direction of F. Bovon and presented to the University of Geneva, this volume contends that Luke's accounts of Paul's legal history in Acts 16–28 demonstrate considerable knowledge of provincial and Roman nomenclature as well as of the intricacies of state and local administration. It deals with Paul's trials according to their locales in Acts: Philippi (Paul and the *duoviri*), Thessalonica (Paul, Jason, and the politarchs), Corinth (Paul and Gallio), Jerusalem (Paul and Lysias; Paul and the Sanhedrin), Caesarea (Paul and Felix; Paul and Festus; Paul and Agrippa), and Rome (Paul spends two years awaiting trial). Tajra concludes that Luke understood Paul's legal history, especially his appeal to Caesar, as a consequence of the ongoing expansion of the Gentile mission and thus as one of the main events marking the church's increasing awareness of its new, mostly Gentile, identity.

C. P. THIEDE, *¿El manuscrito más antiguo de los Evangelios? El fragmento de Marcos en Qumrán y los comienzos de la tradición escrita del Nuevo Testamento* (Valencia: Institución San Jerónimo, 1989, paper) 94 pp., 4 photographs. ISBN: 84-86067-33-2.

The Spanish version of *Die älteste Evangelien-Handschrift?* [*NTA* 31, p. 104]. The Italian version was described in *NTA* 32, p. 112.

C. THOMA AND M. WYSCHOGROD (EDS.), *Parable and Story in Judaism and Christianity,* Studies in Judaism and Christianity (New York—Mahwah, NJ: Paulist, 1989, paper $9.95) vi and 258 pp. Indexed. LCN: 89-8865. ISBN: 0-8091-3087-4.

Under "ancient parables and the gospel" this volume presents articles by D. Flusser on Aesop's miser and the parable of the talents (Mt 25:14-30 par.), Thoma on literary and theological aspects of the rabbinic parables, D. Stern on the parables from the perspective of rabbinic literature as exemplified by Mk 12:1-12 parr., and A. A. Milavec on the parable of the wicked husbandmen (Mk 12:1-12 parr.) in the light of Jewish-Christian dialogue. Next under "literary-critical reflections on parable and story" it offers papers by F. Kermode on new ways with Bible stories, P. Michel on figurative speech (function, form, exegesis) in the light of modern linguistics, and L. Boadt on understanding the *māšāl* and its value for the Jewish-Christian dialogue in a narrative theology. Finally under "story—ancient and modern" it contains essays by R. Penna on narrative aspects of Romans as well as by K. Hellerstein on modern Yiddish poems and A. Mintz on modern Hebrew literature. The editors have supplied a six-page introduction.

M. A. TOLBERT, *Sowing the Gospel. Mark's World in Literary-Historical Perspective* (Minneapolis, MN: Fortress, 1989, $27.95) 336 pp. Indexed. LCN: 89-37503. ISBN: 0-8006-2412-2.

Tolbert, associate professor of NT and early Christianity at Vanderbilt University Divinity

School, first outlines the methods, assumptions, and historical hypotheses, including issues of milieu and genre, that guide her interpretation of Mark's Gospel. Then after an overview of rhetorical structure that suggests the basic interrelationships of the different strands of the Gospel, she presents a new reading of the text according to the following outline: Jesus the sower of the word, the good earth and rocky ground, Jesus the heir of the vineyard, and the death of the heir. The appendixes concern (1) the rhetorical structure of the Gospel and (2) the prologue (1:1-13). Tolbert concludes that Mark's Gospel "intends to sow abroad the good news of God's imminent coup d'état over the murderous authorities of this generation, in order to disclose the good earth of God's kingdom before the coming of the Son of man on the clouds of glory."

D. M. Turoldo, *Il Vangelo di Giovanni. Nessuno ha mai visto Dio . . .* , Problemi Attuali (Milan: Rusconi, 1988, 22,000 L) 194 pp. ISBN: 88-18-01029-8.

This volume first considers the distinctive character of the Fourth Gospel: why the Fourth Gospel?, "In the beginning was the Word," comparison with other Gospels, from phenomenon to noumenon, and the realism of the Fourth Gospel. Then it discusses central themes in the Fourth Gospel: "Whoever believes in me has life," time and eternity, eternal life, truth and freedom, eros and agape, epiphanies of love, and "We have seen his glory." The concluding poetic section is entitled "Salmodia all'inconoscibile." Turoldo is director of the Centro Studi Ecumenici Giovanni XXIII in Bergamo.

A. Urbán, *El origen divino del poder. Estudio filológico e historia de la interpretación de Jn 19,11a,* Estudios de Filología Neotestamentaria 2 (Córdoba: Ediciónes El Almendro, 1989, paper $35) 457 pp. Bibliography. Indexed. ISBN: 84-86077-73-7.

Urbán, professor of Greek philology on the faculty of philosophy and letters at Córdoba, first examines the grammatical features of Jesus' response to Pilate in Jn 19:11a (κατ' ἐμοῦ, the accusative ἐξουσίαν and the participle δεδομένον), provides a lexical analysis (ἔχειν ἐξουσίαν, the semantic classification of δίδωμι in the NT, etc.), and draws grammatical and lexical conclusions. Then he reviews the history of the interpretation of Jn 19:11a from patristic times to the end of the Middle Ages: Greek and Latin authors to Augustine, Greek and Latin authors from the mid-5th to the mid-12th century, the biblical *Glossa Ordinaria,* the 13th century, and the 14th and 15th centuries. Urbán concludes that ἐξουσία in Jn 19:11a refers not to "power" but rather to "freedom."

F. Van Segbroeck, *The Gospel of Luke. A Cumulative Bibliography 1973-1988,* Bibliotheca Ephemeridum Theologicarum Lovaniensium 88 (Leuven: Leuven University Press—Peeters, 1989, paper 1,200 BFr) 243 pp. Indexed. ISBN: 90-6186-327-9.

The first part (pp. 15-211) of this volume lists alphabetically by author 2,759 books and articles on Luke's Gospel published between 1973 and 1988 (including twelve items from 1989). For periodical articles summarized in *NTA* a notation gives the volume and abstract numbers. The second part (pp. 213-243) contains a systematic register with references to the numbers in the first list and (when applicable) page numbers where the subject is treated, as well as an index of biblical passages and a list of abbreviations of journals and series. G. Van Belle's *Johannine Bibliography 1966-1985* (1988) appeared in the same series.

J. Wojcik, *The Road to Emmaus. Reading Luke's Gospel* (West Lafayette, IN: Purdue University Press, 1989, $21.50) xi and 168 pp., frontispiece. Bibliography. Indexed. LCN: 88-27313. ISBN: 1-55753-000-9.

Wojcik, associate professor of humanities at Clarkson University in Potsdam, NY, considers the Emmaus episode in Lk 24:13-35 in light of renditions of the myth of the risen savior in the gnostic scriptures and argues that Luke knew and used gnostic ideas and literary devices, especially parataxis, which forces the reader to make connections and conclusions. The chapters in the book appear under the following headings: gnosis, magic, and parataxis;

the implied author of the Emmaus episode; strong new readings; critical responses to Luke's narrative gnosticism; on the road to Emmaus; and an epilogue on method.

EPISTLES–REVELATION

J. Becker, *Paulus. Der Apostel der Völker* (Tübingen: Mohr-Siebeck, 1989, paper DM 48) vii and 524 pp. Indexed. ISBN: 3-16-145509-6 (cloth), -500-2 (paper).

Becker, professor of NT on the theological faculty at Kiel, discusses Paul's life and writings in fifteen chapters: the early Christian evidence about Paul, chronological questions regarding the apostle's life, Paul as the Pharisee from Tarsus, the call to become apostle to the Gentiles, Paul as Antiochene missionary and theologian, the beginning of his independent missionary activity, Paul in Ephesus and in Asia, the spirit of freedom and the theology of the cross, the missionary communities as house communities, the last visit to Macedonia and Achaia, Paul and the Galatian communities, the community in Philippi, the letter to the Romans as Paul's testament, the foundations of Pauline theology, and Paul as martyr.

S. Bénétreau, *L'épître aux Hébreux,* vol. 1, Commentaire Évangélique de la Bible 10 (Vaux-sur-Seine: ÉDIFAC, 1989, paper 120 F) 270 pp. ISBN: 2-904407-09-X.

Similar in format to Bénétreau's commentary on 1 Peter in the series [*NTA* 30, p. 104], this volume first provides a 44-page introduction to the letter to the Hebrews: addressees, author, date; the letter in antiquity, its canonicity; intention and structure; use of the OT; theology (priestly mediation); and outline of content. Then it presents an exposition for each pericope in Heb 1:1–6:20: exordium (1:1-4), the Son as superior to the angels (1:5-14), clinging to the word of salvation (2:1-4), the abasement and elevation of the Son for the salvation of human beings (2:5-18), etc. There are excursuses on the angels, fulfillment (τελείωσις), and the promise of rest.

R. Brownrigg, *Pauline Places. In the Footsteps of Paul through Turkey and Greece* (London—Sydney: Hodder & Stoughton, 1989, paper £7.95) xv and 186 pp. Illustrated. Indexed. ISBN: 0-340-50401-3.

This guide to the places mentioned in the Pauline epistles and Revelation is the fruit of the author's more than forty years of travel and leading tours through Greece, Turkey, and the Middle East. After surveying 1st-century history and travel conditions, it considers the places connected with Paul's early life (Tarsus, Damascus, Antioch), as well as his first missionary journey (Cyprus, Perga and Attalia, Antioch in Pisidia, etc.), second missionary journey (Pergamum, Troas and Assos, Philippi, etc.), and third missionary journey (Ephesus, Priene, Didyma, Miletus, etc.). Finally it treats non-Pauline places: Patmos and the seven churches of Asia Minor, Cappadocia, and Istanbul.

F. F. Bruce, *Philippians,* New International Biblical Commentary (Peabody, MA: Hendrickson, 1989, paper $9.95) xvi and 183 pp. Bibliography. Indexed. ISBN: 0-943575-15-X.

Bruce's commentary on Paul's letter to the Philippians [*NTA* 28, p. 207] has been revised according to the New International Version and completely reset. The bibliography has been updated.

P. H. Davids, *James,* New International Biblical Commentary (Peabody, MA: Hendrickson, 1989, paper $9.95) xvii and 172 pp. Bibliography. Indexed. ISBN: 0-943575-13-3.

The first edition of this commentary on the letter of James was described in *NTA* 28, p. 208. In this revised version the biblical quotations are taken from the New International Version and the bibliography has been updated. Davids is professor of biblical studies in NT literature at Canadian Theological Seminary.

E. E. Ellis, *Pauline Theology. Ministry and Society* (Grand Rapids: Eerdmans, 1989, paper $14.95; Exeter, UK: Paternoster) xv and 182 pp. Indexed. LCN: 89-39186. ISBN: 0-8028-0451-9 (E), 0-85364-503-5 (P).

The revision and expansion of lectures delivered in the USA and elsewhere, this volume treats five aspects of ministry in the Pauline church: (1) ministry as a concept in Paul's theology, (2) its source in gifts from the ascended Christ, (3) its bearing on the role of women and (4) on official or ordered status in the congregation, and (5) its place in the social order of the Greco-Roman world. Attention is given to both historical matters and the implications of Paul's thought for the church today.

R. Gebauer, *Das Gebet bei Paulus. Forschungsgeschichtliche und exegetische Studien,* TVG Monographien und Studienbücher 349 (Giessen—Basel: Brunnen, 1989, paper DM 39) xiv and 393 pp. Bibliography. Indexed. ISBN: 3-7655-9349-4.

The revised and expanded version of a doctoral dissertation directed by O. Merk and accepted in 1988 by the theological faculty at Friedrich-Alexander-Universität in Erlangen-Nürnberg, this volume first surveys the four phases in modern research on prayer according to Paul (beginnings, liberalism, history-of-religions, biblical theology) and isolates the main themes. Then it provides exegetical studies on central Pauline prayer texts: 2 Cor 12:8; 6:2; Rom 7:24-25; 8:15-16; 8:26-27; 15:30-33; Phil 1:3-11. Finally it discusses various aspects of prayer according to Paul: addressee, granting of prayer, significance of vocation, prayer and apostolate, kinds of prayer, prayer and letter writing, prayer and theology, and place and form of prayer.

H. Hegermann, *Der Brief an die Hebräer,* Theologischer Handkommentar zum Neuen Testament 16 (Berlin: Evangelische Verlagsanstalt, 1988, M 16) xvi and 303 pp. Bibliography. Indexed. ISBN: 3-374-00039-8.

In his 25-page introduction to Hebrews Hegermann deals with its literary character, origin (author, addressees, time, place), history-of-religions background, and theology. Then he presents a commentary on the text according to the following general outline: the call to hear God's word of salvation in the Son (1:1–4:13), the divine word of grace in Jesus the heavenly high priest (4:14–10:31), the call to keep the faith in the beginning of the end of the world (10:32–12:29), and the epistolary conclusion (13:1-25). The five excursuses deal with Christology, the OT, anthropology, eschatology, and Melchizedek. The appendix provides on facing pages Greek texts and German translations of Wisdom 7:17-28, *1 Clement* 34–36, and Philo's *De somniis* 1:133-144, 146-147.

F. B. Holbrook (ed.), *Issues in the Book of Hebrews,* Daniel and Revelation Committee Series 4 (Silver Spring, MD: Biblical Research Institute, General Conference of Seventh-day Adventists, 1989, paper) xiii and 237 pp. Indexed. LCN: 88-63901. ISBN: 0-925675-03-2.

After a general introduction to Hebrews and W. G. Johnsson's overview of the content of Hebrews, this volume presents studies by Johnsson on whether the heavenly sanctuary is figurative or real (1981), H. Kiesler on the exegesis of selected passages, Johnsson on defilement and purification according to Heb 9:23, Johnsson on Day of Atonement allusions (1981), R. M. Davidson on typology in Hebrews, A. R. Treiyer on antithetical or correspondence typology, and A. P. Salom on sanctuary theology. The appendixes are by (1) Salom on τὰ ἅγια in Hebrews [§ 12-647] and (2) G. E. Rice on καταπέτασμα in Heb 6:19 [§ 32-288].

R. Hoppe, *Jakobusbrief,* Stuttgarter Kleiner Kommentar, Neues Testament 15 (Stuttgart: Katholisches Bibelwerk, 1989, paper DM 15.80) 120 pp. Bibliography. ISBN: 3-460-15451-9.

In his seven-page introduction Hoppe, author of *Der theologische Hintergrund des Jakobusbriefes* (1985), deals with James as a letter, its literary peculiarity, structure, addressees, author, and date and place of composition. The commentary follows this general outline: greeting (1:1), troubles from outside and inside (1:2-18), hearing and doing the word (1:19-27), faith in Jesus Christ and the Law (2:1-13), justification through perfect faith (2:14-26), the dangerous power of the tongue (3:1-12), etc. Eight excursuses (on perfection, wisdom, poor and rich, etc.) are interspersed throughout the commentary.

J. L. Houlden, *The Pastoral Epistles. I and II Timothy, Titus,* TPI New Testament Commentaries (London: SCM, 1989; Philadelphia: Trinity Press International, $14.95) 168 pp. Indexed. LCN: 89-35801. ISBN: 0-334-01327-5 (cloth), -01326-7 (paper).

First published in 1976 as part of the Pelican New Testament Commentaries [*NTA* 21, p. 205], this commentary on the Pastorals now appears in hard-cover and paperback editions as part of a new series. Houlden is professor of theology at King's College, London.

W. Klaiber et al., *Rechenschaft über den Glauben. Römerbrief,* Bibelauslegung für die Praxis 21 (Stuttgart: Katholisches Bibelwerk, 1989, paper DM 22.80) 158 pp. Bibliography. ISBN: 3-460-25211-1.

After a four-page introduction to Paul's letter to the Romans, this volume presents for each section a treatment of the major exegetical matters as well as suggestions for its actualization in Bible-study groups: an apostle presents himself (1:1-17), human self-exaltation and the consequences (1:18-32), God judges without partiality (2:1-29), God's sovereignty and the guilt of all (3:1-20), the righteousness from faith (3:21-31), etc. The sections devoted to praxis were prepared by D. Bauer, W. Baur, G. Hegele, B. Moos, P. Neumann, and W. Ullrich.

G. A. Krodel, *Revelation,* Augsburg Commentary on the New Testament (Minneapolis, MN: Augsburg, 1989, paper $14.95) 389 pp., map. Bibliography. LCN: 89-30828. ISBN: 0-8066-8880-7.

In his sixty-page introduction to Revelation, Krodel, dean and professor of NT at Gettysburg Seminary, treats the history of interpretation, the value of historical interpretation, the relation between Jewish apocalypses and John's apocalypse, and the book as a prophetic-apocalyptic circular letter. The commentary appears according to the following general outline: prologue (1:1-8), the revelation of the present (1:9–3:22), the revelation of the future (4:1–22:5), and epilogue and epistolary conclusion (22:6[10]-21). The revelation of the future unfolds according to a chiastic pattern: A—the revelation of the sovereignty of God and Christ in tribulations and plagues (4:1–11:19); B—the revelation of the antagonists, judgment and salvation (12:1–16:21); A′—the revelation of the climactic end (17:1–22:5[9]).

M. Limbeck, *Mit Paulus Christ sein. Sachbuch zur Person und Theologie des Apostels Paulus* (Stuttgart: Katholisches Bibelwerk, 1989, DM 35) 155 pp., 2 maps. Illustrated. Indexed. ISBN: 3-460-32811-8.

This illustrated introduction to Paul's person and theology first considers him as a Jew from Tarsus: sources, the apostle's homeland, Paul as a citizen, and what the young Paul lived for. Then it discusses Paul the servant of Jesus Christ: why Paul persecuted the church, in the light of Jesus Christ, apostle of the Gentiles, and Paul in conflict. Finally it treats Paul as a teacher for being Christian: "Jesus is Lord" (1 Cor 12:3), "the Lord is the Spirit" (2 Cor 3:17), being Christian in everyday life, Paul and his people, and Paul and Jesus. Limbeck is the author of *Matthäus-Evangelium* (1986).

G. Lüdemann, *Opposition to Paul in Jewish Christianity,* trans. M. E. Boring (Minneapolis, MN: Fortress, 1989, $29.95) xxii and 368 pp. Bibliography. Indexed. LCN: 89-23414. ISBN: 0-8006-0908-5.

The English version of *Paulus, der Heidenapostel.* Band II, *Antipaulinismus im frühen Christentum* [*NTA* 27, p. 339], this volume surveys texts that give evidence of opposition to Paul during his lifetime and in the post-Pauline period. It traces later anti-Paulinism to Paul's Law-free gospel and mission to the Gentiles, and to the opposition that they aroused in the

Jerusalem church in the fifth decade of the 1st century. Since new literature has been incorporated into the English version and minor adjustments made, the translation is a new edition of the German original. Lüdemann is professor of NT and director of the Institute of Early Christian Studies at the University of Göttingen.

A. J. MALHERBE, *Paul and the Popular Philosophers* (Minneapolis, MN: Fortress, 1989, $19.95) xvi and 192 pp. Indexed. LCN: 89-36042. ISBN: 0-8006-2410-6.

The eleven studies in this volume concern self-definition among the Cynics (1982); μὴ γένοιτο in the diatribe and Paul [§ 25-562]; "gentle as a nurse" and the Cynic background to 1 Thessalonians 2 [§ 15-620]; exhortation in 1 Thessalonians [§ 28-245]; Paul as Hellenistic philosopher or Christian pastor [§ 31-694]; the beasts at Ephesus [§ 12-975]; Antisthenes and Odysseus, and Paul at war [§ 28-626]; medical imagery in the Pastorals (1980); "in season and out of season" in 2 Tim 4:2 [§ 29-227]; "not in a corner" and early Christian apologetic in Acts 26:26 [§ 32-715]; and a physical description of Paul [§ 31-695]. Malherbe, professor of NT criticism and interpretation at Yale Divinity School, is the author of *Paul and the Thessalonians* (1987).

B. L. MARTIN, *Christ and the Law in Paul,* Supplements to Novum Testamentum 62 (Leiden—New York: Brill, 1989, 115 gld. or $57.50) xi and 186 pp. Bibliography. Indexed. LCN: 89-35242. ISBN: 90-04-09178-5.

The expansion, updating, and rethinking of part of a doctoral dissertation presented in 1977 to McMaster University, this volume relates Paul's negative and positive statements on the Law to the believer's participation in Jesus' death and resurrection, and argues that Christ is the τέλος of the Law in Rom 10:4 in the sense that for the believer he ends the enslavement, condemnation, and death brought by the Law. After surveying the data on the Law in the Pauline letters, it considers some issues that arise from an attentive reading of the data, analyzes the basic problem that Paul had with the Law (sin, death, Law, flesh), gives the solution (Christ's death and resurrection), and considers the key assertion that Christ is the τέλος of the Law and implications that follow from a proper understanding of that assertion.

C. M. MARTINI, *The Testimony of St Paul. Meditations on the life and letters of St Paul,* trans. S. Leslie (New York: Crossroad, 1989, paper $6.95) 102 pp. LCN: 89-32867. ISBN: 0-8245-0958-7.

Published first in Italian as *Le Confessioni de Paolo* (1981) and then in English by St Paul Publications of London (1983), this volume reflects on nine episodes from Paul's life, providing for each an extended commentary that draws on Paul's letters and questions about our journey to God: on the road to Damascus, the knowledge of Jesus, Paul's darkness, conversion and disappointment, priestly examination of conscience, conversion and estrangement, the transfiguration of Paul, the passion of Paul and the passion of Christ, and God's mercy. Martini is archbishop of Milan.

U. MELL, *Neue Schöpfung. Eine traditionsgeschichtliche und exegetische Studie zu einem soteriologischen Grundsatz paulinischer Theologie,* Beiheft zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 56 (Berlin—New York: de Gruyter, 1989, DM 148) xv and 436 pp. Bibliography. Indexed. ISBN: 3-11-011831-9.

The slightly revised version of a doctoral dissertation directed by J. Becker and presented to the theological faculty at Kiel in 1988, this volume first investigates the tradition history of "new creation" by reviewing past research, clarifying the methodology, and surveying the theme in the OT, the Qumran writings, apocalyptic literature, tannaitic works, and the literature of the Hellenistic Diaspora synagogue, respectively. Then it examines the meaning and function of "new creation" in Pauline theology: the gospel of the cross in the conflict over Jewish-Christian theology (Gal 6:11-18), and substitution and eschatological *Urgeschichte* (2 Cor 5:14-17). Mell concludes that for Paul "new creation" describes the life opened up through the love of Christ, the new center of human existence.

J. R. Michaels, *1 Peter*, Word Biblical Themes (Dallas—London: Word, 1989, $9.99) xiv and 114 pp. Indexed. LCN: 89-37586. ISBN: 0-8499-0788-8.

After discussing the author of 1 Peter and its original readers, this volume sets forth the perspective of the epistle on the past (claiming a heritage), the present (living in a hostile society), and future (when faith becomes sight), with special attention to the transition from present to future (following Jesus Christ and ministering in the family of God). The final chapter reflects on the message of 1 Peter today. Michaels, professor of religious studies at Southwestern Missouri State University, is the author of the volume on 1 Peter in the Word Biblical Commentary series [*NTA* 33, p. 118].

T. C. Oden, *First and Second Timothy and Titus*, Interpretation: A Bible Commentary for Teaching and Preaching (Louisville, KY: Knox, 1989, $16.95) xiv and 190 pp. Bibliography. LCN: 89-9071. ISBN: 0-8042-3143-5.

Oden, professor of theology at Drew University in Madison, NJ, seeks to provide a modern commentary on the Pastorals grounded in the classical tradition of interpreting these texts. After a sixteen-page introduction to the Pastorals, the volume presents commentaries on all the pericopes in the three letters according to a topical outline: the authority of the apostolic tradition, the heart of Christian preaching, pastoral care, the right ordering of ministry, and Paul concludes his letters to Timothy and Titus. The logical-thematic arrangement reduces repetition in the commentary and brings to light the thematic unity of these three teaching letters. Particular attention is given to the observations of Athanasius, John Chrysostom, Augustine, Jerome, Luther, etc.

J. Roloff, *Der erste Brief an Timotheus*, Evangelisch-Katholischer Kommentar zum Neuen Testament 15 (Neukirchen-Vluyn: Neukirchener, 1988, paper DM 85; Zurich—Einsiedeln—Cologne: Benziger) 395 pp. Bibliographies. Indexed. ISBN: 3-7887-1282-1 (N), 3-545-23116-X (B).

In his 32-page introduction to 1 Timothy Roloff discusses the addressees, pseudonymous character, sources and traditions, origin and date, textual history and canonization, and structure. Then for each pericope he presents a bibliography, translation, analysis, verse-by-verse exposition, and summary. He adopts the following general outline: exordium (1:1-20), instructions for the life of the community (2:1–3:16), instructions for Timothy's official leadership (4:1–6:2), and advice for fidelity in carrying out the task (6:3-21). Five excursuses (on church offices, the church, the opponents, ordination, and Christology) are interspersed throughout the commentary. A fifteen-page general conclusion is provided. The commentaries on 2 Timothy and Titus are being prepared by A. Weiser.

J.-P. Ruiz, *Ezekiel in the Apocalypse: The Transformation of Prophetic Language in Revelation 16,17 - 19,10*, European University Studies, Series 23: Theology 376 (Frankfurt—Bern—New York—Paris: Lang, 1989, paper 93 SFr) xx and 607 pp. Bibliography. ISBN: 3-631-42217-2.

The revised version of a doctoral dissertation directed by U. Vanni and accepted by the Gregorian University in Rome, this volume argues that the metaphoric unity of Rev 16:17–19:10 depends on a consistent rereading of material from Ezekiel and other OT texts to offer a portrait of "Babylon the Great" in terms that have a descriptive power flowing from their prophetic origins. After reviewing research on the use of the OT in Revelation, it discusses the hermeneutical clues for understanding John's reappropriation of Ezekiel and other biblical material. Then after considering the text, unity, context, organization, and articulation of Rev 16:17–19:10, it offers a detailed exegesis, and concludes with a synthetic view of the process at work in Revelation's reappropriation of prophetic material. Ruiz teaches at Pope John XXIII Seminary in Weston, MA.

U. SCHNELLE, *Wandlungen im paulinischen Denken*, Stuttgarter Bibelstudien 137 (Stuttgart: Katholisches Bibelwerk, 1989, paper DM 29.80) 108 pp. Bibliography. Indexed. ISBN: 3-460-04371-7.

Schnelle, professor of NT on the theological faculty at Erlangen and author of *Antidoketische Christologie im Johannesevangelium* (1987), maintains that in central areas of Pauline theology one can speak of changes or developments. After introducing the topic and clarifying terminology, the volume discusses Paul's Damascus experience and the relative chronology of Paul's letters. Then it traces the development of Paul's thought in eschatology (1 Thes 4:13-18; 1 Cor 15:51-52; 2 Cor 5:1-10; Phil 1:23; 3:20-21), the Law (1–2 Corinthians, Galatians, Romans, Philippians), and Israel (1 Thes 2:14-16, 1–2 Corinthians, Galatians, Romans). Finally it considers other developments in Pauline thought and the continuity in the midst of development.

A. B. SPENCER AND W. D. SPENCER, *2 Corinthians,* Bible Study Commentary (Grand Rapids: Zondervan, 1989, paper $6.95) 144 pp. Bibliography. LCN: 89-31722. ISBN: 0-310-36101-X.

After reflecting on the challenges posed by 2 Corinthians and considering issues of introduction (unity, purpose, structure, etc.), the volume shows how in 2 Corinthians Paul defends his and his coworkers' style of leadership as an honorable one in order that the Corinthians may not be misled. The exposition follows this general outline: introductory greetings (1:1-2); Paul's defense: We behave sincerely with pure motives in God's grace (1:3–2:17); Paul's explanation: Our competence comes from God (3:1–5:21); Paul's warning: Do not accept God's grace in vain (6:1–9:15); Paul's warning: Change or be disciplined (10:1–13:11); and final greetings (13:12-14). The authors teach at Gordon-Conwell Theological Seminary in South Hamilton, MA.

F. THIELMAN, *From Plight to Solution. A Jewish Framework for Understanding Paul's View of the Law in Galatians and Romans*, Supplements to Novum Testamentum 61 (Leiden—New York: Brill, 1989, 100 gld. or $50) ix and 159 pp. Bibliography. Indexed. LCN: 89-17404. ISBN: 90-04-09176-9.

Based on a doctoral dissertation directed by D. M. Smith and presented to Duke University, this volume attempts to show that in his basic attitude toward the Law Paul stands in continuity with parts of the Hebrew Scriptures and many Jewish contemporaries. After reviewing recent debates about Paul's relation to the Torah and Judaism, it discusses biblical and early Jewish sources concerning Israel's plight (inability to obey God's Law) and God's solution (rescuing Israel at some future time). Then it shows how Paul adapted this pattern in Galatians and Romans, respectively, with reference to Christ. It concludes with general observations about Paul's attitudes toward the Torah and Judaism in Galatians and Romans.

L. L. THOMPSON, *The Book of Revelation. Apocalypse and Empire* (New York—Oxford: Oxford University Press, 1990, $29.95) xiv and 265 pp., map, chart. Bibliography. Indexed. LCN: 89-3405. ISBN: 0-19-505551-9.

Thompson, professor of religious studies and dean of the faculty at Lawrence University in Appleton, WI, first considers the historical setting and genre of Revelation as well as the social settings of apocalypses. Next under "the script" he discusses the linguistic unity of Revelation, unity through the language of worship, and the seer's vision of an unbroken world. Then under "the stage" he treats Domitian's reign (history and rhetoric), Christians in the province of Asia, Jews in the province of Asia, and urban life in the province of Asia. Finally under "the play" he situates Revelation in Asian society and deals with the social location of the book. Also included are a postscript on religious language and the social order, and an appendix on recent theories about the book's social setting. Thompson maintains that John wrote to Christians living quiet, relatively peaceful lives in the Roman empire.

P. H. TOWNER, *The Goal of Our Instruction. The Structure of Theology and Ethics in the Pastoral Epistles,* JSNT Supplement Series 34 (Sheffield, UK: JSOT Press, 1989, £26.50 or $46.50) 346 pp. Bibliography. Indexed. ISBN: 1-85075-216-8.

The revised version of a doctoral dissertation directed by I. H. Marshall and accepted in 1984 by the University of Aberdeen, this investigation of Christian existence (theology and ethics) according to the Pastorals first reconstructs the historical situation of the letters, with particular attention to the dimensions and effects of the heresy addressed by them. Then it considers the theological structure of the Pastorals: God, Christ, and the Holy Spirit; eschatology; salvation as the centerpoint of the message; and faith and the church. Finally it explicates the ethical structure of the Pastorals, with regard to Christian existence in principle and in practice (paraenesis to various social groups, conduct in the assembly, paraenesis to church leaders). Towner concludes that theology (centered on the Christ-event and salvation) and ethics form a coherent structure in the Pastorals, and that the modern interpretation of their approach to Christian existence as *christliche Bürgerlichkeit* is inadequate.

A. VANHOYE, *Structure and Message of the Epistle to the Hebrews,* Subsidia Biblica 12 (Rome: Pontificio Istituto Biblico, 1989, paper 16,000 L) ix and 120 pp. Indexed. ISBN: 88-7653-571-3.

This volume presents in slightly edited form (by J. Swetnam) the content of two previously published booklets: *Le Message de l'épître aux Hébreux* (1977), and *A Structured Translation of the Epistle to the Hebrews* [*NTA* 9, p. 148]. After preliminary points, it discusses the problem of priesthood, the literary structure of Hebrews, and a deepening of faith and of Christian life. Then it presents a literal translation of the entire text with indication of those elements that delimit and characterize its parts. Vanhoye is rector of the Pontifical Biblical Institute.

A. J. M. WEDDERBURN (ED.), *Paul and Jesus. Collected Essays,* JSNT Supplement Series 37 (Sheffield, UK: JSOT Press, 1989, £20 or $35) 207 pp. Indexed. ISBN: 1-85075-218-4.

After a five-page introduction by the editor, this volume presents articles (all now in English) by V. P. Furnish on the Jesus-Paul debate from F. C. Baur to R. Bultmann [§ 10-76], N. Walter on Paul and the early Christian Jesus-tradition [§ 30-704], C. Wolff on true apostolic knowledge of Christ according to 2 Cor 5:14–6:2, Wedderburn on the problem of continuity between Paul and Jesus [§ 30-222], Wedderburn on similarity and continuity between Paul and Jesus [§ 32-1231], Wolff on humility and self-denial in Jesus' life and message and in the apostolic existence of Paul [§ 32-1082], and Wedderburn on Paul and the story of Jesus. Wedderburn has also supplied a five-page postscript.

J. ZIESLER, *Paul's Letter to the Romans,* TPI New Testament Commentaries (London: SCM, 1989; Philadelphia: Trinity Press International, $24.95) xv and 382 pp. Bibliography. Indexed. LCN: 89-35586. ISBN: 0-334-02297-5 (cloth), -02296-7 (paper).

In his 52-page introduction to Romans Ziesler, lecturer in NT at the University of Bristol, treats Paul's purpose, social factors in the study of Romans, place and date of writing, authorship and integrity (the place of chap. 16), methods of authorship, structure, the place of chapters 9–11, the place of the Law, and power-language. Then he presents a paragraph-by-paragraph commentary (with notes on particular words and phrases): address and greeting (1:1-7), thanksgiving (1:8-15), transition and summary (1:16-17), the human condition—the pagans (1:18-32), those who condemn others are themselves condemned (2:1-10), etc.

BIBLICAL THEOLOGY

G. BARBAGLIO, *Le sens biblique de la laïcité,* trans. H. Vulliez, Lire la Bible 83 (Paris: Cerf, 1989, paper 80 F) 172 pp. Indexed. ISBN: 2-204-03134-8.

The French version of a work published in Italian in 1987, this volume explores the place of the believer in the world and the church, and argues that Christian faith (and biblical faith in general) is the basis of a genuine and radical "laicity." The three parts examine how (1) faith in God the creator desacralizes the world, (2) faith in the incarnation replaces the law of separation by that of solidarity, and (3) hope for the coming kingdom relativizes the church, the world, and Christian conscience.

W. A. Beardslee et al., *Biblical Preaching on the Death of Jesus* (Nashville, TN: Abingdon, 1989, paper $15.95) 240 pp. Indexed. LCN: 89-35388. ISBN: 0-687-03446-9.

Written from the perspective of process theology, this investigation of biblical preaching on Jesus' death was prepared jointly by Beardslee, J. B. Cobb, D. J. Lull, R. Pregeant, T. J. Weeden, and B. A. Woodbridge. The first part deals with preaching in the service of the Spirit: the aim of preaching, preaching and freedom, and the ends of preaching. Then it considers preaching on Jesus' death with reference to Mark's story of Jesus and a theology of suffering based on it. Finally it treats Paul's interpretation of Jesus' death and preaching God's justice. Also included are sermons by Cobb on Mk 8:34 ("self-denial") and Lull on Gal 1:1-5 ("deliverance from an evil age").

A. Cabaniss, *Pattern in Early Christian Worship* (Macon, GA: Mercer University Press, 1989, $17.50) x and 112 pp. Bibliography. Indexed. LCN: 89-2254. ISBN: 0-86554-345-3.

Cabaniss, research professor of history emeritus at the University of Mississippi, first analyzes the earliest account of Christian liturgy in chapters 65–67 of the (First) *Apology* of Justin Martyr ca. A.D. 155. Then he discusses liturgy at the beginning of the 2nd century A.D., liturgy in temple and prophecy, celestial and pagan liturgy, NT evidence of liturgy, the biblical mystery of the sacraments, and what happens at worship. Three appendixes are included. Cabaniss concludes that Christian liturgy emanated from primitive church practice revealed in the NT and that Christians must return to the roots of Christian worship.

J. W. Cooper, *Body, Soul, and Life Everlasting. Biblical Anthropology and the Monism-Dualism Debate* (Grand Rapids: Eerdmans, 1989, paper $16.95) xiii and 262 pp. Indexed. LCN: 89-35058. ISBN: 0-8028-0435-7.

After raising the body-soul question and outlining traditional Christian anthropology, this volume examines the pertinent biblical material: the holistic emphasis of OT anthropology, the dualistic implication of OT anthropology, the anthropology of intertestamental eschatology, the monism-dualism debate about NT anthropology, and anthropology and personal eschatology in the non-Pauline and Pauline writings. Then it considers NT eschatology and philosophical anthropology, practical and theological objections against dualism, and the place of holistic dualism in science and philosophy. Cooper is associate professor of philosophical theology at Calvin Theological Seminary in Grand Rapids.

H. Deshayes, *Chercher Dieu dans la Bible* (Paris: Letouzey & Ané, 1989, paper 120 F) xii and 195 pp. Indexed. ISBN: 2-7063-0174-0.

The fruit of many years of study and meditation by the author (1918-88), this volume first reflects on the Father of Jesus Christ as the God of Israel and the continuing need to pray to God the Father. Next it discusses the word of God: language and writing, and the real word of God and revelation. Then it considers the name and the names of God, and concludes with a meditation on the Lord's Prayer.

D. Donnelly (ed.), *Mary, Woman of Nazareth. Biblical and Theological Perspectives* (New York—Mahwah, NJ: Paulist, 1989, paper $9.95) iii and 188 pp. LCN: 89-36862. ISBN: 0-8091-3109-9.

Of the nine papers prepared for a conference held in 1988 at Saint Mary's College in Notre Dame, IN, those most directly concerned with Scripture are by D. Senior on images and symbols about Mary in the Synoptic tradition, P. Perkins on Mary in Johannine traditions, and

R. J. Sklba on Mary and *ʿănāwîm*. The other contributors are A. Carr, E. Johnson (two articles), C. F. Jegen, V. Elizondo, and J. R. Shinners.

R. B. EDWARDS, *The Case for Women's Ministry,* Biblical Foundations in Theology (London: SPCK, 1989, paper £10.95) xi and 230 pp. Bibliography. Indexed. ISBN: 0-281-04389-2.

After looking at the position of women in the Greco-Roman world, this volume investigates whether biblical teaching contains principles relevant to the debate on women's ordination: women in the OT and early Judaism, Jesus and women, whether Paul was a misogynist or a feminist, and women and ministry in the NT. Next it considers historical developments regarding women and ministry in the patristic period, from the medieval period to the Reformation, and in modern times. Finally it treats God as father and mother, the equality of male and female before God, women in relation to authority and priesthood, and women and the threefold ministry. Edwards, lecturer in NT at the University of Aberdeen and a deacon in the Scottish Episcopal church, formulates seven guiding principles relevant to the theology of women's ministry and calls on churches to open their ministries to women.

C. A. EVANS, *To See and Not Perceive. Isaiah 6.9-10 in Early Jewish and Christian Interpretation,* JSOT Supplement Series 64 (Sheffield, UK: JSOT Press, 1989, £23.50 or $37.50) 261 pp. Bibliography. Indexed. ISBN: 1-85075-172-2.

The complete revision of a doctoral dissertation directed by W. H. Brownlee and presented to Claremont Graduate School in California, this volume examines the history of the interpretation of Isa 6:9-10 from its origin to its later uses in the post-biblical period. After treating the text in the context of Isaiah, it deals with Isa 6:9-10 in the Qumran scrolls, the Septuagint, the Targum, the Peshitta, Paul's letters, Mark, Matthew, Luke-Acts, John, the rabbinic writings, and patristic literature. Evans concludes that the interpretation of Isa 6:9-10 in early Jewish and Christian writings witnesses the struggle to affirm God's unqualified sovereignty in all of life.

R. J. GINN, *The Present and the Past. A Study of Anamnesis,* Princeton Theological Monograph Series 20 (Allison Park, PA: Pickwick Publications, 1989, paper $12) xi and 92 pp. Bibliography. LCN: 89-16056. ISBN: 1-55635-004-X.

Taking as its starting point the anamnesis-clauses in the NT (Lk 22:19; 1 Cor 11:24-25; Heb 10:3), this volume first examines patterns of remembrance in Judaism to Jesus' time and investigates the theme in the NT. Then it treats the methodology and philosophy of the modern discipline of history, explores the theology of history, and reflects on the implications for the relation between church and society (prolegomena to mission). Ginn is vicar of three Anglican parishes on the coast of East Anglia.

J. GLEBE-MÖLLER, *Jesus and Theology. Critique of a Tradition,* trans. T. Hall (Minneapolis, MN: Fortress, 1989, paper $14.95) xi and 196 pp. Bibliography. Indexed. LCN: 88-45863. ISBN: 0-8006-2334-7.

The translation of a Danish work entitled *Jesus og teologien: Kritik af en tradition* (1984), this volume first attempts a critical discussion of the traditional foundations of Christology with reference to modern exegesis and Jesus' praxis. Then it sketches aspects of spirituality and congregational praxis, and considers modern Christologies developed by blacks in the USA and in the Third World. Next it discusses the two natures of Christ as well as the Christologies of Luther and the peasants. Finally it sketches a new Christology for today and compares it with representative forms of the "new religiosity." Glebe-Möller is professor of dogmatics at the University of Copenhagen.

J. Grant, *White Women's Christ and Black Women's Jesus. Feminist Christology and Womanist Response,* AAR Academy Series 64 (Atlanta: Scholars Press, 1989, cloth $32.95, paper $21.95) xi and 264 pp. Bibliography. LCN: 88-33323. ISBN: 1-55540-302-6 (cloth), -303-4 (paper).

After discussing women's experience as the context and a source for doing theology, this volume states the problem faced by feminist Christology: the maleness of the historical Jesus and of those responsible for the classical christological formulation. Next it examines three approaches to the problem: biblical feminist Christology (Jesus the feminist), liberation feminist Christology (Jesus the liberator), and the rejectionist feminist perspective in Christology (beyond Christolatry). Then it offers a critical analysis of these positions and shows what new perspectives emerge from taking account of black women's experience. Grant concludes that black women should take seriously feminist analysis but not allow themselves to be coopted on behalf of white women's agendas.

L. Grollenberg, *Unexpected Messiah or How the Bible can be Misleading* (London: SCM, 1988, paper $10.95) viii and 199 pp. ISBN: 0-334-02402-1. Distributed in the USA by Trinity Press International.

The English version of *Onverwachte Messias* (1987), this volume first discusses scriptural fulfillment in the four Gospels and describes the political and spiritual setting of Jesus' life. Next it reviews the career of Jesus from Nazareth, discusses what happened at Easter and Pentecost and in response to them, shows how the Old Scriptures were read anew in the light of Jesus Christ, reflects on whether the New Scriptures (NT) are anti-Jewish, and considers Jesus as a "fulfillment" nevertheless. Grollenberg is a Dominican at the Albertinum in Nijmegen.

M.-L. Gubler, *Der Name der Jungfrau war Maria. Rückbesinnung auf die biblische Botschaft,* Topos Taschenbücher 193 (Mainz: Matthias-Grünewald-Verlag, 1989, paper DM 8.80) 102 pp. ISBN: 3-7867-1448-7.

Gubler first reflects on the nature of "questioning faith" with particular attention to the ambivalent ideal of motherhood and virginity in Mary's case. Then she examines NT statements about Mary in Gal 4:4; Mk 6:3; Mt 1:16; Lk 1:45; Jn 19:26; and Rev 12:1. Finally she reflects on Mary today (as mother, virgin, prophetess, etc.). A ten-page appendix provides prose and poetic texts about Mary.

R. G. Hamerton-Kelly (ed.), *Violent Origins. Walter Burkert, René Girard, and Jonathan Z. Smith on Ritual Killing and Cultural Formation* (Stanford, CA: Stanford University Press, 1987, cloth $32.50, paper $9.95) xiii and 275 pp. Bibliography. Indexed. LCN: 86-23009. ISBN: 0-8047-1370-7 (cloth), -1518-1 (paper).

The analyses of human culture and its origins proposed by Girard and Burkert focus on the role of violence; their proposals, especially in the field of religion, seem to offer a "general theory" of the origin and meaning of ritual and myth. After B. L. Mack's seventy-page introduction to religion and ritual, this volume provides papers by Girard on generative scapegoating, Burkert on the problem of ritual killing, and Smith on the domestication of sacrifice, as well as discussions of the major papers and R. Rosaldo's anthropological commentary. The papers were prepared for a conference held in 1983 at Pajaro Dunes near Santa Cruz, CA.

T. R. Hobbs, *A Time For War. A Study of Warfare in the Old Testament,* Old Testament Studies 3 (Wilmington, DE: Glazier, 1989, paper $15.95) 248 pp. Bibliography. Indexed. LCN: 88-82460. ISBN: 0-89453-656-7.

This introduction to the historical and cultural context of warfare in the OT begins with historical observations on the judges and kings. Then it treats men of war, the materiel of war, the art of war, and war and OT literature. There are excursuses on (1) David and the invention of tradition and (2) Joshua's battles and holy war. The final chapter concerns OT warfare and NT insights. Hobbs, professor of OT interpretation at McMaster Divinity College in Hamilton, Ontario, concludes that the key to understanding Jesus' approach to war is the transformation that popular and traditional concepts underwent in his teachings.

A. A. HOEKEMA, *Saved by Grace* (Grand Rapids: Eerdmans, 1989, $22.95; Exeter, UK: Paternoster) xiii and 277 pp. Bibliography. Indexed. LCN: 89-30639. ISBN: 0-8028-3655-0 (E), 0-85364-500-0 (P).

This examination of the Christian doctrine of salvation completes a series encompassing eschatology (*The Bible and the Future,* 1979) and theological anthropology (*Created in God's Image,* 1986). After an "orientation," the volume discusses the question of the "order of salvation," the role of the Holy Spirit, union with Christ, the gospel call, effectual calling, regeneration, conversion, repentance, faith, justification, sanctification, and the perseverance of true believers. Hoekema was professor emeritus of systematic theology at Calvin Theological Seminary in Grand Rapids before his death in 1988.

I. KRUSE, *Mädchen, wach auf! Frauengeschichten aus dem Neuen Testament* (Stuttgart: Kreuz, 1989, paper DM 19.80) 223 pp., map. ISBN: 3-7831-0964-7.

Using as her framework a journey through modern Israel, Kruse invites readers to reflect on the women associated with places in biblical texts. Thus she deals with Mary Magdalene at Magdala, Mary (and Joseph) at Nazareth, Martha at Bethany, and the women at the tomb in Jerusalem, as well as various unnamed women alluded to in texts. A thirty-page appendix supplies the relevant biblical texts according to the Einheitsübersetzung.

B. LANNERT, *Die Wiederentdeckung der neutestamentlichen Eschatologie durch Johannes Weiss,* Texte und Arbeiten zum neutestamentlichen Zeitalter 2 (Tübingen: Francke, 1989, paper DM 68) xiii and 304 pp., frontispiece. Bibliography. Indexed. ISBN: 3-7720-1881-5.

The slightly revised version of a doctoral dissertation directed by K. Berger and presented to the theological faculty at the University of Heidelberg in 1989, this volume first discusses the themes "eschatology" and "kingdom of God" in the 19th century and provides biographical information about Weiss (1863-1914). Next it examines how the "kingdom of God" was treated in sermons, systematic theology, and the journal *Christliche Welt* in the late 19th century. Then after considering Weiss's early exegetical and systematic publications, it focuses on his *Predigt Jesu vom Reiche Gottes* (1892), assesses its reception and its significance for Weiss's other publications, and reflects on the impact of Weiss's rediscovery of NT eschatology on theology in the 20th century.

R. MAYER, *Jüdische Gotteserfahrung gemäss der Tora,* Meitinger kleine Bücherei 118 (Meitingen—Freising: Kyrios-Verlag, 1989, paper DM 6) 56 pp. ISBN: 3-7838-2118-5.

After a nine-page introduction by C. Blendinger, this booklet treats Jewish experiences of God under these headings: mythic experience of God (creation), the God-experience of Israel's "fathers" (revelation), Moses' (and Israel's) experience of God (redemption), the early Pharisaic experience of God, Kabbala and Hasidism, and Franz Rosenzweig.

J. W. MILLER, *Biblical Faith and Fathering. Why We Call God "Father"* (New York—Mahwah, NJ: Paulist, 1989, paper $9.95) v and 165 pp. Indexed. LCN: 89-37716. ISBN: 0-8091-3107-2.

After surveying the problem about calling God "Father," this volume discusses the origins of the father-involved family as well as male-centered reproductive biology and the dynamics of biblical patriarchy. Next it presents a comparison of God as Father and the father-image in the Bible and several ancient Near Eastern myths, along with a critique of attempts at depatriarchalizing God in biblical interpretation. Then it considers new modes of human fathering according to the OT and the NT, and treats some contemporary issues: the contemporary fathering crisis, in defense of monotheistic Father religion, and the way ahead. Miller is professor of religious studies at Conrad Grebel College, University of Waterloo, Ontario.

C. E. NELSON, *How Faith Matures* (Louisville, KY: Westminster/Knox, 1989, paper $13.95) 252 pp. Indexed. LCN: 89-31726. ISBN: 0-8042-0750-X.

The sequel to *Where Faith Begins* (1967), this volume explores how a Christian's faith matures in the context of a community and in light of the Christian tradition. After discussing the social construction of beliefs in our age of secular individualism and with reference to our religious experience, it sketches a biblical model of experience: necessity of experience, situation, person, mission, and residue of experience. Then it considers experiential religion under these headings: life together, strategy for faith maturation, and congregational edification.

W. ORR AND W. GUY, *Living Hope. A Study of the New Testament Theme of Birth from Above* (Santa Fe, NM: Sunstone, 1989, paper $12.95) 197 pp. LCN: 88-34841. ISBN: 0-86534-132-X.

After examining Jesus' conversation with Nicodemus in Jn 3:1-21 to see what it reveals about being generated "from above" (ἄνωθεν), this volume looks at case-histories of four people in the NT who went through the process of "birth": the woman at the well (Jn 4); the woman who washed Jesus' feet, or anointed his head (Lk 7:36-50; Mt 26:6-13; Mk 14:3-9; Jn 12:1-8); Peter's painful birth from above; and Paul and the stages of the new life. Orr is professor emeritus of NT at Pittsburgh Theological Seminary, and Guy is a writer and former teacher.

G. PIROLA AND F. COPPELLOTTI (EDS.), *Il "Gesù storico." Problema della modernità* (Casale Monferrato: Piemme, 1988, paper 26,000 L) 219 pp. ISBN: 88-384-1275-8.

After a preface by Pirola and an introduction by Coppellotti, this volume presents under "origins" essays by G. Vermes on the religion of Jesus the Hebrew, W. Schmithals on the historical Jesus in relation to apocalypticism and the beginnings of Christology, and B. Sesboüé on the path from the patristic affirmation of the hypostatic union to the problem of Jesus' self-consciousness. Then under "Enlightenment" it provides articles by H. G. Reventlow on the purpose of Jesus and of his disciples according to H. S. Reimarus, W. Gericke on Reimarus and "underground" literature of his time, Reventlow on the biblical criticism of the Enlightenment and its present significance, and W. Sparn on biblical criticism as religious progress. Finally under "dogmatics" there are papers by E. Jüngel on the dogmatic relevance of the problem of the historical Jesus, E. Grässer on the problem of the historical Jesus in present-day research in Germany, and C. Duquoc on Christology. All the papers have been translated into Italian.

L. SABOURIN, *Early Catholicism and Ministries. Bibliographical Commentary* (Burlington, Ont.: Trinity, 1989, paper) 126 pp. Bibliography. ISBN: 1-55011-078-0.

After outlining some approaches to early catholicism, this "bibliographical commentary" considers the early catholic data in the NT according to S. Schulz's *Die Mitte der Schrift* (1976), reviews of Schulz's work by P. G. Müller and J. Beutler, and contributions to the debate by H.-J. Schmitz (1977) and C. Bartsch (1980). Then it discusses early catholicism and ministries in the ancient church, Luke and early catholicism, and early catholicism and the NT canon.

A. SALAS (ED.), *Mujer y ministerio. Fundamento bíblico y praxis eclesial,* Biblia y Fe, Revista de Teología Bíblica, vol. 16, no. 46 (Madrid: Escuela Bíblica, 1990, paper) 157 pp. ISSN: 0210-5209.

This fascicle [see *NTA* 34, p. 127] contains articles by S. Folgado on the ministerial structure of the church, M. E. Iriarte on women and ministry in the OT, Salas on women and ministry in the NT, M. Sáenz Galache on women and ecclesiastical structure, P. Belosillo on women and ministerial practice today from the perspective of the First World, P. Aquino on women and ministerial practice from the perspective of the Third World, and M. Pintos Cea-Naharro on women and priesthood.

J. L. Sicre, J. M. Castillo, and J. A. Estrada, *La Iglesia y los profetas,* En torno al Nuevo Testamento 5 (Córdoba: Ediciónes El Almendro, 1989, paper) 143 pp. ISBN: 84-86077-77-X.

In the first three chapters Sicre discusses the complex image of the prophet, the God of the prophets, and idolatry and the prophets. Then Castillo presents chapters on Jesus the prophet of Israel and on Christian worship and prophetic denunciation. Finally Estrada deals with the Spirit and the prophets in the church and with ecclesial communion and prophetic altercation. The papers were prepared for a conference at the University of Málaga.

G. S. Sloyan, *Jesus. Redeemer and Divine Word,* Theology and Life 28 (Wilmington, DE: Glazier, 1989, $14.95) 160 pp. Bibliography. Indexed. LCN: 88-82456. ISBN: 0-89453-758-X.

Sloyan, professor of religion (NT) at Temple University in Philadelphia, seeks to tell what believers in Jesus Christ mean (or ought to mean) when they say that he is their Savior. After reviewing biblical and patristic efforts at saying who Jesus is, he investigates where Jesus' followers got the idea that they needed to be redeemed. Then he traces the doctrine of redemption through the patristic era, the Middle Ages, and the Reformation, and concludes by proposing a theology of redemption for our age.

E. Spiegel, *Gewaltverzicht. Grundlagen einer biblischen Friedenstheologie* (2nd ed.; Kassel: Weber, Zucht & Co., 1989, paper) 279 pp. Bibliography. Indexed. ISBN: 3-88713-013-8.

The revision of part of a doctoral dissertation directed by R. Pesch and F. Beutter and accepted by the theological faculty at the University of Freiburg, this volume attempts to base a biblical theology of peace on Jesus' renunciation of violence. It first discusses the spectrum of Jesus' nonviolent action and its consistency with his teaching in the Sermon on the Mount and other texts. Then it considers the roots of Jesus' renunciation of violence in God's own renunciation of violence and in Jesus' trust in God. Finally it treats the goal of Jesus' renunciation of violence in relation to love of enemies and the kingdom of God. Spiegel concludes that every recourse to violence stands in contradiction to Jesus' theology and message. The first edition was published in 1987.

U. Struppe (ed.), *Studien zum Messiasbild im Alten Testament,* Stuttgarter Biblische Aufsatzbände 6 (Stuttgart: Katholisches Bibelwerk, 1989, paper DM 39) 336 pp. Bibliographies. Indexed. ISBN: 3-460-06061-1.

After a fifteen-page introduction by the editor, the volume presents articles by E. Zenger on Jesus of Nazareth and the messianic hopes of OT Israel (1980), W. H. Schmidt on the powerlessness of the Messiah in the OT (1969), K. Seybold on the image of the ruler in Num 24:15-19 (1973), E. Kutsch on the dynasty of God's grace according to 2 Samuel 7 (1961), N. Lohfink on 2 Kgs 8:19 and the function of the dynastic oracle in the Deuteronomistic history, H. Irsigler on sign and signified in Isa 7:1-17 (1985), H. Barth on Isa 8:23b–9:6 (1977), K. Baltzer on the end of the state of Judah and the Messiah-question (1961), Seybold on royal expectation in Haggai and Zechariah (1972), W. Werner on Isa 9:1-6 and 11:1-9 in the horizon of OT messianic expectation (1982), M. Schwantes on the Messiah and the poor (1977), J. Becker on the collective interpretation of the royal psalms (1977), and A. Deissler on the problem of messianism in Psalm 2 (1981).

J. E. Will, *A Christology of Peace* (Louisville, KY: Westminster/Knox, 1989, paper $11.95) 154 pp. LCN: 89-31790. ISBN: 0-8042-0540-X.

Will, professor of systematic theology at Garrett-Evangelical Theological Seminary in Evanston, IL, contends that only a full-orbed Christology can provide an adequate basis for understanding our personal experience of peace or our social witness and activity for peace. After stating the issue of the universality of peace in dialectical tension with the particularity of all our human understandings of peace, he develops the rudiments of a Christology of peace: the Jewishness of Jesus and the struggle for peace, the crucifixion of Jesus and the dialectic of peace, and the resurrection of Christ and the spirit of peace. Finally he discusses the unity of Christ and the community of the Trinity in relation to the universality of peace, and considers the universal church and the praxis of peace.

THE WORLD OF THE NEW TESTAMENT

K. Berger, *Die Weisheitsschrift aus der Kairoer Geniza. Erstedition, Kommentar und Übersetzung,* Texte und Arbeiten zum neutestamentlichen Zeitalter 1 (Tübingen: Francke, 1989, cloth DM 96, paper DM 68) 422 pp. and 18 plates. Indexed. ISBN: 3-7720-1880-7 (cloth), -1860-2 (paper).

Berger, professor of NT theology at the University of Heidelberg, first presents on facing pages the Hebrew text and German translation of the Wisdom text from the Cairo Geniza. Then he provides a 31-page introduction (text, literary and theological character, relations with other writings, etc.), concluding that the work originated ca. A.D. 100 in Egypt and combined the dualisms of Hellenistic philosophy and Jewish wisdom literature. Next he offers a detailed commentary on the text, with particular attention to parallels in other ancient writings. Also included are an index of Hebrew words, an index of biblical and other texts, and photographs of the text.

A. Böhlig, *Gnosis und Synkretismus. Gesammelte Aufsätze zur spätantiken Religionsgeschichte,* 2. Teil, Wissenschaftliche Untersuchungen zum Neuen Testament 48 (Tübingen: Mohr-Siebeck, 1989, DM 118) vi and 393 pp. Indexed. ISBN: 3-16-145454-5.

The first volume of Böhlig's collected essays was described in *NTA* 34, p. 128. This volume begins with four philological studies of Nag Hammadi documents: the original language of *Gospel of Truth* [§ 11-1226], *Apocalypse of Peter* (1973), the Coptic adjectival attribute in *Autogenes* (1979), and the problem of Aramaic elements in the Nag Hammadi texts (1984). Then there are seven articles on Manichaeism: the history-of-religions classification of Manichaeism (1988), the syncretism of Mani (1975), the self-understanding of Manichaeism (1988), thought-forms of Hellenistic philosophy in Manichaeism (1986), the NT and the idea of the Manichaean myth (1983), evil in the teaching of Mani and Marcion (1983), and "yes and amen" in Manichaean interpretation (1985). The 111-page index includes the two volumes of *Gnosis und Synkretismus* as well as *Mysterion und Wahrheit* (1968).

R. L. Cate, *A History of the Bible Lands in the Interbiblical Period* (Nashville, TN: Broadman, 1989, paper $10.95) 176 pp. Bibliography. Indexed. LCN: 88-39528. ISBN: 0-8054-1154-2.

Cate, professor of OT and academic dean at Golden Gate Baptist Theological Seminary in California, surveys the events of the interbiblical period (333 B.C.-A.D. 135) in an attempt to understand how they shaped the world into which Jesus came. After an introduction, he devotes chapters to the rise of Greece, the rule of the Ptolemies over Palestine (301-198 B.C.), the rule of the Seleucids (ca. 198-167 B.C.), the Maccabean revolt (167-142 B.C.), the Hasmonean period (142-63 B.C.), Judea and the early Roman domination (63-4 B.C.), the NT era (4 B.C.-A.D. 66), and the end of the Hebrew state (A.D. 66-135). Also included is an eight-page chronological table.

R. E. Clements (ed.), *The World of Ancient Israel. Sociological, Anthropological and Political Perspectives. Essays by Members of the Society for Old Testament Study* (Cambridge, UK—New York: Cambridge University Press, 1989, $65) xi and 436 pp. Bibliographies. Indexed. LCN: 88-37707. ISBN: 0-521-34243-0.

The eighteen papers in this volume survey research on sociological, anthropological, and political aspects of the history of ancient Israel under four headings: introductory perspectives (three), Israel (five), fundamental institutions (four), and ideas and ideals (six). The articles most pertinent to the NT world are by R. J. Coggins on the origins of the Jewish

Diaspora, and P. R. Davies on the social world of the apocalyptic writings. Other contributors include A. D. H. Mayes, H. G. M. Williamson, R. P. Carroll, and M. A. Knibb.

A. Destro, *The Law of Jealousy. Anthropology of Sotah,* Brown Judaic Studies 181 (Atlanta: Scholars Press, 1989, $44.95) xii and 189 pp. Bibliography. Indexed. LCN: 89-10576. ISBN: 1-55540-379-4.

This volume examines the rabbinic elaboration of the biblical law of the woman suspected of adultery (Num 5:11-31) according to which the suspicious husband, who does not have definitive proof of the unfaithful behavior of his wife, must express solemnly his jealousy and submit her to a divine judgment. After situating the theme in the doctrinal-religious framework of Judaism, Destro focuses on ancient rabbinic literature (especially the Mishnah and Talmuds) and discusses the problem of adultery (background, structures, reactions and consequences). Then she follows the *sôṭāh* ritual step by step: the ritual in front of the sanctuary, and the epilogue of the judgment of God. Finally she places the event of the *sôṭāh* woman within the internal relationships of the Mishnah ("outside the rules"). Three appendixes are included.

J. Finegan, *Myth & Mystery. An Introduction to the Pagan Religions of the Biblical World* (Grand Rapids: Baker, 1989, $24.95) 335 pp., 6 maps, 5 tables. Illustrated. Bibliography. Indexed. LCN: 89-38823. ISBN: 0-8010-3555-4.

Finegan, professor emeritus of NT history and archaeology at Pacific School of Religion and Graduate Theological Union in Berkeley, CA, examines nine religions that existed during OT and NT times: Mesopotamian, Egyptian, Zoroastrian, Canaanite, Greek, Roman, gnostic, Mandaean, and Manichaean. He considers their beliefs, practices, writings, and history, as well as their relation to biblical faith. An eighteen-page (double column) bibliography is included.

From Ancient Israel to Modern Judaism. Intellect in Quest of Understanding. Essays in Honor of Marvin Fox, ed. J. Neusner, E. S. Frerichs, and N. M. Sarna, Brown Judaic Studies 159, 173-175 (4 vols.; Atlanta: Scholars Press, 1989, $74.95 each) xxiv and 292 pp., xxiv and 315 pp., xxiv and 254 pp., xxiv and 235 pp. Bibliography. Indexed. LCN: 89-61111. ISBN: 1-55540-335-2 (v. 1), -341-7 (v. 2), -342-5 (v. 3), -343-3 (v. 4).

The fifty-six articles in this four-volume *Festschrift* honoring Professor Fox are divided into seventeen categories. The contributions most pertinent to NT studies are by M. Pesce on the transformation from early Christian writings to canon; W. A. Johnson on anti-Semitism in John's Gospel; J. T. Townsend on the NT, the early church, and anti-Semitism; R. MacLennon on four Christian writers on Jews and Judaism in the 2nd century A.D.; H. Fisch on "teach us to count our days" (*m. Menaḥot* 10:3); P. V. M. Flesher on whether women are property in the system of the Mishnah; T. Zahavy on three stages in the development of early rabbinic prayer; L. H. Schiffman on architecture and laws as illustrated with reference to the temple and its courtyards in *Temple Scroll;* R. Brooks on institutions and systematic theology in rabbinism; R. Goldenberg on the problem of originality in talmudic thought; D. W. Halivni on the human role in revelation; Neusner on whether the Talmud's authorship utilized prior "sources"; H. Goodblatt on a statistical analysis of the rabbis of the Babylonian Talmud; H. Basser on matching patterns at the seams in rabbinic writings; B. Chilton on recent and prospective discussion of *mêmrā';* and P. Haas on the *'am ha-areṣ* as literary character. Each volume contains the editors' preface and a bibliography of Fox's publications between 1946 and 1989 (128 items).

R. Gradwohl, *Bibelauslegungen aus jüdischen Quellen.* Band 4, *Die alttestamentlichen Predigttexte des 6. Jahrgangs* (Stuttgart: Calwer, 1989, paper DM 34) 336 pp. Bibliography. Indexed. ISBN: 3-7668-3016-3.

This volume provides for nineteen OT texts (Gen 2:4-9, 15; 8:1-12; 18:20-33; Exod 16:2-3, 11-18; 32:7-14; 34:4-10; Deut 6:4-9; etc.) a German translation, information about the context, discussions of keywords, explanations on how the text has been interpreted by Jewish exegetes, and comments about meaning for today. Gradwohl, a rabbi who lives in Jerusalem, serves as a correspondent for various Swiss and German media.

I. GRUENWALD, *From Apocalypticism to Gnosticism. Studies in Apocalypticism, Merkavah Mysticism and Gnosticism,* Beiträge zur Erforschung des Alten Testaments und des antiken Judentums 14 (Frankfurt—Bern—New York—Paris: Lang, 1989, paper) vii and 294 pp. ISBN: 3-8204-1087-2.

After an introductory essay on the cultural milieu of apocalypticism, the twelve studies in this collection treat prophecy, Jewish apocalyptic literature, and the problem of the uncanonical books (1979); two types of Jewish esoteric literature in the time of the Mishnah and Talmud [§ 19-801]; knowledge and vision—toward clarification of two "gnostic" concepts in light of their alleged origins [§ 20-342]; priests, prophets, apocalyptic visionaries, and mystics; angelic songs, the Qedushah, and the problem of Hekhalot literature; literary and redactional issues in the study of Hekhalot literature; Jewish Merkavah mysticism and gnosticism (1982); the question of Jewish sources for the gnostic texts from Nag Hammadi (1977); aspects of the Jewish-gnostic controversy (1981); the problem of the anti-gnostic polemic in rabbinic literature (1981); Manichaeism and Judaism in light of the Cologne Mani Codex; and whether there is halakic material in *Second Apocalypse of James.*

M. E. HARDWICK, *Josephus as an Historical Source in Patristic Literature through Eusebius,* Brown Judaic Studies 128 (Atlanta: Scholars Press, 1989, $44.95) xi and 137 pp. Bibliography. Indexed. LCN: 88-33715. ISBN: 1-55540-311-5.

This volume first documents the evolution of the use of Josephus' writings as historical sources by Christian authors from the earliest church to the mid-4th century A.D.: Theophilus Antiochenus, Melito of Sardis, Minucius Felix, Irenaeus, Clement of Alexandria, Julius Africanus, ps.-Justin, Tertullian, Hippolytus, Origen, Methodius, Lactantius, and Eusebius Pamphili. Then it discusses Josephus as a source, in the literature of the Christian West and East, and in Eusebius' works.

W. V. HARRIS, *Ancient Literacy* (Cambridge, MA—London: Harvard University Press, 1989, $35) xv and 383 pp., 8 figs. Bibliography. Indexed. LCN: 89-7588. ISBN: 0-674-03380-9.

Harris, professor of history and chairman of the history department at Columbia University in New York, investigates the literacy of the Greeks and Romans from the 8th century B.C. (when the Greeks were first provably able to write a non-syllabic script) to the 5th century A.D. After discussing levels of Greek and Roman literacy and the functions of literacy in the Greco-Roman world, he focuses on the literacy and illiteracy of the Greeks: the spread of literacy in archaic times, the classical growth of literacy and its limits, and the Hellenistic state and elementary education. Then he considers literacy and illiteracy in the Roman world: archaic Italy and the Middle Republic, the Late Republic and the high empire (100 B.C. to A.D. 250), and literacy in late antiquity. In his conclusion Harris observes that though Christianity probably had a negative effect overall on the literacy of the inhabitants of the Roman empire, it did place the reading of sacred texts near the center of the lives of those dedicated to that cult.

C. N. JEFFORD, *The Sayings of Jesus in the Teaching of the Twelve Apostles,* Supplements to Vigiliae Christianae 11 (Leiden—New York: Brill, 1989, 100 gld. or $50) xvi and 185 pp. Bibliography. Indexed. LCN: 89-37998. ISBN: 90-04-09127-0.

Prepared as a doctoral dissertation under the direction of J. M. Robinson and accepted by the Claremont Graduate School in 1988, this volume first reviews scholarship about the date and origin of *Didache.* Then it argues that the tradition of Jesus' sayings preserved in *Didache* 1:1–6:1a and 16 came from among the earliest collections of materials that were preserved by the community from which Matthew's Gospel was produced. Next it contends that the remaining liturgical and ecclesial materials in chapters 7–15 also preserve practices and traditions acknowledged within that community but not represented in Matthew's Gospel. The two appendixes provide (1) an analysis of the Q saying in Mt 7:13-14/Lk 13:23-24 and (2) a table of sources for *Didache.*

P. KERESZTES, *Imperial Rome and the Christians. From Herod the Great to about 200 A.D.*, vol. 1 (Lanham, MD—New York—London: University Press of America, 1989, $29.75) vii and 216 pp. Bibliography. Indexed. LCN: 89-32250. ISBN: 0-8191-7469-6.

The nine chapters in this volume cover the relationship between the Christian church and imperial Rome in light of historical documents from the earliest times of Christianity to the end of the 2nd century A.D. They concern the nativity, the star, the crucifixion, and Roman history; Paul, Acts, and imperial Rome; the profession of Christianity made criminal; the terror of Domitian; renegades reprieved; the fairmindedness of Hadrian; Antoninus Pius, a loyal follower of his father; Marcus Aurelius' rule (an era of misfortunes); and Commodus, the prodigal son, and the Christians. Seven appendixes are included. The second volume will continue the story of the relationship from the Severi to the death of Constantine.

D. KIRCHNER, *Epistula Jacobi apocrypha. Die zweite Schrift aus Nag-Hammadi-Codex I*, Texte und Untersuchungen zur Geschichte der altchristlichen Literatur 136 (Berlin: Akademie-Verlag, 1989, paper DM 58) xvi and 163 pp. Bibliography. Indexed. ISBN: 3-05-000317-0.

The revised version of a doctoral dissertation accepted in 1977 by the Humboldt-Universität in Berlin, this volume first presents a six-page introduction to scholarship on *Apocryphon of James* along with the Coptic text and a German translation on facing pages (with Coptic and Greek indexes). The second part (pp. 53-151) provides an exegetical commentary on the text as well as excursuses on the imparting of revelation, Cerinthus, and command and imperative.

P. KUHN, *Offenbarungsstimmen im Antiken Judentum. Untersuchungen zur Bat Qol und verwandten Phänomenen,* Texte und Studien zum Antiken Judentum 20 (Tübingen: Mohr-Siebeck, 1989, DM 258) xii and 425 pp. Bibliography. Indexed. ISBN: 3-16-145167-8.

Accepted as a *Habilitationsschrift* in 1986 by the Judaica department at the J.-W. Goethe Universität in Frankfurt, this volume examines texts about revelatory voices in ancient Jewish literature, with particular attention to the *bat qôl.* Thus it treats passages in early biblical texts (Ezekiel), apocalypses and testaments in the Pseudepigrapha (Daniel, *2 Enoch, 4 Ezra, 2 Baruch,* etc.), new presentations of biblical material (*Jubilees, Biblical Antiquities*), Hellenistic-Jewish writers (Aristobulus, Artapanus, Philo, Josephus), Targums, and rabbinic literature. Kuhn, author of *Gottes Trauer und Klage in der rabbinischen Überlieferung* (1978), seeks especially to interpret the motif of the revelatory voice in the context of the work in which it appears.

H. S. KVANVIG, *Roots of Apocalyptic. The Mesopotamian Background of the Enoch Figure and of the Son of Man,* Wissenschaftliche Monographien zum Alten und Neuen Testament 61 (Neukirchen-Vluyn: Neukirchener, 1988, DM 134) xv and 656 pp. Bibliography. Indexed. ISBN: 3-7887-1248-1.

This examination of the roots of apocalyptic is based on traditions associated with the Enoch figure and the Son of Man in Daniel 7. The first part, which was accepted as a doctoral dissertation by the University of Oslo in 1984, considers the Enoch figure in OT and Jewish/Samaritan literature, Mesopotamian antediluvian traditions, and the influence of the Mesopotamian traditions on the Enochic sources. The second part investigates the Mesopotamian background of the Son of Man by studying Akkadian dream visions and comparing them with the Aramaic dream vision in Daniel 7. Kvanvig concludes that the Enochic traditions are rooted in Mesopotamian traditions about primeval time, and the Son of Man traditions of Daniel 7 in Mesopotamian underworld traditions and visionary literature.

M. Leutzsch, *Die Wahrnehmung sozialer Wirklichkeit im "Hirten des Hermas,"* Forschungen zur Religion und Literatur des Alten und Neuen Testaments 150 (Göttingen: Vandenhoeck & Ruprecht, 1989, DM 76) 286 pp. Bibliography. Indexed. ISBN: 3-525-53832-4.

The slightly revised version of a doctoral dissertation directed by K. Wengst and accepted in 1986 by the Evangelical theological faculty at the Ruhr-Universität in Bochum, this investigation of *Shepherd of Hermas* situates the work in the social context of early 2nd-century A.D. Rome. After considering the irritations that modern readers experience with the work, it discusses what can be said about the author: the problem of "autobiographical" material; Roman structures; and public character, hierarchy, and the roles of Hermas. Then it deals with three major social realities in the work: rich and poor, slavery, and the image of women. Finally it treats the understanding of community in *Shepherd,* and reflects on what it tells us and does not tell us about church sociology in 2nd-century Rome.

J. B. Lightfoot and J. R. Harmer, *The Apostolic Fathers,* ed. and rev. M. W. Holmes (2nd ed.; Grand Rapids: Baker, 1989, $17.95) xvi and 347 pp., 2 maps. Indexed. LCN: 89-35173. ISBN: 0-8010-5655-1.

The textual basis of this revision is the collection edited by Lightfoot and Harmer in their one-volume Greek-English edition (1891; reprint, 1984). The works included in it are *1 Clement, 2 Clement,* letters of Ignatius, *Letter of Polycarp to the Philippians, Martyrdom of Polycarp, Didache, Epistle of Barnabas, Shepherd of Hermas, Epistle to Diognetus,* and fragments of Papias. In revising Lightfoot's translations Holmes has made changes only as they seemed to be required by considerations of clarity, readability, and contemporary (American) English usage. Where the revised translation reflects an interpretation of the text significantly different from Lightfoot's, his interpretation is given in a note. New introductions have been supplied for the individual documents, as well as a general introduction to the collection as a whole. The biblical references have for the most part been taken from Lightfoot's other works, and all have been checked against the sources. All other notes have been newly composed for this revision.

H. Lohmann, *Drohung und Verheissung. Exegetische Untersuchungen zur Eschatologie bei den Apostolischen Vätern,* Beiheft zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 55 (Berlin—New York: de Gruyter, 1989, DM 98) ix and 266 pp. Bibliography. ISBN: 3-11-012018-6.

The slightly revised version of a doctoral dissertation directed by E. Grässer and accepted in 1987 by the Evangelical theological faculty at Bonn, this investigation of eschatology in the writings of the Apostolic Fathers first clarifies the topic and reviews past research on it. Then it focuses on individual writings: eschatology in church order (*Didache*); eschatology and community conflict (*1 Clement*); eschatology in preaching (*2 Clement*); martyrdom, community, and eschatology (letters of Ignatius); eschatology and ethics (Polycarp's *Letter to the Philippians);* and eschatology as scriptural interpretation (*Barnabas).* The concluding survey considers the "hellenizing" of eschatology by the Apostolic Fathers.

A. A. Long and D. N. Sedley, *The Hellenistic philosophers.* Vol. 2, *Greek and Latin texts with notes and bibliography* (Cambridge, UK—New York: Cambridge University Press, 1989, paper $24.95) x and 512 pp. Bibliography. LCN: 87-30956. ISBN: 0-521-27557-1.

The paperback version of a collection of Greek and Latin philosophical texts described in *NTA* 32, p. 267. The volume containing translations and commentaries was noticed in *NTA* 32, p. 131.

F. Manns, *Le midrash. Approche et commentaire de l'écriture* (Jerusalem: Franciscan Printing Press, 1990, paper) 162 pp. Bibliography.

Manns, author of *John and Jamnia* (1988), first studies midrashic elements in the Hebrew Bible as well as the Septuagint and Targums. Next he examines extrabiblical writings (*1 Enoch, Jubilees,* Qumran texts, ps.-Philo's *Biblical Antiquities,* etc.) for midrashic phenomena. Then he discusses rabbinic midrash: methods, schools, halakic and haggadic types, and polemical traditions. Finally he poses the problem of Christian midrash as a method of reading the OT texts fulfilled in Christ. Also included are a 28-page appendix of midrashic texts and a two-page glossary.

J. NEUSNER, *The Ecology of Religion. From Writing to Religion in the Study of Judaism* (Nashville, TN: Abingdon, 1989, $27.95) 315 pp. Bibliography. Indexed. LCN: 89-33141. ISBN: 0-687-11512-4.

By "ecology of religion" Neusner means the interplay between a religious system and the social world that gives to that system its shape and meaning. His proposal to redefine history of religion along inductive lines through the case of Judaism proceeds in four stages: theory (an overview of the method of documentary analysis), text (the autonomous statement), context (the connection between texts), and matrix (from writing through history to religion). The appendix concerns defining a Judaism (introducing rabbinic literature). Neusner concludes that the religious ecology of Judaisms is dictated by that perpetual asking of the question, Who are we?

J. NEUSNER, *Esther Rabbah I. An Analytical Translation,* Brown Judaic Studies 182 (Atlanta: Scholars Press, 1989, $49.95) xiii and 193 pp. Indexed. LCN: 89-36888. ISBN: 1-55540-382-4.

After a twelve-page introduction, this volume provides new English versions (with some dependence on M. Simon's translation) for the nine "petihtaot" and six "parashiyyot" covering Esth 1:1–2:23 in *Esther Rabbah.* The analytical translation is arranged so as to make visible the distinctive character of the rhetoric and logic of the original. Brief literary analyses are provided. Also included is a 23-page appendix on a theory of comparative midrash.

J. NEUSNER, *Formative Judaism. Religious, Historical, and Literary Studies. Sixth Series,* Brown Judaic Studies 184 (Atlanta: Scholars Press, 1989, $49.95) xviii and 197 pp. Indexed. LCN: 89-38693. ISBN: 1-55540-398-0.

The five papers in this collection concern the representation of Judaism within world religions; the relations between revelation and reason, and between Scripture and Mishnah at the beginning of the Judaism of the dual Torah; the Pharisees in light of recent research; the Mishnah's generative mode of thought; and comparative midrash. Also included are reviews of four recent books on Jewish history.

J. NEUSNER, *From Literature to Theology in Formative Judaism. Three Preliminary Studies,* Brown Judaic Studies 199 (Atlanta: Scholars Press, 1989, $54.95) xix and 227 pp. Indexed. LCN: 89-24040. ISBN: 1-55540-420-0.

Carrying forward M. Kadushin's inquiry into rabbinic thinking, this volume first considers the quest for unity in the Mishnah's philosophy of Judaism and in the midrashic compilations' theology of Judaism. Next it examines statements beginning with *dābār 'aḥēr* ("another matter") in *Genesis Rabbah, Esther Rabbah I, Ruth Rabbah, Lamentations Rabbah,* and *Song of Songs Rabbah,* respectively. Then under the heading "from unity to diversity" it deals with the three stages in the formation of rabbinic writings and with documentary hermeneutics and the interpretation of narrative in the classics of Judaism. It concludes with an essay on the documentary history of Judaism (or, why S. Schechter, G. F. Moore, and E. E. Urbach are irrelevant to scholarship today).

J. NEUSNER, *Invitation to the Talmud. A Teaching Book* (San Francisco: Harper & Row, 1989, paper $12.95) xxxi and 359 pp. Indexed. LCN: 83-48422. ISBN: 0-06-066112-7.

The paperback version of the revised and expanded edition described in *NTA* 29, p. 232. The original was noticed in *NTA* 18, p. 259. Neusner is also the author of *Invitation to Midrash* (1989).

J. Neusner, *Lamentations Rabbah. An Analytical Translation,* Brown Judaic Studies 193 (Atlanta: Scholars Press, 1989, $69.95) xvi and 370 pp. Indexed. LCN: 89-10936. ISBN: 1-55540-412-X.

This volume seeks to offer a clear account of the basic statement of the authorship of *Lamentations Rabbah,* together with an identification of the components of their writing classified from the smallest whole units of discourse on upward to completed and coherent statements. That program accounts for the book's analytical system, which marks each smallest whole unit of thought with a letter, completed propositions of thought with an Arabic numeral, and entire cogent statements or arguments with a Roman numeral. The translations are accompanied by literary analyses and explanations.

J. Neusner, *The Midrash Compilations of the Sixth and Seventh Centuries. An Introduction to the Rhetorical, Logical, and Topical Program.* Vol. 1, *Lamentations Rabbah;* vol. 2, *Esther Rabbah I,* Brown Judaic Studies 187-188 (Atlanta: Scholars Press, 1989, $47.95, $44.95) xvii and 193 pp., xvi and 150 pp. Indexed. LCN: 89-10873. ISBN: 1-55540-404-9 (vol. 1), -405-7 (vol. 2).

Based on Neusner's analytical translations of *Lamentations Rabbah* and *Esther Rabbah,* these volumes seek to make clear the rhetoric, logic, and topical program of each document. They follow the same basic outline: the rhetorical medium (form analysis, forms), the logic of intelligible discourse (modes of thought and the making of cogent statements, an initial probe of the logic of coherent discourse, the modes of cogency), and the topical program (the messages). Neusner concludes that the message of *Lamentations Rabbah* is that when Israel has attained the merit that accrues through the Torah, God will redeem Israel. He characterizes *Esther Rabbah* as focused on Israel among the nations and the pivotal role of the sage.

J. Neusner, *The Midrash Compilations of the Sixth and Seventh Centuries. An Introduction to the Rhetorical, Logical, and Topical Program.* Vol. 3, *Ruth Rabbah,* Brown Judaic Studies 189 (Atlanta: Scholars Press, 1989, $45.95) xix and 157 pp. Indexed. LCN: 89-10873. ISBN: 1-55540-406-5.

This treatment of the rhetorical, logical, and topical program of *Ruth Rabbah* follows the same outline as the first two volumes in the project: the rhetorical medium (form analysis, forms), the logic of intelligible discourse (modes of thought and the making of cogent statements, an initial probe of the logic of coherent discourse, the modes of cogency), and the topical program (the messages). Neusner concludes that *Ruth Rabbah* concerns the outsider who becomes the principal, the Messiah out of Moab—a miracle accomplished through the mastery of the Torah.

J. Neusner, *The Midrash Compilations of the Sixth and Seventh Centuries. An Introduction to the Rhetorical, Logical, and Topical Program.* Vol. 4, *Song of Songs Rabbah,* Brown Judaic Studies 190 (Atlanta: Scholars Press, 1989, $52.95) xxi and 218 pp. Indexed. LCN: 89-10873. ISBN: 1-55540-407-3.

Neusner describes *Song of Songs Rabbah* as the theological counterpart to the Mishnah: a complete and cogent statement of an entire system, simple and pure in its proposition, complex and subtle and artful in its articulation. His study of *Song of Songs Rabbah* considers the rhetorical medium (form analysis, forms), logic of intelligible discourse (modes of thought and the making of cogent statements, initial probe of the logic of coherent discourse, modes of cogency), and propositional program (theological structure).

J. Neusner, *The Religious World of Contemporary Judaism. Observations and Convictions,* Brown Judaic Studies 191 (Atlanta: Scholars Press, 1989, $54.95) xxiii and 201 pp. Indexed. LCN: 89-10935. ISBN: 1-55540-410-3.

After a prologue entitled "How many Judaisms?," this volume presents twenty-three essays in five sections: a theory of the religious world of contemporary Judaism (three), fundamentals of belief (five), organized Judaisms today (seven), convictions (six), and when learning speaks to eternity (two). The topics include why Jews keep the Passover, the amazing Mishnah, why Christianity and Judaism cannot conduct a dialogue, why no new Judaisms, and "Israel" Judaism and its social metaphors.

J. NEUSNER, *Ruth Rabbah. An Analytical Translation,* Brown Judaic Studies 183 (Atlanta: Scholars Press, 1989, $49.95) xii and 209 pp. Indexed. LCN: 89-10840. ISBN: 1-55540-397-2.

This first analytical translation of *Ruth Rabbah* makes immediately visible the principal and indicative literary traits of the original text and highlights the distinctive character of its rhetoric and logic. The foundation of the analytical translation is the reference system that allows identification of each complete unit of thought or other irreducible minimum of discourse. The translation of each petihta and parashah is accompanied by a brief commentary that clarifies the literary structure. Neusner assigns *Ruth Rabbah* to the late 5th or early 6th century A.D. and relates it to *Lamentations Rabbah, Esther Rabbah I,* and *Song of Songs Rabbah.*

J. NEUSNER, *Song of Songs Rabbah. An Analytical Translation.* Vol. 1, *Chapters One Through Three;* vol. 2, *Chapters Four Through Eight,* Brown Judaic Studies 197-198 (Atlanta: Scholars Press, 1989, $56.95, $54.95) xii and 260 pp., xvi and 257 pp. Indexed. LCN: 89-24055. ISBN: 1-55540-418-9 (vol. 1), -419-7 (vol. 2).

In his fifteen-page introduction Neusner states that the sages who compiled *Song of Songs Rabbah* read the biblical text as a sequence of statements of urgent love between God and Israel, the holy people. The two volumes provide an analytical translation of *Song of Songs Rabbah,* with the text so arranged as to highlight the distinctive character of the rhetoric and logic of the original. The first volume contains English versions of the biblical text (the RSV plus A. M. Greeley's "freehand" translation) along with the text of *Song of Songs Rabbah* on chapters 1–3 and brief comments. The second volume covers chapters 4–8.

J. NEUSNER AND E. S. FRERICHS (EDS.), *Approaches to Ancient Judaism.* Vol. 6, *Studies in the Ethnography and Literature of Judaism,* Brown Judaic Studies 192 (Atlanta: Scholars Press, 1989, $54.95) xiv and 204 pp. Indexed. LCN: 89-10934. ISBN: 1-55540-411-1.

The major papers in this volume are by E. S. Drower on ritual scenes from Jewish life in the Middle East, P. V. M. Flesher on Palestinian synagogues before A.D. 70, Neusner on the three stages in the formation of rabbinic writings, and Neusner on documentary hermeneutics and the interpretation of narrative in the classics of Judaism. Also included are four examinations of scholarly classics on ancient Judaism: O. J. Tversky on L. Jacobs's *Studies in Talmudic Logic and Methodology* (1961); E. Ungar on A. Steinsaltz's *The Essential Talmud* (1977); Neusner on E. E. Urbach's *The Sages: Their Concepts and Beliefs* (1975); and Neusner on why S. Schechter, G. F. Moore, and Urbach are irrelevant to scholarship today. The final essay is by J. Rotberg on the language and structure of the Babylonian Talmud—its influence on the reader's mode of thought.

J. NEUSNER WITH W. S. GREEN, *Writing with Scripture. The Authority and Uses of the Hebrew Bible in the Torah of Formative Judaism* (Minneapolis, MN: Fortress, 1989, paper $12.95) xii and 188 pp. Indexed. LCN: 89-32976. ISBN: 0-8006-2330-4.

In addition to Green's essay on the rabbinic uses of the Hebrew Bible [see § 33-439], this volume contains seven chapters by Neusner on Judaic and Christian uses of Scripture, writing without and with Scripture, making intelligible statements (the case of *Leviticus Rabbah*), the four logics of cogent discourse and the role of Scripture in *Sifre* to Deuteronomy, arguing through Scripture (the use of Scripture in *Sifra's* critique of the Mishnah), not writing with Scripture (the case of *Mekilta* attributed to Rabbi Ishmael), and whether Judaism is a "biblical religion."

E. M. O'Connor, *Symbolum Salacitatis. A Study of the God Priapus as a Literary Character,* Studien zur klassischen Philologie 40 (Frankfurt—Bern—New York—Paris: Lang, 1989, paper 47 SFr or $31.80) 214 pp. Bibliography. Indexed. ISBN: 3-8204-1078-3.

The revised and shortened version of a doctoral dissertation submitted to the University of California at Santa Barbara in 1984, this volume first reviews the history and characteristics of the ithyphallic garden-god Priapus in Greece and Rome, and assesses the contributions of various literary forms to the language and imagery of Priapic poetry. Then it analyzes Greek and Roman Priapic poetry outside the Corpus Priapeorum according to genre. Finally it argues that the selection of poems for inclusion in the Priapic corpus was made largely on the basis of genre and that these literary pieces derive from the larger body of Greco-Roman satire, epigram, and epic burlesque. An appendix discusses the motif of the wooden Priapus in Greco-Roman Priapic poetry.

Oecumenica et Patristica. Festschrift für Wilhelm Schneemelcher zum 75. Geburtstag, ed. D. Papandreou, W. A. Bienert, and K. Schäferdiek (Stuttgart—Berlin—Cologne: Kohlhammer, 1989, DM 59) 405 pp., frontispiece. Bibliography. ISBN: 3-17-010792-5.

Of the twenty-two articles presented to Professor Schneemelcher on his 75th birthday, those dealing with the NT Apocrypha and related topics are by W. Rordorf on what we know about the plan and purpose of *Acts of Paul;* E. Junod on the life and conduct of the holy women Xanthippe, Polyxenia, and Rebecca (BHG 1877); A. de Santos Otero on the OT Pseudepigrapha and the so-called "Tolkovaja Paleja"; G. Strecker on the Cologne Mani-Codex, Elkesai, and the NT; and B. Bouvier and F. Bovon on *Acts of Philip* 1 according to an unpublished manuscript. Also included are a photograph of the honoree as well as a bibliography of his publications (compiled by Schäferdiek and Bienert).

H. G. Perelmuter, *Siblings. Rabbinic Judaism and Early Christianity at Their Beginnings* (New York—Mahwah, NJ: Paulist, 1989, paper $11.95) v and 217 pp. Indexed. LCN: 89-37643. ISBN: 0-8091-3104-8.

Perelmuter, rabbi emeritus of KAM Isaiah Israel Congregation in Chicago and professor of Jewish studies at the Catholic Theological Union, describes rabbinic Judaism and early Christianity as siblings since they received their basic forms at the same time and placed different readings on the messianic force at work within Judaism and the Jewish people. After discussing the process of midrash and reviewing Jewish history up to the end of the Second Commonwealth, he traces the development of rabbinic Judaism through major figures from the 1st century B.C. to the end of the 2nd century A.D.: Simon ben Shetah, Hillel, Yohanan ben Zakkai, Eliezer and Joshua, Aqiba, and Meir and Elisha ben Abuya. The final chapter discusses the transition from prophet to preacher. Also included are a 73-page anthology of rabbinic texts and a seven-page glossary.

G. Quispel (ed.), *Gnosis. De derde component van de Europese cultuurtraditie* (Utrecht: HES, 1988, paper) 280 pp. Illustrated. Bibliographies. ISBN: 90-6194-446-5.

Eight papers in this volume deal with gnosticism in antiquity: R. van den Broek on the unknown god in gnosis, M. de Groot on the impious deity in *The Thunder: Perfect Mind,* J. Fossum on Helena, J. Helderman on foolish children and perfect children in *Gospel of Truth,* Quispel on woman in gnosis, E. A. de Boer on Mary Magdalene and her Gospel, T. G. Sinnige on Plotinus and gnosis, and J. van Oort on Mani, Augustine, and sexual desire. The other articles concern the influence of gnosis on European culture and major figures in it. The papers were prepared for a conference held in Amsterdam in 1986.

R. Radice, *Filone di Alessandria. La migrazione verso l'eterno,* I Classici del Pensiero (Milan: Rusconi, 1988, 40,000 L) 596 pp. Bibliography. Indexed. ISBN: 88-18-22011-X.

After a 21-page general introduction by G. Reale, this volume presents a 65-page essay by Radice on Philo's concept of "migration" and an 18-page general bibliography. Then it provides Radice's Italian translations of the following treatises by Philo: *De agricultura, De* *plantatione, De ebrietate, De sobrietate, De confusione linguarum,* and *De migratione Abrahami.* Also included are 148 pages of notes on the texts.

C. G. Rasmussen, *Zondervan NIV Atlas of the Bible* (Grand Rapids: Zondervan, 1989, $39.95) 256 pp. Illustrated. Bibliography. Indexed. LCN: 89-8506. ISBN: 0-310-25160-5.

The geographical section of this atlas of the Bible gives particular attention to Israel and Jordan (the five major longitudinal zones, weather patterns, major natural routes and roads, geographical regions) and then discusses Egypt, Syria and Lebanon, and Mesopotamia. The historical section presents the flow of biblical history in its geographical context and shows how geography influenced the course of biblical history: pre-patriarchal period, the patriarchs and the Egyptian sojourn, exodus and conquest, etc. The appendixes include notes to the main text, bibliography, a chronological chart, glossary of terms, indexes, and gazetteer. The maps were prepared by Carta of Jerusalem. Rasmussen, professor of OT at Bethel College in St. Paul, MN, served as dean of the Institute of Holy Land Studies between 1973 and 1980.

J. Ribera Florit, *El Targum de Isaías. La versión aramea del profeta Isaías,* Biblioteca Midrásica 6 (Valencia: Institución San Jerónimo, 1988, paper) 277 pp. Indexed. ISBN: 84-86067-24-3.

The 46-page introduction to *Targum of Isaiah* discusses text, Aramaic language, formation, literary genre, hermeneutical principles, application of the derashic method, halakic adaptations, historical-geographical actualizations, doctrinal aspects, relation to the NT, and translation. Then taking as a basis ms Or. 1474(z) from the Oriental Library of London, it presents a new Spanish translation with textual and explanatory notes below. A five-page appendix treats Palestinian Targum fragments pertinent to *Targum of Isaiah.*

D. T. Runia (ed.), *The Studia Philonica Annual. Studies in Hellenistic Judaism.* Vol. 1, *1989,* Brown Judaic Studies 185 (Atlanta: Scholars Press, 1989, $44.95) viii and 175 pp., 7 figs. Bibliographies. Indexed. ISBN: 1-55540-399-9.

The volume features articles by V. Nikiprowetzky on themes and traditions of light according to Philo, J. Laporte on sacrifice and forgiveness in Philo, H. D. Weiss on a schema of the "road" in Philo and Lucan, S. McKnight on *De vita Mosis* 1:147 and "lion proselytes," D. R. Schwartz on Philonic anonyms of the Roman and Nazi periods, and Runia on fifty years of Philonic scholarship in statistical perspective. Also included are J. Riaud's memorial note on Nikiprowetzky (1919-83), Runia's index of Philonic passages in W. Völker's *Fortschritt und Vollendung bei Philo von Alexandrien* (1938), a bibliography of Philonic studies between 1981 and 1986 (by Runia, R. Radice, and D. Satran), and seven reviews.

A. Schalit, *Untersuchungen zur Assumptio Mosis,* Arbeiten zur Literatur und Geschichte des hellenistischen Judentums 17 (Leiden—New York: Brill, 1989, 140 gld. or $70) xvii and 208 pp. ISBN: 90-04-08120-8.

At his death in 1979 at the age of eighty, Schalit, author of *König Herodes. Der Mann und sein Werk* (1969), had finished part of a projected multi-volume commentary on *Assumption of Moses.* This volume presents Schalit's work on 1:1-17 in which he gave particular attention to the relation of the extant Latin version to the Hebrew original and the Greek intermediate stage. H. Schreckenburg has supplied an eleven-page foreword in which he describes Schalit's project and his basic convictions about *Assumption of Moses.* The remaining half of Schalit's manuscript reaches *Assumption of Moses* 4:9.

L. H. Schiffman, *The Eschatological Community of the Dead Sea Scrolls. A Study of the Rule of the Congregation,* SBL Monograph Series 38 (Atlanta: Scholars Press, 1989, cloth $22.95, paper $14.95) xi and 101 pp. Bibliography. Indexed. LCN: 89-6091. ISBN: 1-55540-329-8 (cloth), -330-1 (paper).

Schiffman, author of *The Halakah at Qumran* (1975) and *Sectarian Law in the Dead Sea*

Scrolls (1983), analyzes the Qumran *Manual of Discipline* in the context of the history of various manifestations of Jewish messianism and Jewish law. After a ten-page introduction, he treats the eschatological community and the stages of sectarian life, the council of the community, the assembly at the end of days, and the messianic banquet. He concludes with a consideration of the eschaton as a mirror of the present. The appendix deals with the "Rule of Benedictions" and its place in the Rule Scroll.

N. SCHUR, *History of the Samaritans,* Beiträge zur Erforschung des Alten Testaments und des antiken Judentums 18 (Frankfurt—Bern—New York—Paris: Lang, 1989, paper 65 SFr or $43.80) 305 pp. Bibliography. Indexed. ISBN: 3-631-40340-2.

This history of the Samaritans brings together the various strands of research so as to create as full and clear a picture of their development and history as possible. The six chapters treat the OT period; the Hellenistic, Roman, and Byzantine periods; the medieval period (A.D. 635-1516); the early Ottoman period; the 19th century; and the 20th century. An appendix lists Samaritan high priests since the beginning of the Ottoman period.

A. E. SEKKI, *The Meaning of* Ruaḥ *at Qumran,* SBL Dissertation Series 110 (Atlanta: Scholars Press, 1989, $17.95) x and 261 pp. Bibliography. Indexed. LCN: 89-6280. ISBN: 1-55540-351-4.

Prepared as a doctoral dissertation under the direction of K. N. Schoville and accepted in 1987 by the University of Wisconsin at Madison, this volume seeks to clarify the meaning and uses of *rûaḥ* among the Qumran sectarians through analysis of its occurrences in the nonbiblical Qumran writings. After a survey of scholarship from 1950 to the present, it divides the uses of *rûaḥ* into four categories: God's Spirit, the human spirit, angels and demons, and other uses (wind, breath, etc.). Then following an analysis and comparison of results, it examines the meaning of *rûaḥ* in 1QS 3:13–4:26. Sekki concludes that the Qumran community viewed itself as the heir of God's eschatological Spirit and regarded this Spirit as the basis and source of its spirituality, and that the use of *rûaḥ* as a spiritual disposition inherited at birth appears clearly only in 1QS 3:13–4:26, 1QH 15, and 4Q186.

R. H. SMITH AND L. P. DAY, *Pella of the Decapolis.* Vol. 2, *Final Report on The College of Wooster Excavations in Area IX, the Civic Complex, 1979-1985* (Wooster, OH: College of Wooster, 1989, $75) xxiii and 168 pp. and 63 plates, 47 figs. Bibliography. Indexed. LCN: 72-619700. ISBN: 0-9604658-5-5.

The first volume on excavations at Tabaqat Fahl—ancient Pella of the Decapolis—in Jordan was described in *NTA* 28, p. 106. This volume reports on the work at the civic complex in Area IX between 1979 and 1985. After an overview of the civic complex in Pella's history, the volume treats the baths, the odeum, the church (cathedral), and the artifacts (with contributions by F. L. Koucky and E. C. Lapp on the pottery and small finds). Also included is I. Köhler-Rollefson's zoological analysis of camel skeletons, as well as photographs and drawings (especially of pottery).

D. SPERBER, *A Commentary on Derech Ereẓ Zuta. Chapters Five to Eight* (Jerusalem: Bar-Ilan University Press, 1990) 190 pp. Indexed. ISBN: 965-226-109-2.

This volume presents a vocalized Hebrew text and a literal English translation for chapters 5–8 in *Derech Ereẓ Zuta* (also called *Ze'ira*) along with a detailed commentary on literary questions, the evolution of texts and the significance of variants, parallels in rabbinic and other ancient texts, etc. Two additional volumes will treat chapters 1–4 and chapter 9 to the end, and contain a detailed analytical introduction, indexes, etc. Sperber is professor of talmudic studies and former dean of the faculty of Jewish studies at Bar-Ilan University.

W. STENGER, *"Gebt dem Kaiser, was des Kaisers ist . . . !" Eine sozialgeschichtliche Untersuchung zur Besteuerung Palästinas in neutestamentlicher Zeit,* Bonner Biblische Beiträge 68 (Frankfurt: Athenäum, 1988, DM 78) 281 pp. Illustrated. Bibliography. ISBN: 3-610-09104-5.

This volume first describes the Roman taxation system in Palestine during the NT era: the legal basis, direct taxes, indirect taxes, tolls and compulsory labor, and resignation and resistance. Next it traces the development of the Roman system of tax collection in Palestine during the times of the republic and the empire, respectively. Then it considers the tax burden and its consequences, as well as the social banditry and national-religious resistance that it provoked. Finally it deals with religious taxes for the upkeep of the Temple and the cult, first fruits, contributions for Temple personnel, etc. Stenger recently collaborated with F. Schnider on *Studien zum neutestamentlichen Briefformular* (1987).

M. E. STONE, *Features of the Eschatology of IV Ezra,* Harvard Semitic Studies 35 (Atlanta: Scholars Press, 1989, $26.95) xi and 303 pp. Bibliography. Indexed. LCN: 89-10273. ISBN: 1-55540-365-4.

The slightly revised version of a doctoral dissertation directed by F. M. Cross and accepted by Harvard University in 1965, this volume first considers critical and related problems in *4 Ezra:* dating, approaching apocalyptic thought, and textual criticism. Then it treats the eschatology of *4 Ezra* according to the following outline: contrasts between the two ages, the end, and descriptions of the new world. Stone concludes that the two associational groupings of eschatological ideas in *4 Ezra* do not occur as independent or alternate eschatologies, and that the messiah was not the center of the author's aspirations. This reproduction of the original typescript includes a detailed table of contents, an index of primary sources, and a list of errata.

W. D. STROKER, *Extracanonical Sayings of Jesus,* SBL Resources for Biblical Study 18 (Atlanta: Scholars Press, 1989, cloth $44.95, paper $29.95) viii and 341 pp. Bibliography. Indexed. LCN: 86-20211. ISBN: 1-55540-055-8 (cloth), -442-1 (paper).

This volume provides a collection of extracanonical sayings of Jesus in their original texts and English translation along with parallel material and occasional notes. The term "extracanonical sayings of Jesus" refers to those sayings attributed to Jesus and not found in the canonical NT. The main sources are NT manuscripts (e.g. Codex Bezae), the NT Apocrypha (e.g. *Gospel of Thomas*), and quotations in patristic and other early Christian literature. The sayings are grouped in six categories: apophthegms, parables, prophetic and apocalyptic sayings, wisdom sayings, I-sayings, and community rules.

The Talmud. Selected Writings, trans. B. Z. Bokser, Classics of Western Spirituality (New York—Mahwah, NJ: Paulist, 1989, cloth $17.95, paper $12.95) ix and 247 pp. Indexed. LCN: 89-36560. ISBN: 0-8091-0430-X (cloth), -3114-5 (paper).

The selections from the Babylonian and Jerusalem Talmuds in this anthology focus on rabbinic spirituality and shed light on the early rabbis as the shapers of a religion. After a four-page preface by R. Goldenberg, there is a 49-page introduction to the spirituality of the Talmud: relation to the Bible, the individual before God, humanity's purpose, the Torah and the commandments, etc. Then it provides English translations of texts from various talmudic tractates: *Berakot, Šabbat, Yoma, Taʿanit,* etc. The project begun by Ben Zion Bokser (1907-84) has been completed by his son, Baruch Bokser.

J. T. TOWNSEND, *Midrash Tanḥuma. Translated into English with Introduction, Indices, and Brief Notes (S. Buber Recension).* Vol. 1, *Genesis* (Hoboken, NJ: Ktav, 1989, $39.50) xvii and 334 pp. Indexed. LCN: 89-2262. ISBN: 0-88125-087-2.

The subdivision of homiletic midrash on the Pentateuch that is known as *Midrash Tanḥuma* (Buber) after its editor Solomon Buber (1885) probably originated in southern Italy some time after the mid-8th century. The twelve "parashayot" in this volume cover Genesis 1–50. The first English translation of the work is a straightforward rendering of Buber's text that tries to avoid both slavish literalism and excessive freedom. The footnotes cite rabbinic parallels, indicate Greek and Latin loanwords, and provide occasional exegetical comments. Townsend, professor of Judaism and biblical languages at Episcopal Divinity School in Cambridge, MA, has supplied a seven-page general introduction. Y. Elman has contributed a two-page preface.

J. W. VAN HENTEN, B. A. G. M. DEHANDSCHUTTER, AND H. J. W. VAN DER KLAAUW (EDS.), *Die Entstehung der jüdischen Martyrologie,* Studia Post-Biblica 38 (Leiden—New York: Brill, 1989, 118 gld. or $59) vii and 271 pp. Bibliographies. Indexed. LCN: 88-37660. ISBN: 90-04-08978-0.

Prepared for a 1984 conference at Leiden, the nine papers in this volume are by E. Haag on the three men in the fire according to Dan 3:1-30, U. Kellermann on the book of Daniel and the martyr-theology of resurrection, L. Ruppert on the suffering righteous one, J. C. H. Lebram on Jewish martyrology and wisdom tradition, van Henten on the Jewish self-understanding among the earliest martyrs, H. S. Versnel on the origin of aspects of "effective death," J. F. Borghouts on μαρτυρία and corresponding motifs in Egyptian religion, M. de Jonge on *Testament of Benjamin* 3:8 and the picture of Joseph as "a good and holy man," and Dehandschutter on the roots of the concept of ἀγών in *4 Maccabees.* Also included are a 19-page introduction by Dehandschutter and van Henten, as well as a 42-page summary of the discussions by van der Klaauw.

R. E. VAN VOORST, *The Ascents of James. History and Theology of a Jewish-Christian Community,* SBL Dissertation Series 112 (Atlanta: Scholars Press, 1989, cloth $14.95, paper $9.95) xi and 202 pp. Bibliography. Indexed. LCN: 88-31163. ISBN: 1-55540-293-3 (cloth), -294-1 (paper).

Prepared as a doctoral dissertation under the direction of J. L. Martyn and accepted in 1988 by Union Theological Seminary in New York, this investigation of "Ascents of James" in the Pseudoclementine *Recognitions* 1.33-71 reviews past research on the work, assesses the probability of an "Ascents of James" source and offers a full literary analysis of the text, provides fresh English translations from the best Latin and Syriac texts, presents an analytical commentary on the source, examines important historical and theological issues uncovered in the commentary, and locates the work in the history of early Christianity. Van Voorst concludes that "Ascents of James" stems from a Greek-speaking Jewish-Christian community living in Transjordan in the second half of the 2nd century A.D., that the community practiced baptism in Jesus' name and observed the Law of Moses, and that it exalted James as leader of the Jerusalem church and denigrated Paul as the one who prevented the conversion of the whole Jewish nation to faith in Jesus as the Messiah.

J. G. WEISS (ED.), *Papers of the Institute of Jewish Studies, London,* vol. 1, Brown Classics in Judaica (Lanham, MD: University Press of America, 1989, $26.75) xxi and 210 pp. LCN: 89-5496. ISBN: 0-8191-7276-6.

The four papers in this volume are by E. E. Urbach on the laws regarding slavery as a source for social history of the period of the Second Temple, the Mishnah, and the Talmud; R. J. Z. Werblowsky on faith, hope, and trust (the concept of *biṭṭāḥôn*); R. Loewe on the plain meaning of Scripture in early Jewish exegesis; and S. M. Stern on an unpublished *maqama* by Al-Harizi. In an eleven-page preface J. Neusner states that these papers witness to the state of Jewish learning nearly thirty years ago. The volume was first published in 1964 by Magnes Press at the Hebrew University in Jerusalem.

T. WIEDEMANN, *Adults and Children in the Roman Empire* (New Haven, CT—London: Yale University Press, 1989, $27.50) xii and 221 pp., 12 plates. Bibliography. Indexed. LCN: 88-51383. ISBN: 0-300-04380-5.

Wiedemann, lecturer in classics at the University of Bristol, considers the status of children and perceptions of them in the Roman empire. He treats the child in the classical city, imperial children in biography and panegyric, the evidence of pagan and Christian letters, citizenship and office holding, learning for adult life, and equality in God's sight. He calls attention to situations (office holding, achievement through education, Christian baptism) in which Romans assigned more individuality and significance to children. He shows how the classical Romans viewed children as irrational, physically weak, and marginal, while Christianity perceived the baptized child as equal to the adult in God's sight.

ADDITIONAL BOOKS RECEIVED

F. I. ANDERSEN AND D. N. FREEDMAN, *Amos. A New Translation with Introduction and Commentary,* Anchor Bible 24A (New York—London: Doubleday, 1989, $30) xlii and 979 pp., 8 plates, 4 maps. Bibliography. Indexed. LCN: 87-34494. ISBN: 0-385-00773-6.

D. BARBÉ, *A Theology of Conflict and Other Writings on Nonviolence* (Maryknoll, NY: Orbis, 1989, paper $11.95) xv and 181 pp., frontispiece. LCN: 89-8827. ISBN: 0-88344-546-8.

L. BOFF, *Faith on the Edge. Religion and Marginalized Existence,* trans. R. R. Barr (San Francisco: Harper & Row, 1989, $19.95) iii and 212 pp. LCN: 89-45243. ISBN: 0-06-060812-9.

M. BULL AND K. LOCKHART, *Seeking A Sanctuary. Seventh-day Adventism and the American Dream* (San Francisco: Harper & Row, 1989, $25.95) xi and 319 pp. Bibliography. Indexed. LCN: 88-45981. ISBN: 0-06-250108-9.

J. J. COLLINS, *Dante. Layman, Prophet, Mystic* (New York: Alba House, 1989, paper $14.95) xvii and 300 pp., 16 plates. Bibliography. Indexed. LCN: 89-38909. ISBN: 0-8189-0564-6.

J. H. CONE, *Black Theology and Black Power* (San Francisco: Harper & Row, 1989, paper $8.95) xviii and 165 pp. Indexed. LCN: 89-15227. ISBN: 0-06-254864-6.

B. COOKE (ED.), *The Papacy and the Church in the United States* (New York—Mahwah, NJ: Paulist, 1989, paper $10.95) iii and 220 pp. Bibliographies. LCN: 89-32689. ISBN: 0-8091-3070-X.

N. FERNÁNDEZ MARCOS AND J. R. BUSTO SAIZ, *El texto antioqueno de la biblia griega.* Vol. 1, *1-2 Samuel,* Textos y Estudios "Cardenal Cisneros" de la Biblia Políglota Matritense 50 (Madrid: Instituto de Filología, Consejo Superior de Investigaciones Científicas, 1989, paper) lxxxix and 173 pp. Bibliography. ISBN: 84-00-06971-4.

R. J. GARCÍA AVILÉS, *Llamados a ser libres. "Seréis dichosos." Ciclo A,* En torno al Nuevo Testamento 7 (Córdoba: Ediciónes El Almendro, 1989, paper) 244 pp. Indexed. ISBN: 84-86077-79-6.

H. M. GOODPASTURE (ED.), *Cross and Sword. An Eyewitness History of Christianity in Latin America* (Maryknoll, NY: Orbis, 1989, cloth $29.95, paper $12.95) xix and 314 pp., frontispiece. Illustrated. Indexed. LCN: 89-36324. ISBN: 0-88344-590-5 (cloth), -591-3 (paper).

M. HEIDEGGER, *Hegel's Concept of Experience* (San Francisco: Harper & Row, 1989, paper $8.95) 155 pp. LCN: 89-15282. ISBN: 0-06-063874-5.

C. HEYWARD, *Touching Our Strength. The Erotic as Power and the Love of God* (San Francisco: Harper & Row, 1989, paper $12.95) x and 195 pp. LCN: 89-45244. ISBN: 0-06-250396-0.

D. N. HOPKINS, *Black Theology USA and South Africa. Politics, Culture, and Liberation,* The Bishop Henry McNeal Turner Studies in North American Black Religion 4 (Maryknoll, NY: Orbis, 1989, paper $14.95) xi and 249 pp. Bibliography. Indexed. LCN: 89-36831. ISBN: 0-88344-639-1.

W. KASPER, *Theology and Church*, trans. M. Kohl (New York: Crossroad, 1989, $18.95) xi and 231 pp. Indexed. LCN: 89-35014. ISBN: 0-8245-0962-5.

R. KÖBLER, *In the Shadow of Karl Barth: Charlotte von Kirschbaum*, trans. K. Crim (Louisville, KY: Westminster/Knox, 1989, paper $10.95) 156 pp. Illustrated. Bibliography. Indexed. LCN: 89-32572. ISBN: 0-664-25072-6.

I. MAHONEY (ED.), *Marie of the Incarnation. Selected Writings*, Sources of American Spirituality (New York—Mahwah, NJ: Paulist, 1989, $24.95) v and 285 pp. Bibliography. Indexed. LCN: 89-34078. ISBN: 0-8091-0428-8.

J. MEYENDORFF, *Imperial Unity and Christian Divisions. The Church 450-680 A.D.*, The Church in History 2 (Crestwood, NY: St Vladimir's Seminary Press, 1989, paper) xv and 402 pp., 16 plates. Indexed. LCN: 87-31433. ISBN: 0-88141-056-X (cloth), -055-1 (paper).

J. PLASKOW, *Standing Again at Sinai. Judaism from a Feminist Perspective* (San Francisco: Harper & Row, 1990, $21.95) xix and 283 pp. Indexed. LCN: 89-45559. ISBN: 0-06-066683-8.

J. POWER, *History of Salvation. Introducing the Old Testament* (New York: Alba House, 1989, paper $6.95) iv and 201 pp. ISBN: 0-8189-0566-2.

M. ROSEN-AYALON, *The Early Islamic Monuments of al-Ḥaram al-Sharif. An Iconographic Study*, Qedem. Monographs of the Institute of Archaeology 28 (Jerusalem: Hebrew University, 1989, $25) xvi and 73 pp. Illustrated. Bibliography. ISSN: 0333-5844.

T. RUNYON (ED.), *Theology, Politics, and Peace* (Maryknoll, NY: Orbis, 1989, paper $16.95) xxi and 199 pp. Indexed. LCN: 89-15977. ISBN: 0-88344-598-0.

K. SIVARAMAN (ED.), *Hindu Spirituality. Vedas through Vedanta*, World Spirituality 6 (New York: Crossroad, 1989, $49.50) xliv and 447 pp. Illustrated. Bibliographies. Indexed. LCN: 88-3714. ISBN: 0-8245-0755-X.

C. STUHLMUELLER, *New Paths through the Old Testament* (New York—Mahwah, NJ: Paulist, 1989, paper $5.95) v and 111 pp. Indexed. LCN: 89-16001. ISBN: 0-8091-3094-7.

M. H. SUCHOCKI, *God, Christ, Church. A Practical Guide to Process Theology* (rev. ed.; New York: Crossroad, 1989, paper $16.95) viii and 263 pp. Indexed. LCN: 89-34532. ISBN: 0-8245-0970-6.

S. W. SYKES (ED.), *Karl Barth: Centenary Essays* (Cambridge, UK—New York: Cambridge University Press, 1989, $37.50) vi and 171 pp., frontispiece. LCN: 88-29234. ISBN: 0-521-34184-1.

J. F. WHITE, *Protestant Worship. Traditions in Transition* (Louisville, KY: Westminster/Knox, 1989, paper $15.95) 251 pp. Bibliography. Indexed. LCN: 89-31883. ISBN: 0-664-25037-8.

M. WYSCHOGROD, *The Body of Faith. God in the People Israel* (San Francisco: Harper & Row, 1989, paper $14.95) xviii and 265 pp. Indexed. LCN: 89-19922. ISBN: 0-06-069706-7.

D. Z. ZAHAROPOULOS, *Theodore of Mopsuestia on the Bible. A Study of His Old Testament Exegesis*, Theological Inquiries (New York—Mahwah, NJ: Paulist, 1989, paper $11.95) iv and 223 pp. Bibliography. Indexed. LCN: 89-32431. ISBN: 0-8091-3091-2.

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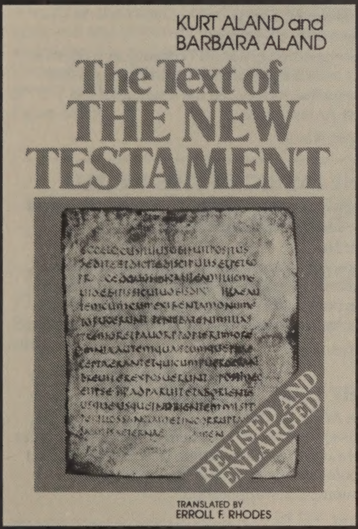

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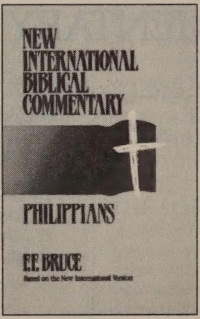
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PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

1001r. R. E. BROWN, J. A. FITZMYER, AND R. E. MURPHY (EDS.), *The New Jerome Biblical Commentary* [*NTA* 34, pp. 97-98].

B. MCCONVERY, "Twenty Years of Catholic Scripture Studies: *The New Jerome Biblical Commentary*," *Scripture in Church* [Dublin] 20 (79, '90) 354-360.—The NJBC is a sign of the fruitfulness of Catholic biblical scholarship since 1968 and a tribute to the healthy state of biblical scholarship in the American church. If the NJBC has a fault, it is a certain caution in advancing beyond consensus. The general stance is best described as moderate conservatism. The new edition is part plea and part demonstration that responsible scholarship can be trusted to acknowledge the limits of its own autonomy and to be self-correcting in its honesty.—D.J.H.

1002r. IBID.

C. S. RODD, "Talking Points from Books," *ExpTimes* 101 (8, '90) 225-227.—The work of updating has been carried out very well. The commentary provides exactly what the editors claim for it: a basic seminary text and reference book, with guidance as to where to go for deeper biblical study. It will continue to be the best one-volume commentary for the type of reader for whom it is intended. But the index needs to be improved.—D.J.H.

1003. A. A. DI LELLA, "S. J. Hartdegen, O.F.M.: A Tribute," *CathBibQuart* 52 (1, '90) 1-4.

This personal appreciation of the late Professor Hartdegen (1907-89) describes his academic career, his work from 1970 to 1988 as director of the U.S. Center for the Catholic Biblical Apostolate, and his life as a Franciscan priest. A photograph is included.—D.J.H.

1004. I. FULLER, "Reginald H. Fuller: The Man, the Churchman, and the Scholar," *AnglTheolRev* suppl. 11 ('90) 1-7.

A personal appreciation of Professor Fuller as a person, a churchman, and a scholar by his wife. [The same issue contains a photograph of Fuller, a tribute by R. Reid (pp. ix-x), a curriculum vitae (pp. xi-xiii), and a bibliography of his writings compiled by R. M. Kahl and G. P. Burke (pp. xv-xxiv).]—D.J.H.

1005. W. W. GASQUE AND L. GASQUE, "An Interview with F. F. Bruce," *St Mark's Review* [Canberra] 139 ('89) 4-10.

A fuller version of an interview published in *Christianity Today* [see § 33-1003].—C.R.M.

1006. R. HANHART, "In Memoriam Joseph Ziegler," *BullIntOrgSeptCognStud* 22 ('89) 1-4. [See § 34-507.]

After giving basic information about the late Professor Ziegler's life (1902-88), the article discusses his editions of Septuagint texts and his other contributions to Septuagint research. —D.J.H.

1007. F. Israel, "In memoriam: L'abbé Jean Starcky," *Orientalia* 58 (3, '89) 333-334.

After sketching Starcky's career (1909-88), the article discusses his scholarly achievements (in North-West Semitic epigraphy, Palmyrene and Nabatean studies, biblical and Qumran studies, and archaeology) and concludes with a personal appreciation. A photograph of Starcky is included.—D.J.H.

1008. G. Marsden, "Understanding J. Gresham Machen," *PrincetonSemBull* 11 (1, '90) 46-60.

After reviewing the extremes of interpretation of J. G. Machen found among his closest supporters and his strongest detractors, the paper focuses on Machen's Common Sense philosophy and his southernness in order better to understand him. Despite features that might tempt us to dismiss him, we are now at a sufficient distance to see that here also was a deeply committed Christian of great insight.—C.R.M.

Canon

1009. R. L. Harris, "Chronicles and the Canon in New Testament Times," *JournEvang TheolSoc* 33 (1, '90) 75-84.

The original position of Chronicles in the OT canon was immediately before Ezra-Nehemiah and in combination with it; this is attested by the Septuagint and Christian authors. The twofold division of Moses and the other books was early and natural. The threefold division of the Hebrew Bible, with Chronicles at the end, probably goes back to the influence of liturgical use after the fall of Jerusalem in A.D. 70.—C.R.M.

1010. M. Heymel, "Warum gehört die Hebräische Bibel in den christlichen Kanon?" *BerlinTheolZeit* 7 (1, '90) 2-20.

This investigation of the Hebrew Bible within the Christian canon deals with the dogmatic problem of the canon's authority, the hermeneutical problem of Scripture's binding force for synagogue and church, historical canon criticism and its consequences, and the canonical authority of the Hebrew Bible for Christian preaching and teaching. The authority of the Hebrew Bible in the Christian canon is based theologically on Jesus' authority as the Christ. Through its use in Christian preaching and teaching God's word is brought to non-Jews also (see Isa 2:2-5; Mic 4:1-5; Mt 28:18-20).—D.J.H.

1011. M. Pesce, "La trasformazione dei documenti religiosi: dagli scritti protocristiani al canone neotestamentario," *VetChrist* 26 (2, '89) 307-326.

This investigation of the history of the NT canon gives particular attention to the transformation of primitive Christianity as a social phenomenon from Jesus to the church of the 3rd century A.D., and to the transformation of early Christian writings from their first redaction to their inclusion in the biblical canon. With reference to Paul's letters and other NT books it emphasizes the transformation that occurred when those writings were taken out of their original historical setting and placed in a collection of sacred writings valid for all times and places.—D.J.H.

1012. P. J. ACHTEMEIER, "*Omne verbum sonat:* The New Testament and the Oral Environment of Late Western Antiquity," *JournBibLit* 109 (1, '90) 3-27.

After distinguishing the present work from other examinations of the significance of the interface between written and oral communication, the article turns to a delineation of the oral environment within which the NT documents were produced by reviewing the way in which written documents were created and read in the Hellenistic era. Then, having established that the NT documents emerged from an environment in which the methods for organizing thought were based on sound rather than sight, it shows how aural/oral clues would have aided the listener in understanding the organization of the kind of complex writings that are found in the NT. Finally it reflects on the implications of thinking about the NT writings as both produced and used orally.—C.R.M.

1013. A. M. ARTOLA, "Treinta años de reflexión sobre la inspiración bíblica," *EstBíb* 47 (3, '89) 363-415.

This review of research on biblical inspiration first considers pre-conciliar treatments, the search for new solutions, and Vatican II's *Dei verbum.* Then it discusses new treatments: the history of the dogma of inspiration, new treatises, inspiration in fundamental theology and in propaedeutics to biblical study, "general introduction" as the point of encounter between the Bible and theology and as biblical semantics, the uniqueness of Scripture, and its unity and uniqueness.—D.J.H.

1014. C. L. BLOMBERG, "New Testament genre criticism for the 1990s," *Themelios* 15 (2, '90) 40-49.

This selective sampling of the past ten years' most significant studies of NT genres intends to elucidate the "state of the art" and prepare readers for wrestling in the decade ahead with still unsolved questions. It highlights attempts to categorize entire NT books with labels that group them with other extant works from the ancient Mediterranean world. The discussion proceeds under the four major categories of NT books: Gospels, Acts, Epistles, and Revelation.—C.R.M.

1015. P. J. BOTHA, "Resepsieteorie: Konkurrent of Komplement van die Teksimmanente Eksegese? (Reception theory: competitor or complement of text-immanent exegetical methodology?)," *SkrifKerk* 10 (2, '89) 113-127.

After acknowledging that reception theory could be regarded as an alternative to text-immanent exegesis, the article reflects on the possibility of incorporating the insights of reception-theory into a text-immanent model so as to form a comprehensive exegetical approach.—D.J.H.

1016. F. D. BRUNER, "The Why and How of Commentary," *TheolToday* 46 (4, '90) 399-404.

There are four good reasons for writing a biblical commentary: the truth of the biblical message, the church as the *locus classicus* of the message's proclamation, experience in the church's world mission, and the pleasure of it all. Commentary comes to life in teaching in church and college settings.—D.J.H.

1017. A. D. CIFERNI, "Typology/Harmony in the New Lectionary," *BibToday* 28 (2, '90) 90-94.

Harmonized orders of lectionary readings run the risk of prejudicing us to interpret OT events as mere preludes to NT ones. The strength of typology/harmony is its ability to show the continuity of the Testaments.—D.J.H.

1018. R. F. COLLINS, "On Reading the Scriptures," *Emmanuel* 96 (2, '90) 70-73, 98-101.

The article first discusses the literal reading of Scripture, the medieval senses, the doctrinal and historical thrust in interpretation, and reactions to it. Then it comments on the relevancy, normativity, and utility of several new readings of Scripture: rhetorical, sociological, feminist, and psychoanalytic.—C.R.M.

1019. P. G. R. DE VILLIERS, "New Testament scholarship in South Africa," *Neotestamentica* 23 (1, '89) 119-124.

South African NT scholarship has always been strong on literary criticism as is aptly demonstrated by the recent publication of *A South African Perspective on the New Testament* (1986). The remarkable lack of reference to matters African or South African in this volume indicates the degree to which South African NT scholarship operates in a social vacuum. An awareness that makes explicit the determinative role of our society in our interpretative task will incisively change our theological enterprise.—C.R.M.

1020. C. DOHMEN, "Muss der Exeget Theologe sein? oder Vom rechten Umgang mit der Heiligen Schrift," *TrierTheolZeit* 99 (1, '90) 1-14.

The question whether the exegete must be a theologian is examined in three steps: the task of exegesis and its relation to theology; the inspiration of Holy Scripture as understood by K. Rahner, P. Grelot, and others; and the nature of biblical interpretation. Since Holy Scripture is the "soul of theology" according to Vatican II's *Dei verbum* 24, the exegete must be a theologian.—D.J.H.

1021. L. DOOHAN, "Scripture and Contemporary Spirituality," *Spirituality Today* [Chicago] 42 (1, '90) 62-74.

In the constant dialogue between the unchanging word and the changing situation of disciples, the Bible can serve as a source of spirituality, a means for growth in Christian life, an inspired synthesis and vision of what discipleship was understood to be, the occasion for biblical theology, and the measuring rod for authentic spirituality. If the emerging spirituality is to be authentic, there are several stages in the hermeneutical task: suspicion, remembrance, proclamation, and actualization.—D.J.H.

1022. C. F. DUMERMUTH, "Number Symbolism—A Biblical Key," *AsiaJournTheol* 4 (1, '90) 108-119.

This paper contends that biblical texts in their existing final form are numerically structured compositions of sentences, words, and letters in clearly defined ways. It explores the number symbolism found in Gen 1:1–2:3, in Acts 2:1-47, and related to Jesus Christ (888) and his chief antagonist (666).—C.R.M.

1023. G. D. FEE, "Reflections on Commentary Writing," *TheolToday* 46 (4, '90) 387-392.

With reference to his commentary on 1 Corinthians [*NTA* 32, p. 115], the author describes how he began the project, his concerns and strategies in carrying it out, and his personal and spiritual engagement in it.—D.J.H.

1024. O. Fuchs, "Entsicherung statt Entmythologisierung! Rudolf Bultmann im Horizont aktueller Mythendiskussion," *UnaSanct* 45 (1, '90) 28-38.

This discussion of Bultmann's program of demythologization in the context of current ideas about myth considers the experience of transcendence in myth, demythologization as preserving the non-objectifiability of God, the mythic character of existential interpretation, criteria for using myths, the plurality of philosophical myths, the experienced myth of direct encounter with the "dependent," and the "diaconal" interpretation of existential analysis. —D.J.H.

1025. J. Gnilka, "Psicologia del profondo ed esegesi," *RivistBib* 38 (1, '90) 3-12.

After remarks about E. Drewermann's intellectual background, the article discusses the principles of psychoanalytic interpretation of Scripture with reference to miracle stories and examines the healing of the Gerasene demoniac according to Mk 5:1-20 as a concrete example of psychoanalytic interpretation. It concludes with a general evaluation of the strengths and weaknesses of this approach.—D.J.H.

1026. P. Hayda, "The Bible and the Ukrainian Community," *BibToday* 28 (3, '90) 173-178.

To introduce the reader to the scriptural tradition of the Eastern Churches, the article discusses five topics: Scripture as icon, Scripture in liturgy, Scripture and tradition, Eastern interpretation of Scripture, and Scripture and the faithful.—D.J.H.

1027. E. Hobbs, "Hermeneutical Cartography: A Modest Proposal," *CentHermStudProt* 59 ('90) 5-11.

Four steps must be taken to cope with diversity in hermeneutics: (1) recognition of the value, if not the validity, of a genuinely pluralist hermeneutics; (2) self-conscious recognition by authors of new work of the hermeneutics utilized in that work; (3) analysis of the hermeneutics, whether explicit or implicit, underlying each significant piece of work done in recent decades; and (4) creation of a new typology to interrelate the various approaches or creation of hermeneutical maps locating various approaches in relation to each other. [The same issue contains brief responses by M. Brown, M. A. Donovan, and C. Welch (pp. 12-16) as well as the minutes of the colloquy (pp. 17-31).]—C.R.M.

1028. M. D. Hooker, "Interpreting the Bible: Methods Old and New," *EpworthRev* 17 (1, '90) 69-77.

The excitement and allure of the new literary-critical approaches to Scripture are that they concentrate on the text and analyze it as a piece of literature. Yet "post-modernism" should not ignore modern critical methods, but build on them. Since the Bible forms the canon of Scripture for the church, we cannot allow interpretation to run riot. We still need the "traditional" historical-critical methods that ask historical questions about the Gospels and Jesus. —D.J.H.

1029. I. H. Jones, "The New Epworth Commentaries," *EpworthRev* 17 (1, '90) 65-66.

Thirty-five years after the first volume in the Epworth Preachers' Commentary (Romans by V. Taylor) a new commentary series for preachers, teachers, students, and leaders is being launched by Epworth Press. Based on the Revised English Bible, the volumes will focus on the text as the author wrote it for the original audience and the significance for church life today.—D.J.H.

1030. M. A. King, "Myth, Faith & Scripture: A Personal Approach," *Spiritual Life* [Washington, DC] 36 (1, '90) 44-49.

One must accept the possibility of literal truth in the Bible and allow also for mythical elements that are not literally true (which does not automatically make them false).—D.J.H.

1031. J. Macquarrie, "William Porcher DuBose: New Testament Scholar and Systematic Theologian," *AnglTheolRev* suppl. 11 ('90) 140-153.

DuBose (1836-1918) followed the Anglican pattern of drawing upon Scripture, tradition, and reason when doing theology. Though he gave priority to Scripture, it remained one source to be set alongside and seen in light of the other sources.—D.J.H.

1032. S. D. Moore, "The 'Post-' Age Stamp: Does It Stick? Biblical Studies and the Postmodernism Debate," *JournAmAcadRel* 57 (3, '89) 543-559.

The article asks what biblical scholars mean by "postmodernism." The modernist revolution in the arts has been renewed in critical discourse through the agency of French poststructuralism. Historical criticism of the Bible is in the grip of an epistemic crisis. Biblical studies has yet to experience its own analogue of the modernist revolution that erupted in the arts in the century following Kant. To the extent that it exceeds enlightened modernity and aesthetic modernism, showing their master narratives to be narratives of male mastery, feminism represents an authentic postmodern swerve in western culture.—C.R.M.

1033. I. Nowell, "Typology: A Method of Interpretation," *BibToday* 28 (2, '90) 70-76.

Typology is a method of interpretation in which persons, places, things, or events are seen as patterns for similar persons, places, things, or events later in God's work of salvation. The article first discusses the history, problems, and usefulness of typological interpretation. Then it considers the typological use of the book of Numbers in John's Gospel.—D.J.H.

1034. J. F. O'Grady, "Biblical Methodologies," *ChicStud* 29 (1, '90) 87-100.

After reflecting on the anthropological basis of religious experience, the article classifies various methodologies used in biblical studies and discusses ten important books that illustrate some of these approaches.—D.J.H.

1035. P. Perkins, "Commentaries: Windows to the Text," *TheolToday* 46 (4, '90) 393-398.

One of the major tasks of biblical commentaries is to present a window on the tradition of interpretation that includes archaeological discoveries, the social world of the text, and contemporary concerns. Deciding what to include and which scholarly arguments to present is one of the most obvious tasks. A commentary should show us something about a biblical text that we had never noticed or thought about before.—D.J.H.

1036. E. H. PETERSON, "Some of My Favorites," *TheolToday* 46 (4, '90) 405-410.

Five biblical commentaries have a distinguished place: G. A. Smith on Isaiah, Calvin on the Psalms, G. von Rad on Genesis, A. Farrer on Revelation, and K. Barth on Romans. —D.J.H.

1037. J. J. PETUCHOWSKI, "Looking Beyond the Scriptures," *AnglTheolRev* 72 (1, '90) 26-38.

The Hebrew biblical tradition witnesses to God speaking in diverse ways and generates many possible interpretations. An important step forward in Christian-Jewish relations today would be the mutual recognition of one another's biblical interpretations among the possibilities.—D.J.H.

1038. J. T. PHELPS, "The Bible and African Americans," *BibToday* 28 (2, '90) 104-110.

African Americans have found in the Bible a powerful God who cares as well as words of comfort and challenge. Their music, preaching, and prayer reflect the experience of people with a biblical consciousness.—D.J.H.

1039. M. A. POWELL, "The Bible and Modern Literary Criticism," *Summary of Proceedings of the American Theological Library Association* [Evanston, IL] 43 ('89) 78-94.

Literary criticism focuses on the finished form of the biblical text, emphasizes the unity of the text as a whole, views the text as an end in itself, and is more interested in readers than in authors. The article (on pp. 84-94) lists pertinent books under three headings: secular literary theory, biblical literary theory, and literary criticism of biblical writings.—D.J.H.

1040. G. PRINCE, "The Bible as Literature: Dealing with Presumptions," *Council of Societies for the Study of Religion Bulletin* [Macon, GA] 19 (2, '90) 33, 35, 37.

Students are inclined to read the Bible with strong feelings about religion, pro or con. The theological or atheistic presumptions that adversely affect courses on the Bible as literature can be effectively controlled by helping students to understand the challenge of reading a text accurately.—D.J.H.

1041. W. W. QUINN, "Rudolf Bultmann's 'Demythologization' Hermeneutic as Applied to New Testament and Constitutional Exegesis," *Journal of Law and Religion* [St. Paul, MN] 6 (2, '88) 297-316.

After noting striking parallels between jurisprudential debate over the intent of the framers of the U.S. Constitution and debate among theologians about the original meaning of the NT and its modern application, the article focuses on the ways, if any, in which R. Bultmann's method of scriptural "demythologization" of the NT can be used to clarify, justify, or repudiate current judicial exegesis of the U.S. Constitution with respect to the "fundamental right" of privacy. The conclusion compares Bultmann's hermeneutic to legal "moderate originalism."—C.R.M.

1042. R. E. RING, "Does the Bible Contain Doctrines About Itself?" *Dialog* 29 (2, '90) 119-122.

Neither the word "Bible" nor the concept that it represents today is to be found in any of the books that we call the Bible, and so doctrines "about it" are not "in it." Tenets about the inspiration and authority of the collected books are not "biblical"; we (rather than the books) produce the doctrines.—D.J.H.

1043. P. J. Ryan, "The Greek Tradition of Allegorization and its Influence on the Early Christian Writers," *Prudentia* [Auckland] 21 (2, '89) 25-46.

The article traces the tradition of allegorization from Plato and the Stoics, through the Jewish Hellenists of Alexandria (Philo), to the Church Fathers (Clement of Alexandria, Origen). Allegorization is very rare in the NT, and when it does occur it is always in line with OT-NT thinking.—D.J.H.

1044. L. Ryken, "The Bible as Literature. Part 2 (of 4 parts): 'And It Came to Pass': The Bible as God's Storybook," *BiblSac* 147 (586, '90) 131-142. [See § 34-540.]

After describing the narrative shape of the Bible as a whole, the article proposes a methodology for interacting with biblical narratives, considers the distinctive features of biblical narrative, and reflects on the narrative quality of Christian life and doctrine.—D.J.H.

1045. W. Schenk, "The Roles of the Readers. Or the Myth of *the* Reader," *Semeia* 48 ('89) 55-80.

The reworked English translation of an article that appeared in German in *Linguistica Biblica* [see § 32-1031].—C.R.M.

1046. G. Schille, "Zur Relation von Linguistik und Formgeschichte," *TheolLitZeit* 115 (2, '90) 87-93.

After tracing the development and refinement of form criticism during the 20th century, the article explains the basic concerns of modern linguistics and shows that form criticism not only belongs in linguistics but also is itself a linguistic model.—D.J.H.

1047. P.-A. Stucki, "La compréhension en herméneutique. Un héritage de Bultmann," *LavalThéolPhil* 46 (1, '90) 31-42.

Bultmann's hermeneutical program should be viewed in light of the phenomenology defined and inspired by E. Husserl. The article first discusses understanding according to Bultmann with reference to Husserl's phenomenology. Then it considers the Bultmannian "comprehension of the self" and its relation to the promise of existence.—D.J.H.

1048. W. F. Taylor, "Sociological Exegesis: Introduction to a New Way to Study the Bible. Part I: History and Theory," *Trinity Seminary Review* [Columbus, OH] 11 (2, '89) 99-110.

After distinguishing between social history and sociological theory, this installment reviews the history of the application of sociological insights to the NT in the 19th and early 20th centuries (theory and early studies), mid-20th century (hiatus and recovery), and today.—C.R.M.

1049. G. Valente, "Ignace de la Potterie. A Counter-Current Biblicist," *30 Days* [San Francisco, CA] March ('90) 56-59.

In a question-and-answer format de la Potterie criticizes the historical-critical and symbolic-mythological approaches to Scripture, and calls for the retrieval of the Jewish, patristic, and medieval tradition of interpretation that is open to mystery.—D.J.H.

1050. J. W. Voelz, "The problem of 'meaning' in texts," *Neotestamentica* 23 (1, '89) 33-43.

The article tries to disentangle the various types or levels of meaning in a text, and to determine how meaning at these various levels may be ascertained or "made." It considers the semantic dimensions of a text (sense, significance, implication, application), the arranging or "matrixing" of evidence, and the role of the reader in discovering meaning on all levels in a text.—D.J.H.

1051. W. S. Vorster, "The Reader in the Text: Narrative Material," *Semeia* 48 ('89) 21-39.

The essay first attends to the problem of the reader in the text in literary theory. The reader in the text is an image of a reader that is created by the author and has to be constructed by the real reader through the reading process in order to attribute meaning to the text. It is implied by the text, and in this sense it is encoded in the text by way of linguistic, literary, cultural, and other codes. The second part of the essay addresses the phenomenon of the reader in the text in NT narratives. In conclusion some possibilities and limitations of this theoretical model are discussed with regard to NT interpretation.—C.R.M.

1052. R. Williams, "Der Literalsinn der Heiligen Schrift," *EvangTheol* 50 (1, '90) 55-71.

Recent developments in biblical interpretation have signaled considerable interest in a "pre-critical" exegesis that abandons scholarship focused on the original form of the text. Wary that this situation could lead to a new totalitarianism of a canonical context stripped of history or to an arbitrary pluralism, these reflections seek to renew the argument for a priority of the literal, but non-fundamentalist, sense of Scripture. It is necessary to move away from a notion of the literal sense of Scripture as the opposition of simple truth to dangerous pluralism. Rather it should be understood as encouraging us to accept historical responsibility.—C.R.M.

1053. W. Wuellner, "Is There an Encoded Reader Fallacy?" *Semeia* 48 ('89) 41-54.

Six issues are proposed for discussion about the role of the encoded reader in the interpretation of the NT: (1) the claim that the encoded reader determines the interpretation of both the parts of texts and texts as a whole; (2) the fact that real readers have different and varying perceptions of this heuristic device; (3) the claim that the application of insights of narratology and other theories open up new possibilities for reading texts in general and the Bible in particular; (4) the claim that the encoded reader has to be constructed by the real reader; (5) the importance of the "materiality" of the text (e.g. the Bible as "sacred" canon); and (6) the impact, if any, that "belief" or "systems of conviction" have on the theory of the encoded reader and its application.—C.R.M.

Textual Criticism

1054. R. Gryson, "La version gotique des évangiles. Essai de réévaluation," *Rev ThéolLouv* 21 (1, '90) 3-31.

After describing the Gothic version of the Bible and the problems involved in it, the article uses an analysis of Mk 1 to cast doubt on the common assumption that the Gothic version of the Gospels is an Antiochene-type text contaminated by the Old Latin version, and concludes that it belongs to the Western tradition. Along with Codex Bezae, the ancient Latin and Syriac versions, and Marcion and Tatian, the Gothic version represents an important access to the early text of the Gospels.—D.J.H.

1055. K. James, "The Majority Text and King James 'Minority' Variations: A Look At Manuscript Witnesses," *Bulletin of the Institute for Reformation Biblical Studies* [Fort Wayne, IN] 1 (1, '89) 10-11.

An examination of the text of Mt in eleven randomly chosen witnesses does not inspire confidence in *The Greek New Testament according to the Majority Text* [see *NTA* 27, p. 201] as a substitute for the Textus Receptus.—C.R.M.

1056. P. J. Johnston, "Codex Vaticanus (B) plus P_{75}—The 'Best' Text of the New Testament?" *Bulletin of the Institute for Reformation Biblical Studies* [Fort Wayne, IN] 1 (1, '89) 2-4.

P^{75} cannot be regarded as a guarantee of the Codex Vaticanus tradition being thrown back into the 2nd century. It is unjustified to generalize from agreements between P^{75} and Codex B in portions of Lk and Jn that the whole NT text of B can be relied upon. P^{75} has a sufficiently large number of disagreements with B to make us wonder whether they are not qualitatively as important as the agreements.—C.R.M.

1057. A. Pietersma, "New Greek Fragments of Biblical Manuscripts in the Chester Beatty Library," *Bulletin of the American Society of Papyrologists* [Atlanta] 24 (1-2, '87) 37-61.

In addition to fragments of Greek OT texts in the Chester Beatty Library (Dublin) the article discusses Greek fragments of *1 Enoch* and a papyrus leaf containing the Greek text of Lk 14:7-14. Photographs of the texts appear on pp. 50-61.—D.J.H.

Textual Criticism, §§ 34-1061, 1169r, 1197, 1301.

Biblical Philology

1058. R. Buth, "'Ĕdayin/tote—Anatomy of a Semitism in Jewish Greek," *MAARAV* 5-6 ('90) 33-48.

Both *'ĕdayîn* and *bĕdayîn* ("then") in Jewish Aramaic mark the clause as temporally sequential; *bĕdayîn* marks it as more closely connected. Matthew used "Aramaic" narrative τότε ("then"), whereas Mark and Luke did not. This suggests that common Semitic sources to the Synoptic Gospels were in Hebrew, that Matthew knew Aramaic, and that Matthew added the "Aramaic" narrative style to his Gospel.—D.J.H.

1059. R. S. Cervin, "Does Κεφαλή Mean 'Source' or 'Authority Over' in Greek Literature? A Rebuttal," *TrinJourn* 10 (1, '89) 85-112.

Of W. Grudem's forty-nine examples of κεφαλή meaning "authority over" or "leader" [§ 30-979], the twelve NT examples are illegitimate as evidence, eleven are questionable, twelve are false, seven are illegitimate, two do not exist, and one cannot be decided. Of the four clear examples three are from the Septuagint and one is from *Shepherd of Hermas;* it is very likely that all four of these are imported, not native, metaphors. In Paul's letters κεφαλή does not mean "authority over" or "source." Rather Paul was employing a head-body metaphor, and his point was pre-eminence.—D.J.H.

1060. J. K. Elliott, "Ἐρωτᾶν and ἐπερωτᾶν in the New Testament," *FilolNT* 2 (2, '89) 205-206.

In Hellenistic times ἐρωτᾶν meant "to request" rather than "to question." When choosing between ἐπερωτᾶν and ἐρωτᾶν in the sense of "to question" in the NT, one must allow for the possibility that ἐρωτᾶν is an Atticizing correction.—C.R.M.

1061. G. D. Kilpatrick, "Two Studies of Style and Text in the Greek New Testament," *JournTheolStud* 41 (1, '90) 94-98.

(1) The occurrence of the articular infinitive in the NT corresponds for the most part to the stylistic level of the writer. Thus it is frequent in Luke-Acts, the Pauline Epistles, Hebrews, James, and 1 Peter, uncommon in Mk, rare in Jn, and doubtful in Revelation. It does not occur in the Pastoral epistles. (2) The use of the imperfect in indirect speech to replace a present of direct speech appears in certain variants of the NT text (Mk 2:16; 3:8; Jn 6:64; 5:13). We may assume that this idiom exists in the NT (see Acts 3:10; perhaps 16:3) as well as in earlier Greek. The fact that it seems to occur for certain mainly in Mk and Jn suggests that it belongs to the lower strata of Greek.—C.R.M.

1062. A. Piñero, "Boletin de filologia neotestamentaria N.º 4," *FilolNT* 2 (2, '89) 217-228.

This bulletin [see § 34-58] provides bibliographic information and in some cases summaries for 104 articles and books on various aspects of NT philology.—D.J.H.

1063. S. E. Porter, "Studying Ancient Languages from a Modern Linguistic Perspective: Essential Terms and Terminology," *FilolNT* 2 (2, '89) 147-172.

With particular attention to the Greek NT, the article discusses the nature of modern linguistics and the principles underlying it. Then it considers various linguistic models and surveys common linguistic assumptions. Finally it specifies what modern linguistics is not (i.e. speaking many languages, studying the history of the language, etc.).—D.J.H.

1064. J. Thorley, "Aktionsart in New Testament Greek: Infinitive and Imperative," *NovTest* 31 (4, '89) 290-315.

This article completes the reassessment of *Aktionsart* in NT Greek [see § 33-66] by surveying infinitive and imperative usage. The categories of "lexical" and "free" use of present *Aktionsart* apply to both infinitives and imperatives, as well as to subjunctives. In the case of infinitives there are also four syntactical constructions in which the use of the present is standard: after μέλλω, ἄρχομαι, ἐν τῷ, and διά, respectively. With imperatives one syntactical use of the present can be identified: the use of ὅρα or βλέπε with μή ("see that you do not . . ."). Paul, Luke, and the author of Hebrews show a thorough grasp of *Aktionsart,* whereas Revelation owes nothing to any *Aktionsart* expertise. The essential data is summarized in tables on pp. 312-315.—D.J.H.

1065. R. N. WILKIN, "Repentance and Salvation. Part 3: New Testament Repentance: Lexical Considerations," *Journal of the Grace Evangelical Society* [Dallas] 2 (2, '89) 13-21.

After surveying the pre-Christian meaning of μετάνοια and the history of NT translations of μετάνοια, the article discusses the meaning of μετάνοια in the NT, the meaning of μεταμέλομαι, and the meaning of στρέφω compounds. In the NT μετάνοια does not normally mean "repentance" but retains its pre-Christian meaning of "change of mind."—C.R.M.

Biblical Translation

1066. T. A. BOOGAART, "The New International Version: What Price Harmony?" *RefRev* 43 (3, '90) 189-203.

The NIV translators seem to have proceeded on the assumption that any incongruity or inaccuracy in the Bible is only apparent, and that beneath the surface a deeper harmony exists. Their harmonizations fall into two categories: intratextual (harmonizing different textual traditions within Scripture), and intertextual (harmonizing the text of Scripture with the various scientific texts of the 20th century). Their commitment to unity and harmony is actually commitment to the interpretive principles of the Enlightenment.—D.J.H.

1067. J. V. BROWNSON, "Pastor, Which Bible?" *RefRev* 43 (3, '90) 204-215.

Taking into account the recent and standard English versions of the Bible (NRSV, NIV, NJB, REB, TEV, NASB), the article makes recommendations about the translations most appropriate for public reading, intensive study, the new convert or evangelistic Bible study, and young people, respectively.—D.J.H.

1068. P. ELLINGWORTH, "'(Y)our Father(s)' in the Greek New Testament," *BibTrans* 41 (1, '90) 135-138.

The NT references to the patriarchs as "our fathers" or "your fathers" generally occur in Jewish or Jewish-Christian settings in the Gospels and Acts. Paul's use of these expressions indicates his theological reflection on Israel's continuing place in God's purpose. Translators cannot translate these expressions in an automatic way.—D.J.H.

1069. B. M. METZGER, "Handing Down the Bible Through the Ages: The Role of Scribe and Translator," *RefRev* 43 (3, '90) 161-170.

After describing the transmission of the Hebrew and Greek manuscripts of the Bible, the article considers the task of translating the Bible, especially the King James and other English versions. Then it provides information about the New Revised Standard Version (1990) and its efforts at greater accuracy, clarity, and gender inclusiveness.—D.J.H.

1070. M. REISER, "Das Neue Testament im Spiegel moderner Übersetzungen," *TheolQuart* 170 (1, '90) 52-64.

After explaining translation philosophies (philological and communicative) and surveying German Bible translations published between 1979 and 1989, the article describes and evaluates three very literal translations, *Die Gute Nachricht,* the 1975 and 1984 editions of Luther's version, the *Einheitsübersetzung,* and F. Stier's translation. These translations are strongly shaped (and limited) by the purpose for which they were created.—D.J.H.

1071. M. V. Songulashvili, "The Translation of the Bible into Georgian," *BibTrans* 41 (1, '90) 131-134.

The oldest parts of the Georgian Bible translation, namely the Gospels and Psalms, probably date from the 4th century A.D. In the 11th century some books of the Bible were retranslated and others corrected. A modern Georgian version of the Bible has been completed and will soon be published.—D.J.H.

1072. J. H. Stek, "The New Revised Standard Version: A Preliminary Assessment," *RefRev* 43 (3, '90) 171-188.

This assessment of the NRSV (1990) considers its style, troubling inconsistencies, footnotes, controversial renderings, inclusive language, and additions to the text. The best of the translation tradition in which the NRSV stands has been preserved. But the NRSV will be more controversial than its predecessor was. It could have been more generally acceptable if the revisers had been as sensitive to evangelicals as they were to feminists, if they had exercised greater care in conforming inner biblical parallels and quotations, and if the Deuterocanonical writings were bound separately in a matching volume.—D.J.H.

1073. J. P. Sterk, "Translating for Impact?" *BibTrans* 41 (1, '90) 109-121.

The essay attempts to give precision to the notion of "dynamic equivalence translation." It concentrates on the reaction of the receptors, the author's intent, and equivalence in audience. A translator achieves a valid correspondence by translating the thoughts and words formulated by the original author in the communication process with the original readership in such a way that today's readers can have access to them in their own language.—C.R.M.

1074. L. Swain and H. Wansbrough, "Two Recent English Translations of the Bible," *HeythJourn* 31 (2, '90) 205-211.

(1) Swain (pp. 205-209) states that Wansbrough and his team have managed to eradicate the inaccuracies and errors of the English Jerusalem Bible and to provide a more faithful translation that is also dignified and easy to read. But inaccuracies and inconsistencies remain, and some notes are misleading. Even though the NJB is a real improvement on the JB, it still does not match the RSV for accuracy or value as a study Bible. (2) Wansbrough (pp. 209-211) describes the Revised English Bible as a reader's Bible rather than a student's Bible, calls the translation "a delight, finding the pleasing phrase time after time," and characterizes its approach to modern scholarship, the Apocrypha, and inclusive language as "conservative."—D.J.H.

1075. R. L. Thomas, "Bible Translations: The Link Between Exegesis and Expository Preaching," *The Master's Seminary Journal* [Sun Valley, CA] 1 (1, '90) 53-73.

The philosophy followed in the translation process should be a major factor in choosing a version on which to base expository sermons. The best link between exegesis and expository preaching is a literal translation, one in which the interpretive element is kept to a minimum.—D.J.H.

Bulletins

1076. E. Best, "Recent Continental New Testament Literature," *ExpTimes* 101 (8, '90) 235-239.

This bulletin [see § 34-67] describes and evaluates nine books: K. Berger, *Hermeneutik* *des Neuen Testaments* (1988); J. Ernst, *Johannes der Taufer* (1989); E. Lupieri, *Giovanni Battista fra storia e leggenda* (1988); W. Schmithals, *Der Römerbrief* (1988); J. Roloff, *Der erste Brief an Timotheus* (1988); M. Wolter, *Die Pastoralbriefe als Paulustradition* (1988); G. Strecker, *Die Johannesbriefe* (1989); S. Vollenweider, *Freiheit als neue Schöpfung* (1989); and K. Niederwimmer, *Die Didache* (1989).—D.J.H.

1077. L. Devillers, "Écriture sainte," *RevThom* 90 (1, '90) 140-147.

This bulletin describes and evaluates three recent publications (two reprints of older works) on biblical Greek as well as four Johannine studies (by M.-É. Boismard, C. Panackel, R. Kieffer, and G. Van Belle).—D.J.H.

1078. C. S. Rodd, "Recent New Testament Commentaries," *ExpTimes* 101 (6, '90) 184-190.

The article discusses recent commentaries (all in English) on Romans (J. Ziesler, J. D. G. Dunn, L. Morris), 1 Corinthians (G. D. Fee), Galatians (R. Y. K. Fung), Mark (R. A. Guelich, B. van Iersel), Matthew (G. Strecker), Hebrews (H. W. Attridge), Acts (F. F. Bruce, H. Conzelmann, G. Lüdemann), James (R. P. Martin), 1 Peter (J. R. Michaels), and Philippians (M. Silva). It also comments on four small commentaries and makes general observations about biblical commentaries.—D.J.H.

1079. C. Stuhlmueller and D. Senior, "The Bible in Review," *BibToday* 28 (2, '90) 117-124.

After Stuhlmueller (pp. 117-120) describes books on the OT and related topics, Senior (pp. 121-124) treats seventeen recently published books (all in English) on various aspects of NT study.—D.J.H.

1080. C. Stuhlmueller and D. Senior, "The Bible in Review," *BibToday* 28 (3, '90) 185-192.

After Stuhlmueller (pp. 185-188) discusses twenty books on the OT and related topics, Senior (pp. 189-192) describes and evaluates sixteen books on the NT and related topics. —D.J.H.

1081. L. Walter, L. Monloubou, and E. Cothenet, "Bulletin d'Écriture sainte," *EspVie* 100 (16, '90) 232-238.

After Walter's review of G. Claudel's *La Confession de Pierre* (1988), this bulletin presents reviews by Monloubou for three books: V. Strapazzon, *36 questions sur la Bible* (1989); A. Maillot, *Eve ma mère* (1989); and *Le Grand Siècle et la Bible* (1989). Then it provides two reviews by Cothenet: J.-P. Charlier, *Jésus au milieu de son peuple* (1987-89); and R. Kieffer, *Le monde symbolique de Saint Jean* (1989).—D.J.H.

GOSPELS–ACTS

Gospels (General)

1082. F. H. Borsch, "Jesus and Women Exemplars," *AnglTheolRev* suppl. 11 ('90) 29-40.

In many Gospel stories and sayings women play an important role in advancing the good news. In some instances the women seem to have been selected because they were without much status or standing in society and law. In other cases there was a more general concern with the discipleship of women. In still other cases women are presented as witnesses and actors, helping to make the new community happen.—D.J.H.

1083. J. Engelbrecht, "Trends in miracle research," *Neotestamentica* 22 (1, '88) 139-161.

This survey of the main trends in research on the miracles of Jesus considers the form-critical approach, the historicity of the miracles, the history-of-religions approach, the redaction-critical approach, the functionalist approach, miracles as parables, miracles and faith, the narrative approach, and hermeneutical problems. The conclusion suggests areas for future study.—C.R.M.

1084. H. O. Guenther, "Greek: Home of Primitive Christianity," *TorontoJournTheol* 5 (2, '89) 247-279.

Earliest post-Easter Christianity, whatever its persuasion, lived and thought in Greek, the common language of all Mediterranean cities, including Galilee and Judea. The basic structures of the NT chreiai, apophthegms, miracle stories, and parables derive from the literary genres of the Hellenistic world. As a literary document Q demonstrates the generic characteristics of Greco-Roman sayings collections. Gospel literature is one of the many variations of the Hellenistic biography of ancient philosophers.—D.J.H.

1085. S. J. Nortjé, "John the Baptist and the resurrection traditions in the Gospels," *Neotestamentica* 23 (2, '89) 349-358.

In the Synoptic tradition Jesus is seen by Herod (Mk 6:14, 16), the multitude (Mk 6:15; Lk 9:7), and others (Mk 8:28; Mt 16:14; Lk 9:19) as a John *redivivus*. At the same time Jesus is also seen as an Elijah *redivivus* or one of the prophets. On other occasions, however, John the Baptist is identified with Elijah (Mt 11:14; 17:13; Mk 9:13). It seems justified to conclude that Jesus was identified with a revived John, who in turn was the embodiment of the Elijah expectations of the day. It appears that this tradition is not entirely absent from the Fourth Gospel.—C.R.M.

1086. S. Sheeley, "The Narrator in the Gospels: Developing a Model," *PerspRelStud* 16 (3, '89) 213-223.

In describing Gospel narrators NT scholars have drawn on various models developed by literary critics: point of view (B. Uspensky), narrative technique (G. Genette), narrative commentary (W. Booth), and narrative authority (S. S. Lanser). The simple yet comprehensive typology of narrators developed by S. Rimmon-Kenan deserves attention. Future research demands critical synthesis as well as attention to other narrators in antiquity and to the Gospel narrators themselves.—D.J.H.

Gospels General, § 34-1054.

Jesus

1087. P. H. Benson, "Model for Jesus' Teachings About Altruistic Living in Relation to Personal Well-Being," *Journal of Psychology and Christianity* [Blue Jay, CA] 9 (1, '90) 56-69.

The article first reviews Jesus' teachings in the Gospels about altruism and personal well-being. Then it examines these teachings in terms of concepts of life-space psychology, amplified by concepts in the literature of psychoanalysis and psychotherapy.—D.J.H.

1088. H. Cousin, "Si le Fils nous affranchit, nous serons libres," *Vie Spirituelle* [Paris] 144 (688, '90) 11-16.

Jesus showed remarkable freedom vis-à-vis Sabbath observance, the destruction of the Temple, the Torah, his own passion and death, and calling sinners to God's kingdom. —D.J.H.

1089. S. Fowl, "Reconstructing and Deconstructing the Quest of the Historical Jesus," *ScotJournTheol* 42 (3, '89) 319-333.

In *Jesus and Judaism* (1985) E. P. Sanders has provided us with reportage in the form of a list of indubitable events in and around Jesus' life. He has offered an explanation of these events and situated them within a believable description of Judaism. Nevertheless, his work is not really part of the quest for the historical Jesus, since the quest has traditionally sought the personality, self-consciousness, and inner life of Jesus.—D.J.H.

1090. W. G. Kümmel, "Jesusforschung seit 1981. III. Die Lehre Jesu," *TheolRund* 55 (1, '90) 21-45.

This installment [see § 33-1081] discusses about thirty-five books and articles about Jesus' teaching [§ 27-69] that appeared in the 1980s. They concern his teaching in general and particular topics (e.g. the kingdom of God, laws of purity, God, the Torah, the future, economic problems).—D.J.H.

1091. J. P. Meier, "The Historical Jesus: Rethinking Some Concepts," *TheolStud* 51 (1, '90) 3-24.

The distinction between the historical (*historisch*) Jesus and the historic (*geschichtlich*) Christ is ambiguous, carries too much ideological baggage, fails to do justice to the complexity of the situation, and is useless in the real world. The historical Jesus is not the real Jesus, and the real Jesus is not the historical Jesus. The Jesus of history is a modern abstraction and construct, not to be equated with the "real" Jesus, whether that reality be understood as total or just reasonably complete. The direct object of Christian faith is Jesus Christ crucified, risen, and presently reigning in his church—not the Jesus of history. Properly understood, however, the historical Jesus is a bulwark against the reduction of Christian faith and Christology to "relevant" ideology of any stripe.—D.J.H.

1092. B. F. Meyer, "How Jesus Charged Language with Meaning: A Study in Rhetoric," *Canadian Society of Biblical Studies Bulletin* [Toronto] 49 ('89) 5-20.

Jesus charged language with meaning by the use of phanopoeia (the presentation of sharp and evocative biblical images), melopoeia (the orchestration of sound), and logopoeia (the exploitation of resonances latent in the listener's memory). As rhetorician Jesus was a moderate; he kept visual imagery and orchestration of sound functional to his mission. —D.J.H.

1093. J. M. Ross, "Jesus's Knowledge of Greek," *IrBibStud* (1, '90) 41-47.

From conditions in 1st century Palestine and various Gospel passages it is clear that Jesus had some knowledge of Greek and spoke that language whenever necessary. The obscure expressions ἐπιούσιος (Mt 6:11; Lk 11:3) and ὁ υἱὸς τοῦ ἀνθρώπου may well have come in Greek from the lips of Jesus.—D.J.H.

1094r. T. SHEEHAN, *The First Coming* [*NTA* 31, p. 249].

M. J. QUIRK, "Jesus and Interpretation: Sheehan's Hermeneutic Radicalism," *Modern Theology* [Oxford—Cambridge, MA] 6 (2, '90) 197-209.—Sheehan's book operates on two levels. On the first it is an accurate and comprehensive digest of historical-critical NT exegesis. On the second it is Sheehan's personal interpretation of the life and message of Jesus and his estimate of the way the theological tradition has handled them. The thesis that the Gospels are documents of Jesus' absolute absence and constitute a plea to live without Jesus and without Christ is so bizarre as to lead one to dismiss it out of hand, despite the caliber of scholarship and intricacy of argument involved in its defense.—C.R.M.

1095. F. SONTAG, "Understanding Jesus," *Encounter* 51 (1, '90) 61-67.

There is no evidence that Jesus was in any way clearly understood in his own time or that he intended this. If not then, why now? We should be cautious about identifying Jesus' own message with any social or political creed and even more cautious about associating him rigidly with any particular theological codification.—C.R.M.

1096. H. STEGEMANN, "Jesucristo y el Maestro de Justicia de Qumrán," *Communio* 22 (3, '89) 343-354.

After comparing Jesus and the Teacher of Righteousness as historical figures, the article considers the similarities and differences in their teachings about eschatology, evil in the world, and purity and holiness. Then it treats basic differences regarding their approaches to God's kingdom and the Torah.—D.J.H.

Jesus, § 34-1449.

Passion and Death

1097. M. T. CASEY, "The Holy Shroud of Turin," *IrTheolQuart* 56 (1, '90) 60-62.

No one has yet explained why the image on the Shroud of Turin is a "negative" in the photographic sense, i.e. a reversal of light and shade. The material of the shroud has a higher Carbon 14 content than what one might normally expect in an object 2,000 years old. The extraordinary event of Christ's resurrection may have increased its Carbon 14 content. —D.J.H.

1098. P. L. MAIER, "Who Killed Jesus?" *ChristToday* 34 (6, '90) 16-19.

The theological pendulum has swung from assuming Jewish generic involvement in Jesus' death to arguing for no involvement at all. That Pilate had ultimate legal responsibility in Jesus' case is beyond debate. That Pilate could have been subject to the Jewish pressures portrayed in the Gospels also appears highly credible.—D.J.H.

1099. R. J. MILLER, "Death and Victory," *BibToday* 28 (3, '90) 147-152.

Early Christians shared certain beliefs about martyrdom with their Jewish and pagan neighbors (see *4 Maccabees*, Stoic writings). Dying for a spiritual ideal was commonly understood to be an act of great power. The Gospels' (especially Mark's) portrait of Jesus as a martyr enabled the early Christians to regard Jesus as a victor rather than a victim, and to accept discipleship as entailing persecution and even martyrdom.—D.J.H.

1100. R. J. SCHREITER, "The Crucified God," *BibToday* 28 (3, '90) 159-164.

The major contributions of liberation theology to our understanding of Jesus' death can be summed up as follows: (1) The death of Jesus was and remains a scandal. (2) His death was a consequence of his life and ministry. (3) How Jesus died tells us something important about God.—D.J.H.

The Resurrection

1101r. P. CARNLEY, *The Structure of Resurrection Belief* (Oxford: Clarendon, 1987).

W. R. G. LOADER, "The New Testament and the Resurrection," *Colloquium* 22 (1, '89) 45-50.—This book is the work of a systematic theologian sensitive to historical and theological issues and to the need for 20th-century believers to think and live the faith with their feet on the ground. The article comments on issues pertaining to early Jewish and NT understandings of resurrection, and raises questions about eschatology, memory, and resurrection as a paradigm of life through death.—D.J.H.

1102. P. F. CRAFFERT, "The origins of resurrection faith: the challenge of a social scientific approach," *Neotestamentica* 23 (2, '89) 331-348.

Focusing on the origins of the resurrection faith, the paper points out some of the epistemological challenges that a social-scientific approach poses for traditional NT scholarship. —C.R.M.

1103. C. E. B. CRANFIELD, "The Resurrection of Jesus Christ," *ExpTimes* 101 (6, '90) 167-172.

The essay considers the main objections urged against the truth of the affirmation that Jesus was raised from the dead, sets out the principal arguments that support it, and indicates a personal conclusion. There are four alternatives from which to choose: The Christian affirmation of the resurrection (1) has its origin in a fraud, (2) has its origin in a mistake, (3) has its origin in some sort of combination of fraud and mistake, or (4) is true. The last option is the least incredible of the four.—C.R.M.

1104. A. R. ECKARDT, "'Why Do You Search Among the Dead,'" *Encounter* 51 (1, '90) 1-17.

The two extreme positions in Christian scholarship and testimony on the resurrection of Jesus may be identified as indicative of subjectiveness and of objectiveness. The author reviews the stages through which his own thinking and conviction upon Jesus' resurrection have passed according to a Hegelian schema of thesis, antithesis, and synthesis.—C.R.M.

1105. N. P. HARVEY, "Frames of Reference for the Resurrection," *ScotJournTheol* 42 (3, '89) 335-339.

The basic framework for resurrection faith was the disciples' relationship with Jesus, which did not end with his death any more than any other close relationship ends with the death of one partner.—D.J.H.

1106. F. J. Moloney, "Jesus of Nazareth and the Resurrection," *Priests & People* 4 (4, '90) 125-129.

The beginnings of Easter faith are to be found in Jesus' statements about his coming death and ultimate vindication in light of his understanding of himself as the Son of Man. He was confident that the Son of Man would be somehow vindicated and the reigning presence of God that he had initiated would not be vanquished.—D.J.H.

1107. C. Schönborn, "'Auferstehung des Fleisches' im Glauben der Kirche," *IntKathZeit/Communio* 19 (1, '90) 13-29; "'Resurrection of the flesh' in the faith of the Church," *Communio/IntCathRev* 17 (1, '90) 8-26.

The biblical basis and theological significance of the "resurrection of the flesh" are examined according to the following outline: resurrection of the flesh—resurrection of the dead, Jesus' resurrection and ours, the general resurrection of the dead, how the dead will be raised, between death and resurrection, and the longing of all creation.—D.J.H.

1108. F. J. Selman, "The Resurrection," *Priests & People* 4 (4, '90) 141-143.

It is true that Jesus' resurrection is something spiritual, but the contrast is not between spirit and body so much as between spirit and flesh. A view of the resurrection that bypasses the raising up of a body seems to dissolve the incarnation.—D.J.H.

1109. D. J. Smit, "The resurrection of Jesus - what was it? Plurality and ambiguity in the Christian resurrection hope," *Neotestamentica* 22 (1, '88) 163-178.

After describing in detail D. Tracy's usage of the concepts "the plurality of language" and "the ambiguity of history," the study employs them in an attempt to answer the question: What was the resurrection of Jesus Christ? Both the impossibility of answering the question fully and the importance of continuing to ask the question and provide answers, are defended. —C.R.M.

1110. W. S. Vorster, "The religio-historical context of the resurrection of Jesus and resurrection faith in the New Testament," *Neotestamentica* 23 (2, '89) 159-175.

This examination of the religio-historical context of the resurrection of Jesus and resurrection faith in the NT first discusses the views of H. Gunkel and J. Leipoldt. Next it surveys Jewish beliefs about resurrection before the NT. Finally it considers resurrection faith in 1st-century Palestine and whether the phenomenon of resurrection was a familiar one in the Greco-Roman world. The religio-historical context of resurrection and resurrection faith in the NT appears to be predominantly Jewish.—C.R.M.

1111. D. A. Walker, "Resurrection, Empty Tomb and Easter Faith," *ExpTimes* 101 (6, '90) 172-175.

While it is theologically permissible to affirm Christ's resurrection without an empty tomb, it is doubtful that it is theologically adequate to do so. The historical evidence for the empty tomb cannot be dismissed as easily as some would like to think.—C.R.M.

Resurrection §§ 34-1085, 1118.

1112. F. Bovon, "Parabole d'Évangile, parabole du Royaume," *RevThéolPhil* 122 (1, '90) 33-41.

Every method of approaching the parables has its limits, excesses, and blind spots. The same parable yields a variety of different insights depending on whether it is observed in historical, aesthetical, or theological terms. The question of whether the NT conception of parables intends their polysemous character is addressed through an analysis of the presentation of Jesus' preaching in parables in Mt 12:46–13:23 and a consideration of the Evangelists' use of the word παραβολή. The distinctions between parable and allegory as well as their connections are clarified. To understand the parable is at the same time to take hold of the kingdom.—C.R.M.

1113. B. Estrada, "Il binomio 'kaleīn-akoloutheīn' nei vangeli sinottici. La vocazione al ministero gerarchico e alla santità del proprio stato," *DivThom* 91 (1-3, '88) 72-91.

The article first discusses vocations to hierarchical ministry according to the Synoptic Gospels with reference to the first disciples, the twelve apostles, and the other seventy-two disciples. Then it considers Jesus' calls to sanctify ordinary life in the cases of the Gerasene demoniac, Zacchaeus, and the women who accompanied Jesus.—D.J.H.

1114. T. A. Friedrichsen, "The Minor Agreements of Matthew and Luke against Mark: Critical Observations on R. B. Vinson's Statistical Analysis," *EphTheolLov* 65 (4, '89) 395-408.

Vinson's 1984 Duke University doctoral dissertation, *The Significance of the Minor Agreements as an Argument against the Two-Document Hypothesis,* is discussed with regard to its methodology, logic, and conclusions. Although Vinson's final conclusion does not stand up to critical perusal, he has made some important points by starting from the Two-Source theory, attempting an objective methodology, and defining minor agreements in a strict manner.—D.J.H.

1115. S. E. Johnson, "The Message of Jesus to the Poor and the Powerful," *AnglTheolRev* suppl. 11 ('90) 16-28.

Using data from the Synoptic Gospels and *Gospel of Thomas,* the article tests three hypotheses: (1) Jesus' promises are directed primarily to the weak, i.e. the poor, hungry, sorrowful, and rejected. (2) His demands are made on the strong, i.e. those who can summon enough strength to respond to Jesus' challenge. (3) Those who receive the promises are treated as though they have the strength, and thereby they become strong.—D.J.H.

1116. D. Kosch, "Q: Rekonstruktion und Interpretation. Eine methodenkritische Hinführung mit einem Exkurs zur Q-Vorlage des Lk," *FreibZeitPhilTheol* 36 (3, '89) 409-425.

After reviewing recent research on Q, the article discusses problems involved in reconstructing the text of Q and emphasizes the need for assuming that Matthew and Luke used different recensions of Q. Then it provides an excursus on the profile of the Q version used by Luke, reflects on methodological and hermeneutical problems encountered in interpreting Q, and concludes with a two-page bibliography on scholarship on Q and related topics.—D.J.H.

1117. L. Legrand, "Gospel Spirituality," *IndTheolStud* 26 (3, '89) 231-243.

The parables present a typical expression of the human enfleshment of the Word of God in Jesus of Nazareth. Their spirituality is incarnated and poetical. They portray a hidden God, Emmanuel, and divine extravagance. They promote a filial and revolutionary spirituality. —D.J.H.

1118. C. W. Schnell, "Tendencies in the synoptic resurrection tradition: Rudolf Bultmann's legacy and an important Christian tradition," *Neotestamentica* 23 (2, '89) 177-194.

Although many exegetes assume that the Synoptic tradition was transmitted according to certain tendencies or laws of oral transmission, they do not spend much time verifying this assumption. The essay investigates this issue first by reviewing R. Bultmann's form-critical methodology and his analysis of the resurrection tradition. Then it examines three different directions in current interpretations of the stories of the empty tomb exemplified by W. L. Craig, H. Paulsen, and J. D. Crossan. Assumptions that cannot be given credibility, such as the existence of tendencies in the Synoptic tradition, should be abandoned.—C.R.M.

1119. E. Schweizer, "What Q Could Have Learned from Reginald Fuller," *AnglTheolRev* suppl. 11 ('90) 55-67.

This discussion of R. H. Fuller's work on Christology in connection with Q proceeds under the following headings: the Christology of Q, the Son of God, the servant of God, the Son of Man, the preexistent Wisdom of God, and Q's answer to Fuller's approach as a whole. Fuller not only tried to interpret and even to correct Q but also, time and again, listened very carefully to what Q above all other NT authors had to tell him and the church of today. —C.R.M.

Synoptics, §§ 34-1058, 1189, 1492–1493, 1499.

Matthew

1120. R. Aguirre, "Pedro en el Evangelio de Mateo," *EstBíb* 47 (3, '89) 343-361.

In Mt Peter not only is a model for disciples but also has a unique and decisive ecclesial function as the basis of Jesus' church and the authorized interpreter of his teachings. Matthew was more interested in Peter as a guarantor of the traditions of the earthly Jesus than as a witness of the resurrection. Matthew's presentation of Peter fits perfectly in the context of the church of Antioch.—D.J.H.

1121. C. Deutsch, "Wisdom in Matthew: Transformation of a Symbol," *NovTest* 32 (1, '90) 13-47.

After preliminary remarks regarding Matthew's Gospel and the nature of symbols, the article discusses the personification of Wisdom in biblical and post-biblical Jewish literature. Then it focuses on the Matthean Wisdom texts (11:19; 11:25-30; 23:34-39), with particular attention to the ways in which Matthew identified Jesus with Wisdom and the meaning of his use of the symbol of Wisdom for understanding who Jesus is and what he does. Matthew identified Jesus with Wisdom because he perceived that many of the elements in the Wisdom myth described Jesus, his deeds and teaching. He viewed Jesus as the answer to questions about knowing God and God's will, interpreting the tradition, and explaining why evil had befallen the people. Matthew's transformation of the Wisdom myth is the vehicle through which he legitimated Jesus' teaching and prophetic proclamation.—D.J.H.

1122. D. Good, "The Verb ἀναχωρέω in Matthew's Gospel," *NovTest* 32 (1, '90) 1-12.

The motif of "withdrawal" (ἀναχωρέω) is part of a threefold pattern of hostility/withdrawal/prophetic fulfillment that Matthew seems to have created (see Mt 2:12-15; 2:22-23; 4:12-18; 12:15-21; 14:12-14; 15:21-28; 27:5-10). Though Matthew may have been influenced by Exod 2:15 (LXX) or 1–2 Maccabees, the more immediate background was the theme of the withdrawal of Wisdom in apocalyptic sources (see *1 Enoch* 42; 84:3; 94:5; *4 Ezra* 5:9; *2 Baruch* 48:36), especially when the subject of the pattern is Jesus.—D.J.H.

1123. J. Kopas, "Jesus and Women in Matthew," *TheolToday* 47 (1, '90) 13-21.

In his references to women Matthew moved them from the periphery to greater public involvement and from being victims and survivors to being disciples and leaders. According to Matthew, the women around Jesus were truly participants in founding the Christian community as insiders who never quite lost their status as outsiders.—D.J.H.

1124. M. Miyoshi, "Die Theologie der Spaltung und Einigung Israels in der Geburts- und Leidensgeschichte nach Matthäus," *AnnJapanBiblnst* 15 ('89) 37-52.

Attention to the use of OT texts in Mt 2:6 and 1:20 as well as to the additional pericopes in 27:3-10 and 27:51-53 shows that the theme of Israel's division and unification is prominent in both the infancy and passion narratives. Matthew traced the cause of Israel's division to Jesus' murder put in motion by Judas. From this emerged a new covenant that included Gentiles in God's people.—D.J.H.

1125. A. Sand, "Die Gemeinde zwischen 'jenen Tagen Jesu' und 'dem Tag des Gerichts.' Zum Geschichtsverständnis des Matthäusevangeliums," *TrierTheolZeit* 99 (1, '90) 49-71.

In the NT one can discern two approaches to history: the apocalyptic approach that views history as crystallized in Jesus and culminating in the final judgment, and the distinctively Christian approach that emphasizes the realization of the future in the "now" of faith. Matthew found a way that not only overcame Greek cyclical thinking but also avoided the dangers of apocalypticism and the gnostic denial of history. Using apocalyptic, prophetic, and rabbinic elements, Matthew produced a catechetical handbook that presents the "time in between" the days of Jesus and the day of judgment as primarily a time of vigilance, testing, and decision.—D.J.H.

1126. T. N. Swanson, "The Ministry of Jesus as Pictured in the Gospel of Matthew: A Bible Study," *BangalTheolFor* 21 (3, '89) 65-75.

Matthew emphasized three aspects of Jesus' ministry: teaching in their synagogues, preaching the gospel of the kingdom, and healing every disease and infirmity.—D.J.H.

Mt, § 34-1055.

1127. [Mt 1–2] A. FEUILLET, "Le Sauveur messianique et sa Mère dans les récits de l'enfance de Saint Matthieu et de Saint Luc," *Divinitas* 34 (1, '90) 17-52.

This first installment [see § 34-1175] in a two-part investigation of Jesus as the messianic Savior and his mother focuses on the individual episodes in the Matthean infancy narrative (Mt 1:1-17; 1:18-25; 2:1-12; 2:13-18; 2:19-23). The appendix discusses the importance of Jesus' belonging to the Davidic dynasty according to Rom 1:2-4 and Heb 7:11-14.—D.J.H.

1128. [Mt 1–2] R. GNUSE, "Dream Genre in the Matthean Infancy Narratives," *NovTest* 32 (2, '90) 97-120.

The five dreams mentioned in the Matthean infancy narrative (Mt 1:20-25; 2:12, 13-15, 19-21, 22) took their inspiration from the auditory message dreams in the Hebrew Bible, such as those received by Abimelech (Gen 20:3-8), Jacob (Gen 28:12-16; 31:10-13; 46:2-4), Laban (Gen 31:24), Balaam (Num 22:8-13, 20-21), and Solomon (1 Kgs 3:5-15), rather than the symbolic visual dreams found in the Joseph novella and the book of Daniel [see § 34-930]. The Matthean dreams are like those of the Elohist in Genesis not only in form but also in purpose and content.—D.J.H.

1129. B. T. VIVIANO, "The Genres of Matthew 1–2: Light from 1 Timothy 1:4," *RevBib* 97 (1, '90) 31-53.

(1) Mt 1–2 was perceived by the author of 1 Tim 1:4 as a combination of genealogy, myth, and midrash. (2) There is some value in classifying Mt 1–2 as mythic in that it is a deeply true story yet not necessarily a literal transcription of the events. (3) Matthew labeled his first two chapters βίβλος γενέσεως, thus signaling that he was writing a new Genesis to mark a new epoch in salvation history.—D.J.H.

1130. H. HEMPELMANN, "'Das dürre Blatt im Heiligen Buch.' Mt 1,1-17 und der Kampf wider die Erniedrigung Gottes," *TheolBeitr* 21 (1, '90) 6-23.

Modern readers of Mt 1:1-17 raise objections to it on aesthetic, historical-hermeneutical, moral, and philosophical grounds. God's condescension in our history involves a change not only in the content of thinking but also in our thinking itself.—D.J.H.

1131. T. STRAMARE, "L'annunciazione a Giuseppe in Mt. 1,18-25: Analisi letteraria e significato teologico," *BibOr* 31 (4, '89) 199-217.

This installment [see § 34-114] focuses on the theological meaning of Mt 1:18-25. First it considers three arguments against Mary's virginity: Joseph's doubt, the genealogy, and the prophecy of the *ʿālmâ* from Isa 7:14. Then it discusses the basic point of the text ("she was found to be with child of the Holy Spirit") and examines the role of Joseph in responding to the mystery of the incarnation.—D.J.H.

1132r. [Mt 5–7] G. LOHFINK, *Wem gilt die Bergpredigt?* [*NTA* 32, p. 373].

L. OBERLINNER, "Wem gilt die Bergpredigt?" *BibZeit* 34 (1, '90) 104-108.—Lohfink's essays on Mt 5–7 provide an important guidepost toward a theologically responsible understanding of the Sermon on the Mount. But they also occasion many questions, especially about the significance of the post-Easter confession of Jesus as the Christ and of the universality of salvation in Christ.—D.J.H.

1133. [Mt 5:3] A. M. AMBROZIC, “Reflections on the first beatitude,” *Communio/Int CathRev* 17 (1, ’90) 95-104.

In Jesus we find an inescapable “bias” in favor of the poor and of poverty. The first beatitude (Mt 5:3; Lk 6:20) presupposes real poverty accepted from God’s hand. All Jesus’ disciples are called to be poor and to care for the poor.—D.J.H.

1134. J. PANTELIS, “Los pobres en espíritu. Bienaventurados en el Reino de Dios. Mateo 5,3-12,” *RevistBíb* 51 (1, ’89) 1-9.

The beatitude about the poor in spirit (Mt 5:3; Lk 6:20) refers to disciples of Jesus, who demands spiritual poverty from all his followers, whether they are materially poor or not. The basic stance of spiritual poverty underlies the remaining beatitudes in Mt 5:4-12. —D.J.H.

1135. [Mt 5:32] E. DE LA SERNA, “¿Divorcio en Mateo?” *RevistBíb* 51 (2, ’89) 91-110.

The so-called exceptive clauses in Mt 5:32 and 19:9 constituted a genuine exception to the absolute indissolubility of marriage. In the case of adultery (πορνεία) divorce was permitted due to hardness of heart, in accord with the school of Shammai. The church preserved the Pauline privilege but not the Matthean privilege.—D.J.H.

1136. [Mt 6:11] H. HEINEN, “Göttliche Sitometrie: Beobachtungen zur Brotbitte des Vaterunsers,” *TrierTheolZeit* 99 (1, ’90) 72-79.

The petition for bread in Mt 6:11 (see Lk 11:3) should be understood against the background of the Greco-Roman practice of σιτομέτριον, i.e. the distribution of a daily ration of grain or other food (see Lk 12:42). God is the divine σιτομέτρης, and we receive σιτομετρία from God.—D.J.H.

1137. [Mt 6:11] A. J. HULTGREN, “The Bread Petition of the Lord’s Prayer,” *Angl TheolRev* suppl. 11 (’90) 41-54.

After observations on the Greek texts of the fourth petition of the Lord’s Prayer (Mt 6:11/Lk 11:3) and a review of four proposed meanings for the term ἐπιούσιος, the article suggests, on the grounds that ἐπιούσιος is derived etymologically from a participial form of ἐπιέναι (“to come upon”), the following translation for the petition: “Give us today our coming bread,” i.e. the bread that comes to us from God. Seven supporting arguments are advanced in favor of this possibility.—C.R.M.

1138. D. A. BLACK, “Remarks on the Translation of Matthew 7:14,” *FilolNT* 2 (2, ’89) 193-195.

It seems fairly certain that the original text of Mt 7:14 included the word τί and that the variant ὅτι was a scribal “improvement” intended to make the text more comprehensible. The verse should be translated: “How small is the gate and narrow the road that leads to life, and few they are who find it!”—D.J.H.

1139. [Mt 10:29] D. MACDONALD, “The Worth of the Assarion,” *Historia* [Stuttgart] 38 (1, ’89) 120-123.

The ἀσσάριον (see Mt 10:29; Lk 12:6) in the Roman East was on occasion during the early empire valued at less than one-sixteenth of a denarius. Much of the enduring confusion about the value of the ἀσσάριον arises from the different meanings of the term in inscriptions of the first two centuries A.D.—D.J.H.

Mt 12:46–13:23, § 34-1112.

Mt 14:13-21, § 34-1159.

Mt 15:32-39, § 34-1159.

Mt 16:21, § 34-1179.

Mt 19:9, § 34-1135.

1140. R. **Brandscheidt**, "Messias und Tempel. Die alttestamentlichen Zitate in Mt 21, 1-17," *TrierTheolZeit* 99 (1, '90) 36-48.

The themes of Messiah and Temple not only led Matthew to place Jesus' entry into Jerusalem (Mt 21:1-11) and his cleansing of the Temple (21:12-17) on the same day but also influenced his selection of OT texts: the mixed quotations of Isa 62:11/Zech 9:9 (v. 5) and Isa 56:7/Jer 7:11 (v. 13) as well as the allusions to Ps 118:25-26 (v. 9) and Ps 8:3 (v. 16). —D.J.H.

Mt 21:33-46, § 34-1161.

1141. D. C. **Sim**, "The Man without the Wedding Garment (Matthew 22:11-13)," *Heyth Journ* 31 (2, '90) 165-178.

Examination of the immediate and wider context of Mt 22:11-13 indicates that the man without the wedding garment symbolized for Matthew two distinct groups: the wicked invitees of 22:10 and the Jewish leaders who decline the invitation in 22:3-6. These two groups in turn represent two distinct sets of people: unworthy Christians and the Jewish opponents of the Matthean community, respectively.—C.R.M.

1142. [Mt 22:32] F. **Manns**, "La technique du 'Al Tiqra' dans les évangiles," *RevSciRel* 64 (1, '90) 1-7.

The Jewish exegetical technique *'al tiqrê* ("do not read . . . but . . .") has long been recognized in NT texts by scholars. Another example may be Mt 22:32/Mk 12:26/Lk 20:37, which proposes that the consonants of the divine name *YHWH* in Exod 3:15 be taken as the hiph'il of the verb "be" and be read "God makes Abraham exist."—D.J.H.

Mt 26:28, § 34-1164.

1143. R. E. **Brown**, "The Resurrection in Matthew (27:62-28:20)," *Worship* 64 (2, '90) 157-170.

This article examines Mt 27:62–28:20 to show how the treatment of the resurrection in Mt fits into the theology and plan of that Gospel. In addition to the transitional episode of the burial (27:57-61), four episodes may be distinguished in Matthew's resurrection narrative: 27:62-66; 28:1-10; 28:11-15; 28:16-20. In this structure of five episodes, the first, third, and fifth concern those favorable to Jesus; episodes two and four concern hostile Jewish authorities and the Roman guards they employ. One finds the same alternation in the five-fold structure of episodes in the Matthean infancy narrative.—C.R.M.

1144. A. G. van Aarde, "Ἠγέρθη ἀπὸ τῶν νεκρῶν (Mt 28:7): A textual evidence on the separation of Judaism and Christianity," *Neotestamentica* 23 (2, '89) 219-233.

The words ἠγέρθη ἀπὸ τῶν νεκρῶν in Mt 28:7 are a transparency of a later historical situation, namely, the separation of Judaism and Christianity. The study attempts to explain some of the historical conditions prevailing at the time the synagogue pushed the church aside. It also asks what implications J. Neusner's conviction concerning the "incomprehension between Judaism and Christianity" has for understanding the following features from Matthew's narrative of the passion and resurrection: "the lesser of two evils" (Mt 27:64), "the raising of the saints" (Mt 27:52-53), and "He has risen from the dead" (Mt 28:7). It contends that these features can be interpreted against the backdrop of the conditions that gave rise to the so-called ἀποσυνάγωγος (cf. also Jn 9:22; 12:42; 16:2).—C.R.M.

Mark

1145. T. F. Berg, "Reading In/to Mark," *Semeia* 48 ('89) 187-206.

The article first demonstrates how the various critics in *Semeia* 48 adhere to structuralist models as they attempt to come to terms with the concept of the reader in the text. Then it suggests why biblical critics, even as they seek to be more open in their reading and their view of reading, remain structuralist and avoid post-structuralism. Finally it offers a post-structuralist reading of Mark's Gospel, which combs the text for its gaps and discontinuities, mysteries and contradictions, and peculiar uses of metaphor and metonymy. The reader is not in the text, and she is not one; the reader is legion, and she can be anywhere.—D.J.H.

1146. R. M. Fowler, "The Rhetoric of Direction and Indirection in the Gospel of Mark," *Semeia* 48 ('89) 115-134.

The essay uses reader-response criticism to talk about the experience of reading Mark's Gospel and also clarifies the critical vocabulary of reader-response criticism. Under the rubric of direction it discusses two clear and unmistakable instances of reliable commentary by means of parenthetical comments (Mk 10:22; 12:12) as well as two less-than-clear instances of parenthesis (Mk 2:10, 28). Under the rubric of indirection it examines Mk 4:11-13 in which indirect narrative strategies of opacity, intertextual allusion, ambiguity, verbal and dramatic irony, and unanswered rhetorical questions are used by the narrator. Mark's Gospel is designed less to say something to the reader than to do something to the reader, as the reader encounters the twists and turns of the direct and indirect narrative discourse of the Gospel in the act of reading.—D.J.H.

1147. W. H. Kelber, "Récit et révélation: voiler, dévoiler et revoiler," *RevHistPhilRel* 69 (4, '89) 389-410.

The French version of an article published in English in *Semeia* [§ 33-622].—D.J.H.

1148. J. Mateos, "Algunas notas sobre el Evangelio de Marcos," *FilolNT* 2 (2, '89) 197-204.

The article examines three linguistic matters in Mark's Gospel: (1) the parallel expressions in Mk 2:16 (οἱ γραμματεῖς τῶν Φαρισαίων) and 2:18 (οἱ μαθηταὶ τῶν Φαρισαίων); (2) the periphrasis χρείαν ἔχειν in 2:17; and (3) the use of the preposition σύν.—D.J.H.

1149. F. J. Matera, "Jesus in the Gospel According to Mark: The Crucified Messiah," *Priests & People* 4 (3, '90) 87-90.

Mark presents a portrait of Jesus in which there is a paradoxical juxtaposition of power and weakness. No one can know the risen Lord without being willing to accept him as the crucified Messiah.—D.J.H.

1150. B. M. F. van Iersel, "The Reader of Mark As Operator of a System of Connotations," *Semeia* 48 ('89) 83-114.

(1) Following a model designed by R. Barthes, the article regards the connotation as a second meaning that supposes the first or denotative meaning. To this model it adds steps that can be distinguished as the decisive elements of a secondary decoding process. (2) To illustrate the decoding process it considers the (messianic) secret in Mk as a central element of a connotative layer of meaning and offers Jesus' words at the Last Supper as the key for decoding this system of connotative meanings. (3) The validity and usefulness of the theory developed in part one are tested with reference to the analysis in part two, with particular attention to the operations carried out by the reader.—D.J.H.

1151r. R. A. Guelich, *Mark 1-8:26* [*NTA* 33, p. 385].
D. Lührmann, *Das Markusevangelium* [*NTA* 32, p. 243].

F. Neirynck, "Mark and His Commentators. Mk 1,1–8,26," *EphTheolLov* 65 (4, '89) 381-389.—The article compares the two commentaries on text and translation, structure, tradition and redaction, and Markan intercalations and insertions. The most obvious divergences between the two commentaries concern Mark's use of pre-Markan collections. Though the reviewer finds himself more on Lührmann's side, he acknowledges that Guelich is an informed NT scholar and that his commentary always provides a well balanced discussion of the problems.—D.J.H.

Mk 1, § 34-1054.

1152. A. O. Nkwoka, "Mark 3:19b-21: A Study on the Charge of Fanaticism Against Jesus," *Biblebhashyam* 15 (4, '89) 205-221.

The accusation of fanaticism against Jesus from the inner circle of his relatives in Mk 3:19b-21 is examined with regard to context, content, and significance. Jesus was not and could not have been a fanatic. He was a unique personality whose commitment to his mission was a radical departure from the ordinary.—D.J.H.

1153. G. Dautzenberg, "Mk 4,1-34 als Belehrung über das Reich Gottes. Beobachtungen zum Gleichniskapitel," *BibZeit* 34 (1, '90) 38-62.

Taking statements in Mk 4:11-12 as the starting point, the article shows how the various parts of Mk 4:1-34 (vv. 3-9, 14-20; vv. 21-23, 24-25; vv. 26-29, 30-32) have been integrated under the theme of the kingdom of God. Then it examines the "Christology" found in the various sections of the text. Beginning from the two "classic" kingdom-of-God parables in Mk 4:26-29 and 30-32, Mark arranged the material in Mk 4:1-34 to serve as a compendium of Jesus' teaching summarized in Mk 1:15.—D.J.H.

1154. P. SELLEW, "Oral and Written Sources in Mark 4.1-34," *NTStud* 36 (2, '90) 234-267.

Mark had access to two partially overlapping sources for the material now in 4:1-34. One source was a collection of similitudes of the kingdom that employed the image of its growth like a seed (4:3-9, 26-29, 30-32) that has all the hallmarks of oral composition and transmission. The other source consisted of brief written didactic dialogues that were influenced by the technique of apocalyptic dream and vision interpretation (4:14-20). By combining these materials and inserting 4:11-12, 21-25, Mark produced a synthetic theological interpretation of his community's past, present, and future.—C.R.M.

1155. S. GOAN, "To See or Not to See . . . Mark 4:10-12 Revisited," *MilltownStud* 25 ('90) 5-18.

The underlying theme of Mk 4:1-34 is the correct perception of the mystery of God's kingdom in its twofold aspect of God's activity and our response. In its context Mk 4:10-12 must be understood ironically: Jesus ridicules the notion of his disciples' specialness and emphasizes that everyone is invited into God's kingdom.—D.J.H.

Mk 5:1-20, § 34-1025.

Mk 6:30-34, § 34-1159.

1156. [Mk 6:45-52] E. A. OBENG, "Το θαύμα της κατάπαυσης της τρικυμίας και οι συνέπειές του για την Εκκλησία της Αφρικής (The Miracle of the Stilling of the Storm and its Implications for the Church in Africa)," *DeltBibMel* 18 (1, '89) 43-52.

Although Mk 6:45-52 belongs formally to magical meteorology, it does bear a historical kernel since rarely do traditions arise out of nothing. Against the OT background it may be understood as a revelation of the salvific power of Yahweh now present in Jesus. In Africa and specifically in Nigeria, where Christianity, Islam, and traditional religion are in friction, the miracle of the stilling of the storm offers Christians comfort to bear trials with the conviction that the Savior acts when fervently invoked, and a call to give witness that Christ rather than the magical powers of traditional African religion rules creation.—Th.S.

1157. [Mk 7:1-23] E. LAVERDIERE, "Tradition, Traditions, and the Word of God," *Emmanuel* 96 (4, '90) 206-209, 212-216.

Mk 7:1-23 is an extraordinary witness to the early Christian struggle over the traditions of their Jewish forebears. After a narrative introduction (7:1-5), Jesus' message unfolds in two parts (7:6-13, 14-23). The references to ἄρτος ("bread") in 7:2, 5 indicate that the controversy concerned the Christian community's very special "breaking of bread."—D.J.H.

1158. [Mk 7:6-23] E. LAVERDIERE, "Jesus and the Tradition of the Elders," *Emmanuel* 96 (5, '90) 278-285.

In responding to the objection by the Pharisees and scribes that Jesus' disciples did not follow the tradition of the elders [§ 34-1157], Jesus in Mk 7:6-13 charged them with clinging to merely human tradition, their own personal tradition, and not to the tradition of the elders. Then in 7:14-23 Jesus responded to the whole matter of unclean foods, a critical issue that had to be resolved in relation to the Gentile mission.—D.J.H.

1159. [Mk 8:1-10] A. SEETHALER, "Die Brotvermehrung - ein Kirchenspiegel?" *BibZeit* 34 (1, '90) 108-112.

The story of the multiplication of the bread must have been very important in the early church since it appears six times in the Gospels. The article explores the symbolism of the various numbers associated with the accounts of the feeding of the 4,000 (Mk 8:1-10; Mt 15:32-39) and the 5,000 (Mk 6:30-34; Lk 9:10-17; Mt 14:13-21; Jn 6:1-13). These narratives reflect church practice with regard to community meals and the Eucharist. What Luke describes prosaically in Acts 2:42, the multiplication-of-the-bread narratives portray in a literary manner replete with pregnant symbolism.—C.R.M.

Mk 8:31, § 34-1179.

1160. J. D. M. DERRETT, "Peter and the Tabernacles (Mark 9, 5-7)," *DownRev* 108 (370, '90) 37-48.

This investigation of Peter's proposal in Mk 9:5-7 to build "tabernacles" for Jesus, Moses, and Elijah identifies the Semitic term behind σκηναί and considers its significance, tracks down the tabernacles of the messiah, and suggests the relevance of the figure of Jonah for a proper understanding of the text.—C.R.M.

1161. [Mk 12:1-12] A. MILAVEC, "The Identity of 'the Son' and 'the Others': Mark's Parable of the Wicked Husbandmen Reconsidered," *BibTheolBull* 20 (1, '90) 30-37.

Mark's readers would have perceived some allegorical elements within the parable of the wicked husbandmen (Mk 12:1-12) but would not have identified "the son" with Jesus or "the others" as the Christian church. Matthew's reading (Mt 21:33-46) of Mk confirms this conclusion. When read with Jewish sensitivities as a variation upon the older vineyard parable of Isaiah 5, Mark's parable serves to reaffirm both Israel's fruitfulness and God's inexhaustible predilection for Israel. Israel will not be destroyed but only the unresponsive Temple establishment that treats God's prophets with contempt.—C.R.M.

1162. [Mk 12:1-12] A. A. MILAVEC, "Mark's Parable of the Wicked Husbandmen as Reaffirming God's Predilection for Israel," *JournEcumStud* 26 (2, '89) 289-312.

While Mark did perceive some allegorical elements in the parable of the wicked husbandmen (Mk 12:1-12), he did not understand the son (v. 6) to represent Jesus or the "others" (v. 9) to represent the church. Rather, the Markan parable focuses on God's patience in sending prophets even when Israel's leaders treated them with contempt. The force of the parable was to warn the Temple establishment that their mistreatment of John the Baptist and the other prophets was calculated to provoke God's return to punish them for their unresponsive leadership of God's people. Mark's parable deliberately modified the kindred parable of Isaiah 5 to assert both the general fruitfulness of Israel and God's continued predilection for Israel. The "others" to be placed in charge of Israel may well include those who (like Jesus and his Jewish disciples) are despised and rejected by family and Temple authorities.—D.J.H.

Mk 12:26, § 34-1142.

1163. [Mk 14:7] R. S. SUGIRTHARAJAH, "'For you always have the poor with you': An Example of Hermeneutics of Suspicion," *AsiaJournTheol* 4 (1, '90) 102-107.

Biblical critics from the prosperous world often divert the radical impact of Mk 14:7 and miss its revolutionary content. One can assume that Jesus made his remark in a sarcastic, playful tone and implied that the problem of the poor could be tackled not by piecemeal charitable acts but by following the radical social redesign envisioned in Deuteronomy 15.—D.J.H.

1164. [Mk 14:24] M. CASEY, "The Original Aramaic Form of Jesus' Interpretation of the Cup," *JournTheolStud* 41 (1, '90) 1-12.

The Aramaic reconstructions of Jesus' words over the cup (Mk 14:24; Mt 26:28; Lk 22:30; 1 Cor 11:25) proposed by J. A. Emerton and J. Jeremias are improbable for linguistic reasons. Jesus must have said something very much like the following: *dmy dnh, dqym' hw', mt'šd 'l śgy'yn.* This is a perfectly feasible sentence for Jesus to have used. A normal translator faced with this was bound to produce something very close to what we read in Mk 14:24.—D.J.H.

1165. G. COMBET-GALLAND, "Qui roulera la peur? Finales d'Évangile et figures de lecteur (a partir du chapitre 16 de l'Évangile de Marc)," *EtudThéolRel* 65 (2, '90) 171-189.

After reflecting on the nature of "endings," the article examines various theories about the ending of Mark's Gospel, discusses the content of the long ending (Mk 16:9-20), considers the dynamics of narrative, and looks at the place of the reader in John 20. Then it focuses on the "narrative of silence" in Mk 16:1-8, attends to the rhythms of Mark's Gospel, and highlights the theme of rolling fear away.—D.J.H.

1166. [Mk 16:1-8] P. J. J. BOTHA, "οὐχ ἔστιν ὧδε . . . Mark's stories of Jesus' tomb and history," *Neotestamentica* 23 (2, '89) 195-218.

Mark's tomb stories are analyzed from the perspective of oral poetics, and suggestions are made about how early Christians might have found Mark's story about Jesus' death, burial, and escape meaningful. Mark's impressive way of showing that Jesus was not in his tomb, despite crucifixion and a large stone, claiming that his disciples will see Jesus in Galilee, and his description of terrified women, evoke the wide ranging and powerful imagery of people who were mysteriously saved by God. He reflects powerful needs and uses verbal expressiveness to cope with this situation.—C.R.M.

Luke

1167. F. J. BUCKLEY, "Healing and Reconciliation in the Gospel according to Luke," *Emmanuel* 96 (2, '90) 74-80.

Healing and reconciliation in Lk are both physical and spiritual, personal and social, restoring sinful humans to healthy relationships with God and the community.—C.R.M.

1168. J. A. FITZMYER, "Luke's Portrait of Jesus. The Bearer of God's Spirit," *Church* [New York] 6 (1, '90) 24-28.

The Lukan Jesus is depicted not only as one who had been the bearer of a new message of salvation in God's name but also as one who has now been drawn up into the message itself and become its essential content. This sketch of Luke's Jesus is developed under four headings: the Lukan kerygma, geographical and historical perspectives of the Lukan portrait of Jesus, Lukan christological titles, and the Lukan Jesus and the Spirit. Luke's Christology paints a portrait of Jesus as a fully human being, but also with characteristics that transcend such a human condition.—C.R.M.

1169r. *The New Testament in Greek. The Gospel according to St. Luke* [*NTA* 30, p. 356; 32, p. 245].

J. H. Petzer, "The Oxford Greek New Testament - a review article," *Neotestamentica* 23 (1, '89) 83-92.—Although it took almost four decades to complete the full critical apparatus for the Third Gospel, an examination of the main features of these two magnificent volumes shows that it was time well spent. This is true not only because of the detail and accuracy of the information presented but also because it resulted in important methodological developments in the quantitative analysis of the relations between manuscripts.—C.R.M.

1170. R. F. O'Toole, "The Parallels Between Jesus and Moses," *BibTheolBull* 20 (1, '90) 22-29.

The article examines passages in Lk-Acts in which Luke clearly compares Jesus to Moses (and passages Luke associates with these), other passages in which Luke probably relates Jesus to Moses, and the bearing of Luke's use of Moses' name as the equivalent of the Law. The parallels between Jesus and Moses support a theme of continuity from Moses through Jesus and his disciples.—C.R.M.

1171. M. A. Powell, "The Religious Leaders in Luke: A Literary-Critical Study," *Journ BibLit* 109 (1, '90) 93-110.

This attempt at understanding the religious leaders as characters in Luke's narrative considers the character traits and point of view attributed to them, investigates their relationship with other characters in the narrative (especially Jesus), and traces the story line of the leaders from beginning to end and identifies the principal stages of its development. The leaders in Lk are not evil characters whose situation is hopeless (as in Mt); they are to be pitied, not hated. As characters in Luke's story of Jesus, the leaders contribute to the overall effect of the narrative by demonstrating a tragic response to Jesus the protagonist who nevertheless refuses to give up on them.—D.J.H.

1172. J. Rius-Camps, "El καὶ αὐτός en los encabezamientos lucanos, ¿una fórmula anafórica?" *FilolNT* 2 (2, '89) 187-192.

In the beginning of several Lukan narratives (Lk 5:1; 9:51; 10:38[var.]; 17:11; 24:15; see also 3:21-23) the formula καὶ αὐτός should be translated "he also." It relates the passage to its paradigm in either the Gospel or the OT.—D.J.H.

1173. C. J. A. Vos, "Die Evangelie as Pragmaties-Kommunikatiewe gebeure: 'n Perspektief op Evangelistiek (The gospel as a pragmatic-communicative act: A perspective on evangelism)," *SkrifKerk* 10 (2, '89) 183-190.

The article discusses what is communicated by the gospel by examining the relation between evangelism and mission, analyzes the scope of the term "gospel" with reference to

Lk 4:18-27, and illustrates the gospel as a pragmatic-communicative act in light of the parable of the prodigal son (Lk 15:11-32).—D.J.H.

1174. [Lk 1] D. F. Middleton, "The Story of Mary: Luke's Version," *NewBlackfr* 70 (833, '89) 555-564.

Mary's role in Lk 1 is integral to the Evangelist's overall design, introducing his major themes of Christian discipleship and social justice. The article discusses Luke's portrayal of Mary in the four episodes in the chapter: Gabriel's visit to Zechariah (1:5-25), Gabriel's visit to Mary (1:26-38), Mary's visit to Elizabeth (1:39-56), and the naming of John the Baptist (1:57-80).—D.J.H.

1175. [Lk 1–2] A. Feuillet, "Le Sauveur messianique et sa Mère dans les récits de l'enfance de Saint Matthieu et de Saint Luc. Deuxième Partie," *Divinitas* 34 (2, '90) 103-150.

The second installment [see § 34-1127] in a two-part investigation of Jesus the messianic Savior and his mother first discusses the diptych featuring John the Baptist and Jesus in Lk 1–2. Then it considers the individual episodes: the annunciation (1:26-38), the visitation and the Magnificat (1:39-56), the nativity and the manifestation to the shepherds (2:1-20), the presentation of Jesus in the Temple and Mary's maternal mediation (2:21-38), and the recovery of Jesus at the Temple (2:41-52). The general conclusion comments on the historicity and theological importance of the NT infancy accounts.—D.J.H.

Lk 1–2, § 34-1127.

1176. [Lk 1:32-35] L. Legrand, "The Angel Gabriel and Politics. Messianism and Christology," *IndTheolStud* 26 (1, '89) 1-21.

The angel's description of Jesus in Lk 1:32-33 preserves a politico-nationalistic tonality by evoking OT messianic expectations—the restoration of the house of Jacob and the throne of David. Acts 1:6-8 shows how Luke related Jewish-Christian messianic expectations and his own faith-vision, and linked the messianism of Lk 1:32-33 and the Christology of Lk 1:35.—D.J.H.

1177. M. Guerra Gómez, "'Hominibus bonae voluntatis.' Análisis filosófico-teológico y traducción (Lc 2,14 y 'Gloria' de la Misa)," *ScriptTheol* 21 (3, '89) 755-775.

Analysis of the Greek text of Lk 2:14 and its Latin versions indicates that *bonae voluntatis* belongs with *hominibus* rather than *Deo,* and thus describes the religious and ethical attitudes of human beings. The Latin tradition supports the Spanish translation "paz a los hombres de buena voluntad" [see § 34-162].—D.J.H.

1178. [Lk 3:37] G. J. Steyn, "The Occurrence of 'Kainam' in Luke's Genealogy: Evidence of Septuagint Influence?" *EphTheolLov* 65 (4, '89) 409-411.

The name Καϊνάμ in Lk 3:37 clearly connects Luke's version of Jesus' genealogy with the Septuagint of Gen 11:12-13 and indicates his use of the Septuagint as a source.—D.J.H.

Lk 6:20, § 34-1133.

Lk 9:10-17, § 34-1159.

1179. F. NEIRYNCK AND T. A. FRIEDRICHSEN, "Note on Luke 9,22. A Response to M. D. Goulder," *EphTheolLov* 65 (4, '89) 390-394.

In Goulder's opinion the four minor agreements of Mt 16:21 and Lk 9:22 against Mk 8:31 indicate Matthean influence on Luke. Careful analysis of the alleged agreements, however, reveals that Lk 9:22 is not un-Lukan and can very well have been Luke's own reworking of Mk 8:31.—D.J.H.

Lk 11:3, §§ 34-1136–1137.

Lk 12:6, § 34-1139.

1180. [Lk 12:35-48] H. J. B. COMBRINK, "Readings, readers and authors: an orientation," *Neotestamentica* 22 (2, '88) 189-203.

The article introduces fifteen readings of Lk 12:35-48 from various methodological perspectives: speech act in a communicative context (Combrink), ideology (S. van Tilborg, pp. 205-215), as part of the travel narrative (I. J. du Plessis, pp. 217-234), narrative point of view (A. G. van Aarde, pp. 235-252), reception analysis (J. Botha, pp. 253-268), tradition history (C. W. Schnell, pp. 269-282), rhetorical structure (W. Wuellner, pp. 283-310), implicature (J. G. du Plessis, pp. 311-324), black South African experience (W. Sebothoma, pp. 325-335), sociology (P. van Staden, pp. 337-353), psychology (E. Scheffler, pp. 355-371), deconstruction (P. J. Hartin, pp. 373-390), empirical research (B. C. Lategan and J. Rousseau, pp. 391-413), syntactical reading (J. J. J. van Rensburg, pp. 415-438), and responsible hermeneutics (D. J. Smit, pp. 441-484).—D.J.H.

1181. D. J. SMIT, "Those were the critics, what about the real readers? An analysis of 65 published sermons and sermon guidelines on Luke 12:35-48," *Neotestamentica* 23 (1, '89) 61-82.

The article reports on an empirical analysis of sixty-five sermons, sermon guidelines, meditations and associations, and homiletic expositions based on Lk 12:35-48, with particular attention to their reading strategies. Almost all the attention is given to the production of the text and the narrative. The English works tend to develop a group of words, a sentence, or an idea. The influence of the lectionaries is crucial with respect to intertextuality as well as problem-consciousness and hearer-context.—D.J.H.

1182. E. SCHÜSSLER FIORENZA, "Lk 13:10-17: interpretation for liberation and transformation," *Theology Digest* [St. Louis, MO] 36 (4, '89) 303-319.

The story of the woman bent double who was freed from her infirmity (Lk 13:10-17) has become a paradigm for the oppression and liberation that women experience in biblical religion. Luke (or a predecessor) has transformed the healing story of the woman into a debate with the Jewish synagogue leadership. But the story is best read as a performative sign of the kingdom, i.e. of God's envisioned world. Recognizing themselves in the story of the woman bent double, women can break the power of immasculation by identifying as women deformed and exploited by societal and ecclesiastical patriarchy.—D.J.H.

Lk 14:7-14, § 34-1057.

1183. K. E. Bailey, "Psalm 23 and Luke 15: A Vision Expanded," *IrBibStud* 12 (2, '90) 54-71.

There are many similarities between Psalm 23 and Lk 15: the shepherd, repentance, lost sheep, restoration by the shepherd, symbols of danger and death, God's honor, banquet in the presence of enemies, and salvation through costly love. The author of Lk 15 reflected on Psalm 23 and re-used the material by turning its main metaphors into stories.—D.J.H.

1184. G. W. Ramsey, "Plots, Gaps, Repetitions, and Ambiguity in Luke 15," *PerspRel Stud* 17 (1, '90) 33-42.

After noting how the two parables in Lk 15:3-7, 8-10 set the stage for 15:11-32, the study examines the characters of the third parable (father, elder brother, prodigal son, father) in an attempt to make explicit certain specific narrational techniques that contribute to the structure of meaning. It focuses on the narrator's methods of revealing character, the withholding of information, repetition, and the generation of meaningful ambiguity.—C.R.M.

Lk 20:37, § 34-1142.

Lk 22:20, § 34-1164.

1185. J. Engelbrecht, "The empty tomb (Lk 24:1-12) in historical perspective," *Neotestamentica* 23 (2, '89) 235-249.

This examination of historical problems connected with Luke's story of the empty tomb (Lk 24:1-12) treats the sources used by Luke, Luke's redaction of the Markan text, and the historicity of the empty tomb story. There is insufficient data to judge the empty tomb story historical or unhistorical, even though there might have been an early tradition about the tomb.—C.R.M.

1186. [Lk 24:13-35] E. H. Scheffler, "Emmaus—a historical perspective," *Neotestamentica* 23 (2, '89) 251-267.

After reflections on the concept of historicity, the article investigates the historical basis of the Emmaus account (Lk 24:13-35) and probes the communication of the Lukan text within the Evangelist's own historical context. Luke's version of the Emmaus tradition reveals a deep empathy for the various kinds of tribulation and despondency experienced in the Lukan community.—C.R.M.

John

1187. L. Doohan, "John's Gospel: A Message of Life and Love," *Emmanuel* 96 (4, '90) 202-205, 217.

John was convinced that, if love of the Lord is strong, the practical aspects of discipleship will take care of themselves. The article discusses the Fourth Gospel's teachings on love of God, love of Christ, love and prayer, and love for others.—D.J.H.

1188. L. Doohan, "Portraits of God in John," *MilltownStud* 25 ('90) 37-62.

Centered on Christology (Jesus the pre-existent Lord, Word, Son, and Savior), John's understandings of the Father and the Spirit-Paraclete become further clarifications of his high

Christology. John's community believed that to have seen Jesus is to have seen the Father (14:9) and that the Holy Spirit reminded them of Jesus (14:26). With John the NT reaches its climax in its portrayal of God.—D.J.H.

1189. T. M. Dowell, "Jews and Christians in Conflict: Why the Fourth Gospel Changed the Synoptic Tradition," *LouvStud* 15 (1, '90) 19-37.

There is no need to look for any source other than the Synoptic tradition for the Fourth Gospel. The additions, subtractions, and alterations that were made to the Synoptic Gospels are intelligible as the deliberate response of an unknown Christian writer to Jewish challenges that emphasized the weak points of the Synoptic tradition. The author of Jn prepared a new and improved life of Jesus that helped beleaguered Christians recollect and remember the Synoptic accounts in a more favorable form.—C.R.M.

1190. S. D. Moore, "Rifts in (a reading of) the fourth gospel, or: Does Johannine irony still collapse in a reading that draws attention to itself?" *Neotestamentica* 23 (1, '89) 5-17.

Johannine irony depends on the audience being able to maintain hierarchical separation of two levels: heavenly/earthly, spiritual/material, figural/literal, etc. A deconstructive reading of Jn 4, 7, and 19 suggests that the Johannine compression of exaltation and crucifixion motifs into one consigns the hierarchical structure of Johannine irony to a liminal zone, annulling it. Deconstruction, which gives scrupulous attention to subtle divisions within the text, offers a timely corrective to recent compositional and narrative approaches.—C.R.M.

1191. P. Perkins, "John's Gospel and Gnostic Christologies: The Nag Hammadi Evidence," *AnglTheolRev* suppl. 11 ('90) 68-76.

The Nag Hammadi texts suggest that gnostic teachers had difficulty assimilating both the realistic narratives about Jesus as Son of the Father, who returned to his Father from the cross, and the theological identification of the Word incarnate in Jesus with the highest divine triad. Whether or not John sought to shape an image of Jesus to refute or compete with gnosticizing developments, the ambiguity of Johannine materials in the formation of gnostic Christologies suggests that the Gospel of itself would not generate such mythic interpretations of Jesus.—C.R.M.

1192. K. B. Quast, "Reexamining Johannine Community," *TorontoJournTheol* 5 (2, '89) 293-295.

P. S. Minear's *John: The Martyr's Gospel* (1984), G. M. Burge's *The Anointed Community* (1987), and D. Rensberger's *Johannine Faith and Liberating Community* (1988) indicate that the hypothesis of a Johannine community as a dynamic but beleaguered group fighting to maintain its identity has become a firmly established tool in Fourth Gospel criticism.—D.J.H.

1193. M. Turner, "Atonement and the Death of Jesus in John—Some Questions to Bultmann and Forestell," *EvangQuart* 62 (2, '90) 99-122.

After briefly noting R. Bultmann's view that Johannine soteriology has no place for an atoning sacrifice and outlining in detail J. T. Forestell's correction, refinement, and extension of Bultmann's position, the article offers a response directed primarily to Forestell's *The Word of the Cross* (1974). In denying any traditional concepts of objective atonement to John, Forestell leaves himself unable to offer a satisfactory alternative explanation of why Jesus has to die at all, of how his death can truly be said to be "for us," or why it should be considered the cardinal revelation of the Father's love.—C.R.M.

1194. S. VAN TILBORG, "The Gospel of John: communicative processes in a narrative text," *Neotestamentica* 23 (1, '89) 19-31.

In analyzing John's Gospel it is possible to distinguish three communicative devices of narratives: the communication of the characters of the story on the level of the told story, the indirect communication between narrator and hearers, and the direct communication between narrator and hearers on the level of the narration of the story.—D.J.H.

Jn, § 34-1033.

Jn 1:1-5, § 34-1423.

1195. [Jn 1:1-18] M. CHOLIN, "Le Prologue de l'Évangile selon Jean: Structure et formation," *SciEsp* 41 (2, '89) 189-205, (3, '89) 343-362.

The first installment reviews linear, chiastic, and other schemas for reading Jn 1:1-18 and proposes a structure featuring five columns and two dimensions that highlights the text's descending Christology. The second installment shows how a primitive hymn to the incarnate Word (Jn 1:1, 3-4, 9, 14a-c) has been expanded by the Evangelist who created another, eminently theological text while respecting his source.—D.J.H.

1196. [Jn 1:1-18] A. GARCÍA-MORENO, "Aspectos teológicos del Prólogo de S. Juan," *ScriptTheol* 21 (2, '89) 411-430.

After emphasizing the importance of Jn 1:1-18 in liturgy and patristic exegesis, the article considers scholarly theories about the origin of the Prologue, its basis in a hymn, OT substratum, themes of "grace and truth" and "new creation," and theological significance for understanding the person of Christ.—D.J.H.

1197. T. P. LETIS, "The Gnostic Influences On The Text Of The Fourth Gospel: John 1:18 In The Egyptian Manuscripts," *Bulletin of the Institute for Reformation Biblical Studies* [Fort Wayne, IN] 1 (1, '89) 4-7.

The Egyptian reading μονογενὴς θεός at Jn 1:18 seems to be a Valentinian emendation of μονογενὴς υἱός intended to preserve a distinction between the Son and the Logos and/or to keep the name "Son" from public use.—C.R.M.

1198. J.-D. CHARLES, "'Will the Court Please Call in the Prime Witness?': John 1:29-34 and the 'Witness'-Motif," *TrinJourn* 10 (1, '89) 71-83.

Jn 1:29-34 is the high point of John the Baptist's confession, for Jesus' baptism is public witness, the inaugural event at which all three principal witnesses—John the Baptist, the Father, and the Spirit—preside. As the prime μάρτυς John the Baptist offers testimony that is absolutely crucial in establishing who Jesus is: the Lamb of God, the baptizer in the Holy Spirit, and the chosen one of God/Son of God.—D.J.H.

1199. P. DSCHULNIGG, "Die Berufung der Jünger. Joh 1,35-51 im Rahmen des vierten Evangeliums," *FreibZeitPhilTheol* 36 (3, '89) 427-447.

The call of the first five disciples in Jn 1:35-51 must be viewed and evaluated against the background of the whole Gospel (especially chap. 21). The seven christological titles in the text (Lamb of God, Rabbi, Messiah, Son of Joseph of Nazareth, Son of God, King of Israel, Son of Man) highlight the dignity of Jesus and prepare for the portrayal of him in the rest of the Gospel.—D.J.H.

1200. [Jn 1:35-51] P. PALATTY, "Discipleship and the Covenant (Contd.)," *Biblebhashyam* 15 (4, '89) 254-272. [See § 34-370.]

The Johannine call narrative (Jn 1:35-51) contains references to OT covenantal contexts: the renaming of persons, Jesus as fulfillment of the OT and founder of a new relationship, activity of the Spirit, Jesus as means of communication (see 1:51), and interiority and reciprocity.—D.J.H.

1201. [Jn 1:45-51] M.-E. ROSENBLATT, "'Surely the Lord is in This Place': Blessing in the World," *Way* 30 (1, '90) 3-15.

Jacob's dream of God who blesses him (Gen 28:10-22) can be read as a celebration of the holiness of the world because of God's abiding presence. In Jn 1:45-51 Nathanael is a Jacob-figure who suddenly wakes up and realizes whose holy presence has visited him on the ground from which trees spring up. Jesus is God's earthly and secular blessing.—D.J.H.

1202. E. PERETTO, "María Donna in Gv 2,3-4; 19,26-27; Ap 12,1-6. Ipotesi di lettura continuativa in prospettiva ecclesiale," *EphMar* 39 (3-4, '89) 427-442.

The article first considers the symbolism of Eve as first of the "mothers" of Israel according to Jewish tradition and its influence on early Christian applications to the church and the Virgin Mary. Then it explores the dynamic continuity among the Johannine references to the "woman" (γυνή) in the Cana story (Jn 2:3-4), at the cross (Jn 19:26-27), and the vision of the woman in heaven (Rev 12:1-6). The ecclesial maternity prolongs the universal maternity of Mary.—D.J.H.

1203. [Jn 3:14] R. J. BURNS, "Jesus and the Bronze Serpent," *BibToday* 28 (2, '90) 84-89.

The article examines the story of Moses and the serpent in Num 21:4-9 and associations of the bronze serpent with life in the ancient Near Eastern world to search out the significance of John's parallel between the OT story and the lifting up of the Son of Man (Jn 3:14; 8:28; 12:32-34).—C.R.M.

1204. W. KLAIBER, "Der irdische und der himmlische Zeuge: eine Auslegung von Joh 3.22-36," *NTStud* 36 (2, '90) 205-233.

After establishing Jn 3:22-36 as a pericope and examining its context (especially its relation to Jn 2:23–3:21), the article considers the pre-history of the various parts (3:22-24, 25-30, 31-36) and the origin of the entire text. Then it moves through the present text in order to clarify its message and goal. A synopsis illustrating the connections between Jn 2:23–3:21 and 3:22-36 concludes the article.—D.J.H.

1205. [Jn 5:2] M. GÖRG, "Betesda: 'Beckenhausen,'" *BibNotiz* 49 ('89) 7-10.

The etymology of Bethesda as "place of mercy" is problematic on phonetic grounds. The second element in the name probably derives from the Semitic root *'šd* (Egyptian *šdyt*) and refers to hollow places that can be filled with water, i.e. basins, pools.—D.J.H.

Jn 6:1-13, § 34-1159.

1206. R. F. Collins, “The Twelve. Another Perspective: John 6, 67-71,” *MelTheol* 40 (2, ’89) 95-109.

The Fourth Evangelist’s views on the Twelve are summed up in Jn 6:67-71 (Peter and Judas) and 20:24 (Thomas). Although the Twelve represent a faithful group of Jewish-Christian disciples who recognized Jesus as the revealer, their faith in Jesus is shown to be somehow deficient in comparison with that of the Evangelist’s own faith community. —C.R.M.

1207. [Jn 7:26] J. D. M. Derrett, “῎Αρχοντες, ἀρχαί: A Wider Background to the Passion Narratives,” *FilolNT* 2 (2, ’89) 173-185.

Noting that it is only in Jn that we find ἄρχοντες as Jesus’ principal critics, this article attempts to explain Jn 7:26, 48 in light of the concept of the superterrestrial rulers. It discusses the problem of “rulers” as enemies of Jesus, Jesus and the archons, Qumran and the archons, and archons and belief.—C.R.M.

Jn 7:48, § 34-1207.

1208. [Jn 8:58] A. Probst, “Jésus et Yahvé,” *RevRéf* 41 (1, ’90) 44-45.

The expression ἐγὼ εἰμί in Jn 8:58 is not merely a personal identification, as in Jn 6:20. Rather it ascribes to Jesus the same being or nature as that of Yahweh.—D.J.H.

1209. [Jn 10:1-21] G. Regopoulos, “Ιησούς Χριστός ‘Ο Ποιμήν ο Καλός’ (Ερμηνευτική Προσέγγισις) (Jesus Christ ‘The Good Shepherd’ [Interpretative Approach]),” *DeltBibMel* 18 (2, ’89) 5-48.

After discussing the meaning of “shepherd” in the ancient Near East and in Israel and later Judaism, the article considers the philological problem in Jn 10, especially with regard to 10:1-5. Then under “interpretative approach” it treats the “shepherd” in the Synoptic Gospels, the figure (παροιμία) in Jn 10:1-5, Jesus the shepherd of the sheep (10:17), the good shepherd (10:11), one flock and one shepherd (10:16), and the “Lamb standing as though it had been slain . . . will shepherd” (Rev 5:6; 7:17).—D.J.H.

1210. [Jn 13–19] C. I. K. Story, “The Bearing of Old Testament Terminology on the Johannine Chronology of the Final Passover of Jesus,” *NovTest* 31 (4, ’89) 316-324.

The terminology of Jn 18:28 (“that they . . . might eat the passover”) favors the identification of the supper of Jn 13:2 with the supper described in the Synoptic Gospels, i.e. the Passover supper climaxed by the institution of the Eucharist. No effort is made in Jn 18–19 to correct Synoptic passion chronology, intimating that the Johannine writer agreed with it.—D.J.H.

1211. [Jn 18:28–19:16] D. Stevens, “‘Suffered under Pontius Pilate.’ Truth Confronting Power and Order,” *DocLife* 40 (4, ’90) 190-197.

As representative of the political mind Pilate in Jn 18:28–19:16 puts power and order before truth. The truth of Jesus exposes the lie of order, that behind order and stability lie the facts of victimization and violence. Jesus subverts all our human order, and this is his political act.—D.J.H.

1212. J. D. M. Derrett, "Christ, King and Witness (John 18,37)," *BibOr* 31 (4, '89) 189-198.

Jn 18:37 claims that Jesus is both king and witness to the truth. The idea of the King Messiah being a witness for God is amply evidenced in Scripture (see Isa 55:4). But Jesus is not king until he places his shoulders against the cross. Even there he is king only in the sense that the Davidic Messiah became the Servant and accumulated obligations to witness to the reliability of God's promise to redeem humankind from sin and death.—D.J.H.

Jn 19:26-27, § 34-1202.

1213. [Jn 19:31] B. Bruteau, "The Great Sabbath," *NewBlackfr* 71 (836, '90) 132-140.

The Sabbath immediately preceding Passover is called the "great Sabbath" (see Jn 19:31). After discussing the significance of the Sabbath in general, the article reflects on Holy Saturday as (1) the withdrawal of the manifestation and the absolute hiddenness and nothingness of God the source and (2) the prototype of the world to come, the messianic era, the perpetual Sabbath.—D.J.H.

1214. [Jn 19:39] F. N. Hepper, "The Identity and Origin of Classical Bitter Aloes (Aloe)," *PalExplQuart* 120 (2, '88) 146-148.

According to Jn 19:39 myrrh and aloes were brought to Jesus' body for embalming purposes. Whether the classical aloes were a mixture of the gel and exudate is not known, but it is reasonable to assume that it was extracted from *Aloe vera* occurring in South-West Arabia, that this species was more important than the Socotran *Aloe perryi,* and that many references to the products of the latter species may well in fact be to *Aloe vera.*—D.J.H.

1215. R. E. Brown, "The Resurrection in John 20—A Series of Diverse Reactions," *Worship* 64 (3, '90) 194-206.

John 20 illustrates different reactions to the risen Jesus. The beloved disciple (Jn 20:1-10) believed when he saw the garments left in the tomb. Mary Magdalene (20:11-18) believed when she heard the voice of the risen Jesus call her name. The disciples (20:19-23) believed when they saw the risen Jesus and realized that it was the Lord. Thomas (20:24-29) believed when challenged by the risen Jesus to carry out a disbelieving program of probing. The final praise for belief (20:29) is extended by Jesus to those who have believed without seeing garments or bodily presence.—D.J.H.

1216. [Jn 20–21] G. M. M. Pelser, "Rudolf Bultmann's programme of demythologising and the resurrection narratives in John," *Neotestamentica* 23 (2, '89) 269-286.

This investigation of R. Bultmann's program of demythologizing in connection with the resurrection narratives of the Fourth Gospel first discusses Bultmann's understanding of myth and myth in the NT. Then it considers the question of the unity and intention of the resurrection narratives in Jn, John's account of the resurrection of Jesus demythologized, and Bultmann's demythologizing and existential interpretation of Jesus' resurrection in general. Evaluative comments are offered in the final section.—C.R.M.

Jn 20:24, § 34-1206.

1217. W. W. GASQUE, "Actes des Apôtres: bilan de la recherche récente," *Hokhma* 42 ('89) 17-34.

The French version of an article that appeared first in English in *Interpretation* [§ 32-1193].—C.R.M.

1218. E. LARSSON, "Från Acta-forskningens fält" [Concerning the Field of Acts-Research], *TidsTeolKirk* 61 (1, '90) 49-66.

After sketching the history of research on Acts, the article considers the present state of research with reference to recent commentaries and to studies on Luke as historian and as theologian, sources and traditions, and historical issues (Hellenists, Jewish Christianity, Paul).—D.J.H.

1219. S. E. PORTER, "Thucydides 1.22.1 and Speeches in Acts: Is there a Thucydidean View?" *NovTest* 32 (2, '90) 121-142.

This paper analyzes seven problematic areas in Thucydides' statement regarding speeches (1.22.1) in order to illustrate that there can be no unchallenged Thucydidean view and that any view of the speeches in Acts that assumes such a position does fatal harm to its argument.—C.R.M.

1220. R. C. TANNEHILL, "Mission in the 1990s. Reflections on the Easter Lections from Acts," *Quarterly Review* [Nashville, TN] 10 (1, '90) 84-97.

Reflection on the experience of the early Christian mission as depicted in Acts can help the churches today to get unstuck in their approach to mission. This idea is developed with reference to lectionary texts from Acts for the Sundays of the Easter season (10:34-43; 2:14a, 22-32, 36-41, 42-47; 7:55-60; 17:22-31).—D.J.H.

Acts, §§ 34-1168, 1170, 1345.

Acts 1:6-8, § 34-1176.

1221. G. LEMOPOULOS, "The Icon of Pentecost. A Liturgical Bible Study on Acts 2:1-4," *EcumRev* 42 (2, '90) 92-97.

The article takes each verse in Acts 2:1-4 and shares some insights inspired by the icon of Pentecost.—D.J.H.

1222. S. SABUGAL, "Los kérygmas de Pedro ante el Sanedrín judaico (Act 4,8-12; 5,29-32). Análisis histórico-tradicional," *Estudio Agustiniano* [Valladolid] 25 (1, '90) 3-14.

The article first considers the context, structure, and content of Peter's speeches in Acts 4:8-12 and 5:29-32, and then examines the relation between tradition and redaction in them. It discovers in both texts a Jewish-Christian nucleus that reflects the preaching of Peter. —D.J.H.

Acts 5:29-32, § 34-1222.

1223. [Acts 7] J. J. HUGHES, "Life Out of Death," *America* [New York] 162 (14, '90) 380-381, 388.

Buried in the OT stories recounted in Acts 7 is the recurrent theme that the God whose hand guides human destiny even in the smallest details reveals himself in each generation as the one whose characteristic work is to bring life out of death. In every generation God acts unexpectedly and does the impossible, restoring to life people who are dead or as good as dead.—D.J.H.

1224. [Acts 7:2-53] S. ARAI, "Stephanusrede—gelesen vom Standpunkt ihrer Leser," *AnnJapanBibInst* 15 ('89) 53-85.

After a brief survey of previous research on Stephen's speech in Acts 7:2-53, the article summarizes the evidence suggesting that Luke's primary readers were "God-fearers." Then it shows how this identification of the readers both coheres with the context of the Stephen speech and illuminates the message Luke sought to communicate to his readers.—C.R.M.

1225. [Acts 8:26-40] F. F. BRUCE, "Philip and the Ethiopian," *JournSemStud* 34 (2, '89) 377-386.

The article comments on the isolated nature of Luke's account of Philip's encounter with an Ethiopian court official in Acts 8:26-40, the reasons for including it, the use of Isa 53:7-8, the circumstances surrounding the baptism, the departures of Philip and the Ethiopian, and the later Abyssinian identification of the OT Queen of Sheba with the Candace of Acts (see 8:27).—C.R.M.

1226. S. SABUGAL, "'¡Dios cumplió la promesa' patriarcal 'resucitando a Jesús!' (Act 13,16-41). Análisis redaccional e histórico-tradicional," *Estudio Agustiniano* [Valladolid] 24 (3, '89) 549-583.

The article first provides a literary analysis of Paul's speech in Acts 13:16-41 according to the following outline: remembrance of salvation history (vv. 16b-25), the kerygmatic proclamation of Jesus' death and resurrection (vv. 26-37), and concluding paraenesis (vv. 38-41). Then it investigates the relation between tradition and redaction, and concludes that the speech is not a Lukan creation but rather reflects the historical tradition of Paul.—D.J.H.

1227. R. DICKINSON, "The Theology of the Jerusalem Conference. Acts 15:1-35," *RestorQuart* 32 (2, '90) 65-83.

The Jerusalem conference in Acts 15 represents an effort to answer the question, How are the Gentiles to be saved? Peter restates the significance of the Cornelius episode, argues that as a means of salvation the Law is inadequate, and contends that through the grace of the Lord Jesus Jew and Gentile alike believe in order to be saved. James wrestles with the problem from the perspective of the Gentiles' relationship to Israel and the Law. Through Israel the Gentiles become God's people and his faithful remnant; they are saved as Gentiles and not as Jews, for God makes no distinction between the two.—D.J.H.

1228. D. M. KING, "The Use of Amos 9:11-12 in Acts 15:16-18," *AshTheolJourn* 21 ('89) 8-13.

In Acts 15:16-18 James quotes the Septuagint version of Amos 9:11-12, which is based upon a misreading of the Hebrew. Since the incorporation of the Gentiles into the believing community of God was present in the Hebrew text of Amos, James' use of the passage does no violence to the intended meaning of the prophet.—C.R.M.

1229. [Acts 19:27] S. M. Baugh, "Phraseology and the Reliability of Acts," *NTStud* 36 (2, '90) 290-294.

ἡ θεός is the form found almost exclusively in Ephesian inscriptions and in Xenophon for simple references to Artemis (see Acts 19:37). θεά predominantly occurs in the Ephesian sources in a formulaic phrase parallel to what Luke attributes to Demetrius at 19:27. Thus the vocabulary and phraseology in Acts 19:27, 37 is probably not Luke's but authentic Ephesian speech.—C.R.M.

Acts 19:37, § 34-1229.

1230. S. Agouridis, "Τα δεσμά του Παύλου κατά τις Πράξεις των Αποστόλων (Πραξ. 21,27-28,31) (Paul the Prisoner [Acts 21,27-28,31])," *DeltBibMel* 18 (1, '89) 5-29.

Several apologetic interests underlie the Lukan accounts of the imprisonments of Paul, the murderous instigations of Jews, and the Roman protective attitude toward the apostle in Acts 21:27–28:31. Just as in the case of the Lukan Jesus, Christianity is in conflict with Jews and Jewish authorities, not the Roman government. Christians had no sympathies with Jewish nationalistic aspirations. Jewish hatred of Christians increased in the aftermath of the Jewish war against the Romans. Paul's freedom to preach in Rome indicates the Lukan view that he is the apostolic founder of the church in Rome.—Th.S.

1231r. [Acts 27–28] H. Warnecke, *Die tatsächliche Romfahrt des Apostels Paulus* [*NTA* 32, pp. 112-113].

B. Schwank, "'Als wir schon die vierzehnte Nacht auf der Adria trieben' (Apg 27,27)," *ErbAuf* 66 (1, '90) 44-49.—Luke wanted to give his readers the impression that Paul was shipwrecked on Malta, not on Kefallinía, as Warnecke contends. The review, which draws on information gathered during a fourteen-day excursion in the western Greek islands, describes the basis of this conclusion, points out inaccuracies or exaggerations in Warnecke's book, notes where he has made valuable observations, and comments on an accurate understanding of Acts 27–28.—C.R.M.

1232r. Ibid.

B. Schwank, "Also doch Malta? Spurensuche auf Kefalonia," *BibKirch* 45 (1, '90) 43-46.—A slightly different version of an article that also appears in *Erbe und Auftrag* [see § 34-1231r]. It includes a photograph of the site identified by Warnecke as the νῆσος Μελίτη of Acts 28:1.—C.R.M.

1233r. Ibid.

J. Wehnert, "Gestrandet. Zu einer neuen These über den Schiffbruch des Apostels Paulus auf dem Wege nach Rom (Apg 27–28)," *ZeitTheolKirch* 87 (1, '90) 67-99.—Warnecke's thesis that according to Acts 27–28 Paul was shipwrecked on the island of Kefallinía off the west coast of Greece instead of on Malta is completely untenable. The book suffers from an eisexegetical treatment of texts, faulty argumentation, and a naive historicism that fails to recognize the many-layered character of ancient literary witnesses. The extended critique is followed by an analysis of tradition and redaction in Acts 27:1–28:16 that attempts to delimit what can be said concerning the historical content of the passage.—C.R.M.

1234. [Acts 27:6] M. FITZGERALD, "The Ship of Saint Paul, Part II: Comparative Archaeology," *BibArch* 53 (1, '90) 31-39.

Although we do not know the precise appearance of the great grain ships like those mentioned in Acts 27:6 and 28:11 [see § 34-1235] nor how they were built, our iconographic, literary, and archaeological evidence does provide significant information regarding the construction features of moderately large ships of the time. Recent underwater discoveries have provided additional details about large and heavy Roman hulls that further our efforts to understand how the Alexandrian giants were constructed.—C.R.M.

1235. [Acts 27:6-44] N. HIRSCHFELD, "The Ship of Saint Paul, Part I: Historical Background," *BibArch* 53 (1, '90) 25-30.

The story of Paul's voyage and shipwreck in Acts 27:6–44 preserves important information about the type of vessel involved: a ship en route from Alexandria to Italy (27:6), carrying grain (27:38), as well as 276 passengers and crew members (27:37). There is little doubt that this large ship was part of a very special fleet designed and constructed by the Romans expressly to transport grain from Egypt to Italy [see § 34-1234]. The article discusses historical evidence (with reference to Lucian's description of the *Isis;* the ὑποζώματα of Acts 27:17; and the multiple anchors of 27:29-30), construction methods, and governmental regulation.—C.R.M.

Acts 28:11, § 34-1234.

EPISTLES–REVELATION

Paul

1236. E. BRAVO, "La justificación por la fe sola. Un enfoque nuevo para un viejo problema," *RevistBíb* 51 (1, '89) 11-38.

After distinguishing justification from salvation, the article discusses the three phases (past, present, future) in redemption, the new condition of the children of God, the various biblical synonyms for justification, the historical interpretation, passing from Judaism to Christianity, the failure of the Law, faith alone, the works of the Law, the role of good works, and the role of faith.—D.J.H.

1237. B. J. BROOTEN, "Paul and the Law: How Complete was the Departure," *Princeton SemBull* suppl. 1 ('90) 71-89.

An examination of Paul's direct appeals to the Torah and the patterns of the Law underlying certain Pauline passages shows that while Paul broke sharply with Jewish dietary laws and with the Jewish commandment of circumcision in order to open the Christian congregation to Gentiles, in several other areas (gender roles and gender relations) Paul continued to be indebted to the Torah as a practical guide (e.g. 1 Cor 14:34). A clear distinction between the moral and the ritual content of the Law cannot be drawn or used to explain Paul's continuity and discontinuity with the Law. Surprisingly, concepts and precepts from Leviticus are in the background of Paul's teaching at several points (e.g. Rom 1:24-27; 1 Cor 5:1-5; 1 Thes 4:3-5, 7).—C.R.M.

1238. L. De Lorenzi, "Il Dio di Paolo," *ScuolCatt* 117 (3-4, '89) 231-286.

This investigation of Paul's understanding of God first treats the God of the new creation: the new creation in the spirit of humankind, and God and the Spirit in the new creation. Then it considers the God of the Christ-event: God's revelation of Jesus the Son to Paul, the God of the crucified one, and the God of Jesus the risen one and Lord.—D.J.H.

1239. A. B. du Toit, "Primitive Christian belief in the resurrection of Jesus in the light of Pauline resurrection and appearance terminology," *Neotestamentica* 23 (2, '89) 309-330.

This investigation focuses on the concise, often formulaic Pauline references to the resurrection of Jesus and to his resurrection appearances. First the relevant Pauline references are identified and semantically categorized. Then, wherever applicable, the tradition history of these units back to the most primitive form attainable is discussed, as well as their possible *Sitz im Leben.* Finally the question is posed whether it is possible, by historical means, to get behind the most primitive Easter formulae.—C.R.M.

1240. T. Engberg-Pedersen, "Paulus livsfornaegteren? For og imod Vilhelm Grønbechs Paulustolkning" [Paul as Life-Denier? For and Against Vilhelm Grønbech's Interpretation of Paul], *DanskTeolTids* 53 (1, '90) 1-18.

Grønbech's *Paulus, Jesu Kristi apostel* (1940) represented the common understanding of Paul as influenced by Hellenistic, dualistic, and proto-gnosticizing currents of thought to deny the value of human life and action in the world. But analysis of Philippians 3 and 1 Corinthians 6–7 indicates that Paul directed human consciousness away from the individual toward Christ and other human beings, and recognized the tensions associated with this move. If Paul's thought was not dualistic in any obnoxious sense, this does not make it any less representative of the Hellenistic period. Thus Grønbech's basic grasp of Paul as a representative of Hellenism is worth retaining.—D.J.H.

1241. C. Fonrobert, "Paul: How Can We Understand Him? How Do We Understand Our Understanding? Reflections in Search for Clarification," *CentHermStudProt* 60 ('90) 48-53.

We can reject the assumption that Paul's Christology entails total rejection of the Jewish people by the Christian people. We must learn to see the inclusive (rather than exclusive) aspect of Paul's mission in converting Gentiles to become participants in God's history with his children.—D.J.H.

1242. J. A. Grassi, "Christ's Death and Ours in Pauline Theology," *BibToday* 28 (3, '90) 135-140.

With the word "liberation" Paul used political power terminology to describe the freedom from sin, death, the Law, and Satan that was brought about through Christ's death. With "justification" and "righteousness" Paul applied legal or status language to describe the work of Christ. The term "reconciliation" has to do with the repair and restoration of broken relationships, whether with God or with other people.—D.J.H.

1243. D. J. HARRINGTON, "Paul and Collaborative Ministry," *NewTheolRev* 3 (1, '90) 62-71.

The popular, romantic picture of Paul the solitary genius simply does not fit the biblical evidence. The list of names in Romans 16, the overall shape of Paul's activities (reliance on co-workers, travels, collection, letters, portrayals in Acts and the Deuteropaulines), and Paul's own statements in 1 Cor 3:5-17 all underscore the basic point that from earliest times ministry in the church was collaborative.—D.J.H.

1244. L. KRIEGER, "Paul and Torah," *CentHermStudProt* 60 ('90) 41-47.

Apocalyptic Jews affirmed that Gentiles could be saved by (1) faith, (2) works of Torah, or (3) full incorporation into Israel. Paul rejected the second and third options, and maintained that salvation, not only for Gentiles but also for Jews, was dependent on faith alone.—D.J.H.

1245. L. LEGRAND, "From Apostle to Pastor. St. Paul's Pastoral Itinerary," *IndTheolStud* 26 (2, '89) 152-170.

Paul's style of ministry according to Acts shifted progressively from the wandering heralding type to a more sedentary pastoral approach. Paul's letters confirm the shift indicated by the Lukan account. Spirit and institution are consciously and deliberately linked in the Bible. Already in Paul the apostolic ministry had taken the multiple aspect of evangelizing, pastoral leadership, and teaching.—C.R.M.

1246. A. F. LOUIS, "The Psychological Wisdom of Pauline Theology," *CentHermStudProt* 60 ('90) 29-34.

The psychological wisdom of Pauline theology was its challenge to the rationalistic approach offered by Jewish Law. Paul found in Jesus' resurrection (rather than in the Law) freedom from the constraints imposed by humankind's sinful nature (achieved through grace) and mortal state (achieved through Jesus' resurrection). By promoting Christ to the ranks of surrogate Father, Paul provided the psychological means to satisfy humankind's overwhelming need for a divine "role model."—D.J.H.

1247. O. O. OBIJOLE, "The Pauline Concept of the Law," *IndTheolStud* 26 (1, '89) 22-34.

This discussion of Paul's concept of the Law in relation to the Christ-event treats the following topics: the purpose and dispensation of the Law (Gal 3:19–4:7); the abrogation of the Law in relation to "the elemental spirits of the universe" (Gal 4:3), history, and death; Christ as the end of legalism (Rom 10:4); and the law of Christ.—C.R.M.

1248. R. L. OMANSON, "Commentaries on Paul's Letters," *BibTrans* 41 (1, '90) 122-131.

Focusing on works of particular value for translators, this article provides bibliographic information and evaluations for thirty-five commentaries (all in English) on Romans, 1–2 Corinthians, Galatians, the prison epistles, 1–2 Thessalonians, and the Pastorals, respectively.—D.J.H.

1249. J. OTTO, "Paul's Inclusive Gospel: A Bible Study for Adults," *CentHermStudProt* 60 ('90) 60-72.

Seeking to open up Paul's inclusive gospel to local congregations, the article proposes four study sessions on reconsidering Paul, conversion or call (Gal 1:1–2:21), Paul and the Torah (Gal 3:1–4:11; Romans 1–3), and people of God/body of Christ (Gal 4:21–5:12; Romans 9–11).—D.J.H.

1250. C. Papworth, "Paul, the Olive Tree, and the Wild Olive Branch," *CentHermStud Prot* 60 ('90) 54-59.

The article outlines a six-session educational project for a parish that uses Paul the Jew as the figure through whom Christians can see that the Jewish people are the foundation for life in Christ's church.—D.J.H.

1251. H. Perelmuter and W. Wuellner, "Paul the Jew," *CentHermStudProt* 60 ('90) 1-20.

This dialogue deals with modern Jewish and Christian scholarship on Paul, the institutional settings of persons and programs devoted to Jewish-Christian dialogue, specific issues related to Paul the Jew, the origin of the course on Paul the Jew at the Graduate Theological Union (Berkeley, CA), and outlook for future courses. [The same issue (pp. 73-89) contains weekly reading suggestions for the course, bibliography on Paul the Jew, and information about centers for the study of Jewish-Christian relations.]—D.J.H.

1252. A. Perriman, "'His body, which is the church. . . .' Coming to Terms with Metaphor," *EvangQuart* 62 (2, '90) 123-142.

This study collates some of the disjointed and incomplete notions that have been expressed in relation to the church/body motif in Paul's letters (e.g. 1 Cor 6:15; 12:27; Eph 1:22-23; Col 1:24) and attempts to sort out the major rhetorical assumptions that underlie them. It endeavors to set up a few signposts toward a more adequate appreciation of Paul's rhetoric of metaphor.—C.R.M.

1253. H. Ponsot, "La liberté chez Paul," *Vie Spirituelle* [Paris] 144 (688, '90) 19-27.

This reflection on Paul's understanding of freedom treats the priority of salvation in Christ, human sin, the various stages of salvation (redemption, justification, liberation, sanctification), the role of the Holy Spirit, a limit to freedom, and slavery.—D.J.H.

1254. T. J. Ralston, "The Theological Significance of Paul's Conversion," *BiblSac* 147 (586, '90) 198-215.

Paul's Damascus Road encounter with the risen Jesus catalyzed the change from Pharisee to follower of Christ, and reoriented his perspective on the events of salvation history. The article collects the available historical sources and determines their rhetorical stance with respect to the Damascus Road event, ascertains the role of Paul's conversion as a spiritual/theological climax in his life, and examines its thematic outworking in his theology.—D.J.H.

1255. C. D. Stanley, "Paul and Homer: Greco-Roman Citation Practice in the First Century CE," *NovTest* 32 (1, '90) 48-78.

In light of D. A. Koch's dismissal of Greco-Roman literature as a source for understanding Paul's procedures for citing from Scripture *(Die Schrift als Zeuge des Evangeliums,* 1986), this study examines the way four authors roughly contemporary with Paul (Strabo, "Longinus," Heraclitus of Pontus, Plutarch) cited the Homeric texts. Findings are summarized with regard to the sources of the citations, modifications in the wording of the texts, omissions, combined citations/conflated citations, and faithfulness to the original narrative context. The evidence reveals that a near identity of conceptions was shared by Paul and his Greco-Roman contemporaries regarding the acceptable parameters for citing literary texts. —C.R.M.

1256. P. Trudinger, "St. Paul: a Unitarian Universalist Christian?" *Faith and Freedom* [Oxford] 43 (1-2, '90) 55-58.

That his understanding of Jesus as the Christ required him to give up his Judaism was unthinkable for Paul. He clearly taught the subordination of Christ to God and thus was no trinitarian in the accepted traditional sense. Moreover, Paul was a convinced believer in universal salvation.—D.J.H.

1257. B. Villegas M., "Los dos Adanes y el hombre nuevo: Avatares de un tema paulino," *TeolVid* 31 (1, '90) 47-53.

The article traces the figures of Adam and Christ through key texts in the Pauline corpus: 1 Corinthians 15; Phil 3:20-21; 2 Cor 4:16–5:9; Gal 3:27-28; Rom 5:12-21; Col 3:9-11; Eph 4:22-24; and 2:15.—D.J.H.

1258. J. S. Vos, "Nieuw licht op de apostel Paulus. Tendenties in het huidige onderzoek II" [New Light on the Apostle Paul. Tendencies in Present Research], *Geref TheolTijd* 90 (1, '90) 30-44.

The first installment in this review of research on Paul dealt with theological matters [see § 34-262]. This installment treats contributions in four other areas: rhetoric (S. K. Stowers, H. D. Betz, F. Siegert), linguistics (W. Schenk), sociology (G. Theissen, W. A. Meeks, N. R. Petersen), and psychology (Theissen, W. Rebell).—D.J.H.

1259r. F. Watson, *Paul, Judaism and the Gentiles* [*NTA* 31, p. 245].

W. S. Campbell, "Did Paul Advocate Separation from the Synagogue? A Reaction to Francis Watson: Paul, Judaism and the Gentiles: A Sociological Approach," *ScotJournTheol* 42 (4, '89) 457-467.—After describing Watson's goals and methods, the article focuses on the following perspectives: (1) the merits and limitations of the sociological approach, (2) Watson's attempt to de-Lutheranize Paul, and (3) whether Paul advocated separation from the synagogue for all Christians. A major problem for Watson's interesting, readable, and challenging approach is that he has not given sufficient attention to Israel's dual status in Paul's theology.—C.R.M.

1260. J. Workin, "Reflection on Paul and the Law," *CentHermStudProt* 60 ('90) 34-40.

For Paul, Jesus had come as Messiah and therefore the rules had changed. One need not be a Jew to be "in" with God, for the God of all welcomes all who come. Thus Paul declared that major underpinnings of Judaism (circumcision, dietary laws, etc.) did not matter anymore.—D.J.H.

Paul, § 34-1059.

1261. W. S. Campbell, "Paul's Missionary Practice and Policy in Romans," *IrBibStud* 12 (1, '90) 2-25.

After considering the contextual nature of Paul's statements in Romans, the article discusses Paul's mission plans in relation to Rome, his gospel (God's act in Christ as the foundation of his missionary proclamation, his gospel as the fulfillment of the hope of Israel), his revision of priorities in the Christian mission in view of the contemporary outcome of the gospel proclamation, and his mission in a pluralistic setting (unity and diversity). In Romans it is a question of Jew and Gentile within the overarching plan of God. In the renewed covenant Gentiles need not become Jews, nor do Jews need to give up their Jewishness on accepting the gospel.—D.J.H.

1262. P. Delhaye, "Ethique humaine et morale révélée dans l'Épître aux Romains," *EspVie* 100 (5, '90) 65-76, (6, '90) 81-92.

Part one of this examination of human ethics and revealed morality according to Romans first reviews the teaching of the epistle on the revelation of moral truth (Rom 16:25-27; the dialectic of Romans 1–4). Then it considers the natural, non-revealed, morality of the pagans. Part two begins with a discussion of the theocentric and personalistic aspects of the revealed morality of Christians. Then it focuses on revelation and criteria of morality. Four concluding observations are offered.—C.R.M.

1263. P. J. Achtemeier, "Romans 3:1-8: Structure and Argument," *AnglTheolRev* suppl. 11 ('90) 77-87.

What we find in Rom 3:3, 5, 7-8 are not so much objections as false conclusions, to be understood as pedagogical aids to the Roman readers, rather than as refutations of an opponent, Jewish or other. The basic sequence of thought is the following: What inference ought to be drawn from statement A? Ought it to be statement B? Decidedly not, for reason C. —D.J.H.

1264. H. Rosenau, "Der Mensch zwischen Wollen und Können. Theologische Reflexionen im Anschluss an Röm 7,14-25," *TheolPhil* 65 (1, '90) 1-30.

Taking Rom 7:14-25 as a starting point, the article reflects on four questions: Of which "I" does the text speak? What conflict does it treat? How does this conflict get recognized? How can this conflict he resolved? Paul speaks from the perspective of non-Christian (e.g. Jewish) existence and about the conflict between "willing" and "being able." This conflict can be recognized by phenomenological analysis and overcome only by God's grace in Christ. —D.J.H.

1265. J. Lambrecht, "The Groaning Creation: A Study of Rom 8:18-30," *LouvStud* 15 (1, '90) 3-18; "De kreunende schepping. Een lezing van Rom. 8,19-22," *Collationes* 19 (3, '89) 292-310.

This biblical reflection about what Paul refers to as "creation . . . groaning in travail" (Rom 8:22) first sets out the train of thought found in Rom 8:18-30 and offers an explanation of the text. Then it poses five questions to bring the problem of the cosmic dimension of redemption into focus, e.g.: How does Paul come to ascribe to the subhuman creation human sentiments, desires, and expressions? How precisely does Paul see the relation between creation and the Christian? How nature must remain healthy and the world habitable is more a question of human thinking than of biblical revelation.—C.R.M.

1266. E. A. Obeng, "An Exegetical Study of Rom. 8:26 and its Implication for the Church in Africa," *DeltBibMel* 18 (2, '89) 88-98.

According to Rom 8:26 [see §§ 31-253–254] the Spirit together with us lays hold of our "weakness" due to our subjection to ματαιότης. Paul meant that effective prayer lies not at our disposal but at that of the Spirit who comes to help us. The groans of the Spirit are not ecstatic utterances but rather prayers that make up for our tepid and feeble prayers. Rom 8:26, with its unique idea that the Holy Spirit comes to the aid of Christians in prayer, is extremely important for various groups in the African churches.—D.J.H.

1267. M. Parmentier, "Greek Church Fathers on Romans 9. Part II," *Bijdragen* 51 (1, '90) 2-20. [See § 34-266.]

Though the Greek patristic exegesis of Romans 9 varied in details, the general tendency was the same: The Jews as the people of God have been replaced by the church as the new Israel. The Christian-Jewish question became a mere illustration of the problem of divine foreknowledge and human freedom of choice. The Greek Fathers took the destruction of the Jerusalem Temple in A.D. 70 and the loss of the land as proofs that the substitution model was true.—D.J.H.

1268. J. C. Beker, "Romans 9–11 in the Context of the Early Church," *PrincetonSemBull* suppl. 1 ('90) 40-55.

Paul's positive stance toward Judaism in Romans 9–11 is exceptional within the NT. But Romans 9–11 contains many ambiguous and contradictory statements, argues in incoherent and inconsistent ways, and is unclear about the definition of Israel and the nature of Israel's priority. Moreover, Paul had his own displacement theory, i.e. the gospel as the fulfillment of God's promises. Within the total argument of Romans 9–11 it is impossible to maintain that Judaism will be given its distinct place apart from Christianity at the end of time.—D.J.H.

1269. O. Hofius, "'All Israel Will be Saved': Divine Salvation and Israel's Deliverance in Romans 9–11," *PrincetonSemBull* suppl. 1 ('90) 19-39. [See § 31-718.]

The Pauline doctrine of justification forms the background against which Romans 9–11 should be understood. In Rom 9:6–11:10 God's faithfulness to his promise and election is demonstrated by his preservation and salvation of a remnant within Israel. Then in 11:11-32 Paul discloses that the salvation of a mere remnant of Israel and the hardening of the overwhelming majority of Israel is by no means God's last word on Israel. The salvation of "all Israel" (11:25-27) will take place at the return of Christ and through Christ. Israel will get the gospel through direct encounter with Christ and thus come to faith in the same way as Paul did. The scriptural quotations in Romans 9–11 show that Paul sought and found in Scripture the answer to the question of Israel's unbelief.—D.J.H.

1270. [Rom 9–11] D. Satran, "Paul Among the Rabbis and the Fathers: Exegetical Reflections," *PrincetonSemBull* suppl. 1 ('90) 90-105.

Paul and the rabbis shared a disposition and a need to talk about the relationship between God and his people in an interpretive context. This examination of patristic and rabbinic ideas on the topic focuses on two important images in Romans 9–11: the clay in the hand of the potter (9:20-21), and the olive tree (11:17-24).—D.J.H.

1271. A. F. SEGAL, "Paul's Experience and Romans 9–11," *PrincetonSemBull* suppl. 1 ('90) 56-70.

In Romans 9–11 Paul argued that Israel's failure to convert is compatible with God's previous promises to Israel (9:1-29), that the hardening of Jewish hearts was due to their own lack of faith and was a response to their own guilt (9:30–10:21), and that Jewish rejection of Christ will end when God eventually shows mercy and saves all Israel (11:1-36). It would be unwise to overinterpret what Paul meant to say; he was not writing eternal, systematic theology. He was trying to understand the meaning of events as any pious Jew of his day would have done: by consulting Scripture and comparing it with his experience.—D.J.H.

1272. P. M. VAN BUREN, "The Church and Israel: Romans 9–11," *PrincetonSemBull* suppl. 1 ('90) 5-18.

Taking Romans 9–11 as its starting point, the article considers recent Christian concern with the relationship to the Jewish people, Paul's concern with the 1st-century Jewish problem of the relationship between Israel's God and the Gentiles, and what can be learned from a conversation with Paul about responsibility in handling Scripture.—D.J.H.

1273. [Rom 9–11] M. WELKER, "Righteousness and God's Righteousness," *PrincetonSem Bull* suppl. 1 ('90) 124-139.

These reflections on Romans 9–11 first consider the relation between righteousness and mercy in the law traditions of the OT, the Hebrew Bible, the messianic promises, and Romans 9–11 in order to specify the question "What is God's righteousness?" Next the ways are presented in which, according to the messianic promises, righteousness and universal knowledge of God are realized in differentiated forms in Israel and among the Gentiles. Finally God's righteousness is described in the tension between God's faithfulness and God's glory.—C.R.M.

1274. [Rom 11:1] K. I. COHEN, "Paul the Benjaminite: Mystery, Motives and Midrash," *CentHermStudProt* 60 ('90) 21-28.

While King Saul may have contributed to Paul's claim to be a Benjaminite (Rom 11:1; Phil 3:4-5), biblical and midrashic traditions about Benjamin indicate that Paul put forward this claim polemically to help in his ministry.—D.J.H.

1275. R. H. STEIN, "The Argument of Romans 13:1-7," *NovTest* 31 (4, '89) 325-343.

Rom 13:1-7 has been meticulously crafted and includes a carefully worked out logical construction, a chiasmic summary in v. 5, a poetic parallelism in v. 7, and an inclusio of imperatives introducing and concluding the passage. Paul's argument begins with a general command (v. 1a), which is grounded theologically (vv. 1b-c, 2) and practically (vv. 3-4). Then the argument of vv. 1-4 is summarized (v. 5), an argument from practice is advanced (v. 6), and a specific application of the general imperative in v. 1a concludes the passage (v. 7).—C.R.M.

1276. R. P. BYARS, "Sectarian Division and the Wisdom of the Cross: Preaching from First Corinthians," *Quarterly Review* [Nashville, TN] 9 (4, '89) 65-96.

Paul combined intellectual gifts, warm piety, and pastoral affections. The article offers suggestions on how to preach on what Paul said in 1 Cor 1:1-9; 1:10-17; 1:18-31; and 2:1-11, respectively.—D.J.H.

1277. F. B. CRADDOCK, "Preaching to Corinthians," *Interpretation* 44 (2, '90) 158-168.

In preaching on 1 Corinthians today it is important to attend to what Paul said and how he went about it. The preacher should become knowledgeable about the cultural context, notice Paul's concern for the church, attend to the public character of Paul's statements, be willing to repeat, bring theology to bear on all issues, attend to Paul's uses of Scripture, notice the wide range of uses of language, and remember that the preacher's main purpose is to preach the gospel. [The same issue contains expository articles by C. B. Cousar on 1 Cor 2:1-13 (pp. 169-173), C. T. Rhyne on 1 Cor 3:1-9 (pp. 174-179), and J. M. Bassler on 1 Cor 4:1-5 (pp. 179-183).]—D.J.H.

1278. E. E. ELLIS, "*Sōma* in First Corinthians," *Interpretation* 44 (2, '90) 132-144.

Paul regarded the individual as a unitary being who may be viewed from different perspectives but who exists wholly within the present natural creation. In this context Paul represented the body (σῶμα) as the essential person considered from a particular viewpoint. The corporate "body" in Paul's letters denotes primarily the sexually united couple and the church as the "body of Christ." Paul's doctrine of the body is decisive for understanding his sexual ethics as well as his teachings on the Lord's Supper, ministry, and Christian hope.—D.J.H.

1279. V. P. FURNISH, "Belonging to Christ. A Paradigm for Ethics in First Corinthians," *Interpretation* 44 (2, '90) 145-157.

At one point or another in 1 Corinthians Paul invoked the teaching of "nature," cited Scripture, quoted a word of the Lord, and referred to the leading of the Spirit to support some particular ethical counsel or appeal. But the principal norm that guided Paul's ethical reflection was his understanding of the gospel as closely identified with the "word of the cross" (see 1:10–4:21; 11:17-34; 8:1–11:1; 12–14).—D.J.H.

1280. J. KOENIG, "Christ and the Hierarchies in First Corinthians," *AnglTheolRev* suppl. 11 ('90) 99-113.

Various texts in 1 Corinthians depict orderings of power ("hierarchies") that involve (1) God, Christ, and the hostile world-forces; (2) God, Christ, and human beings; (3) the apostle and the congregation; and (4) various groups within the congregation. There is only one full-fledged hierarchy expounded by Paul in 1 Corinthians: the relationship between God and Christ (with the Holy Spirit) which effects the world's salvation.—D.J.H.

1 Cor, § 34-1023.

1281. [1 Cor 1–4] E. DE LA SERNA, "La iniciativa divina en 1 Cor.," *RevistBíb* 51 (1, '89) 39-44.

In 1 Corinthians 1–4 the divine initiative to which Christians are called to submit is the basis of the invitation to accept the cross as the wisdom and power of God revealed to the believer through the Spirit.—D.J.H.

1282. P. LAMPE, "Theological Wisdom and the 'Word About the Cross.' The Rhetorical Scheme in I Corinthians 1–4," *Interpretation* 44 (2, '90) 117-131.

Although in 1 Cor 1:18–2:16 Paul nowhere refers to the party strife at Corinth directly, this whole section targets in covert form the specific problem of party disorder. That this type of covert speech, called a *schēma* by the rhetoricians, was valued by both speakers and listeners around the middle of the 1st century is clear from Quintilian's *Institutio Oratoria.* The *schēma* in 1:18–2:16 represents a fortunate rhetorical choice on the part of Paul. It allowed him to argue, in the text's background disguised by the *schēma,* against the Corinthian parties that absolutized the wisdom of Paul, Apollos, and Cephas without openly stepping on the toes of the two other apostles.—C.R.M.

1283. J. E. ROSSCUP, "A New Look at 1 Corinthians 3:12—'Gold, Silver, Precious Stones,'" *The Master's Seminary Journal* [Sun Valley, CA] 1 (1, '90) 33-51.

The six materials listed in 1 Cor 3:12 are symbols for what is called "work" in 3:13-14. The list contrasts three qualities that will bring reward from Christ ("gold, silver, precious stones") and three that will diminish the degree of one's reward ("wood, hay, straw"). —D.J.H.

1284. [1 Cor 6:1-11] L. A. LEWIS, "The Law Courts in Corinth: An Experiment in the Power of Baptism," *AnglTheolRev* suppl. 11 ('90) 88-98.

Why did Paul suggest that Christian courts should exist for law cases among Christians? Careful analysis of 1 Cor 6:1-11 suggests that the most important issue for Paul was the qualification of those who would stand as judges, since that qualification would determine the type of justice that a Christian could expect in such a court. By virtue of their baptism judge and litigants would be peers of one another.—D.J.H.

1285. D. L. TIEDE, "Will Idolaters, Sodomizers, or the Greedy Inherit the Kingdom of God? A Pastoral Exposition of 1 Cor 6:9-10," *WordWorld* 10 (2, '90) 147-155.

Paul's attack in 1 Cor 6:9-10 was directed at adulterous and perverse practices, sins against God's righteousness that enslave their victims. The theological answer to whether idolaters, sodomizers, or the greedy will inherit the kingdom is a resounding yes—but only by God's grace.—D.J.H.

1286. M. Y. MACDONALD, "Women Holy in Body and Spirit: the Social Setting of 1 Corinthians 7," *NTStud* 36 (2, '90) 161-181.

Paul's exhortations in 1 Corinthians 7 disclose a special concern for the behavior of female members who in remaining unmarried strove to be holy in body and spirit (7:34). Paul was extending to "ordinary" Corinthian women the hope of a new kind of freedom in the social realm by offering the possibility of remaining unmarried. Yet his cautious remarks, probably directed mainly at women for whom celibacy was an essential representation of their freedom in the Lord, warn that celibacy might not always be possible.—D.J.H.

1287. [1 Cor 7] R. B. WARD, "Musonius and Paul on Marriage," *NTStud* 36 (2, '90) 281-289.

Contrary to D. L. Balch [§ 28-610] and in light of frags. 14 and 15 it is unlikely that Musonius intended to say in frag. 13A that the married couple who failed to achieve mutual care should then choose the unmarried state. Paul's view of marriage as a context for the mutual satisfying of erotic desires (1 Cor 7:9) distances Paul even further from Musonius. Musonius' subordination of the wife is not inconsistent with statements about her equality since the husband's lot was to be head of the house.—C.R.M.

1288. L. Cope, "First Corinthians 8–10: Continuity or Contradiction?" *AnglTheolRev* suppl. 11 ('90) 114–123.

Although 1 Cor 8 and 10:23–11:1 show every sign of being a coherent part of the main body of 1 Corinthians, 10:1-22 is deeply suspect. The latter passage exhibits non-Pauline terminology used in an uncharacteristic way, presents an ornate and flawed midrashic support unique in the Pauline corpus, argues a position on eating in an idol's temple that is not supported elsewhere in the genuine letters, and interrupts the flow of thought from 8:1-13 to 10:23 (whatever one does with chap. 9). For all of these reasons it is likely that 10:1-22 is a later editor's interpolation that intended to bring Paul into line with the widely held views of subsequent Christianity.—C.R.M.

1289. B. N. Fisk, "Eating Meat Offered to Idols: Corinthian Behavior and Pauline Response in 1 Corinthians 8-10 (A Response to Gordon Fee)," *TrinJourn* 10 (1, '89) 49-70.

The article first outlines the majority interpretation of 1 Corinthians 8–10, identifies problems it faces, and sketches G. D. Fee's view that 8:1-13 and 10:1-22 deal with the problem of pagan temple worship while 10:23–11:1 addresses the issue of marketplace idol meat. Then it defends the view that the question of marketplace idol meat is dealt with in 8:1-13 and 10:23–11:1, while 10:1-22 takes up the secondary issue of pagan temple worship. —C.R.M.

1 Cor 11:25, § 34-1164.

1290. C. Perrot, "'C'est pourquoi il y a parmi vous beaucoup de malades' (1 Co 11, 30)," *Supplément* 170 ('89) 45-53.

1 Cor 11:30 ("That is why many of you are weak and ill, and some have died") connects unworthy or inconsiderate sharing in the Lord's Supper with sickness and death. The premise is that refusal to accept the salvation brought through the cross of Christ leads inevitably to death. Paul allows that God's ultimate purpose may be to save the person from final condemnation (1 Cor 11:32; see ps.-Philo's *Bib. Ant.* 25:7; *Targum Neofiti* of Deut 33:6; Rev 2:11).—D.J.H.

1291. J. N. Vorster, "Resurrection faith in 1 Corinthians 15," *Neotestamentica* 23 (2, '89) 287–307.

This study intends to see whether and to what extent it is possible to construct the rhetorical situation of 1 Corinthians 15 via the perspective of the author, Paul. It considers the role of the implied readers, the deniers of the resurrection, and Paul's response (1 Cor 15:1-11 as point of departure; the argument in 1 Cor 15:12-34). The implied readers are confronted with a choice between Paul's apostolic kerygma and the "kerygma" of the deniers. The problem of the deceased is solved for the implied readers by means of sequential argumentation in which the pragmatic argument and the device of stages play an important role.—C.R.M.

1292. J. Lambrecht, "Structure and Line of Thought in 1 Cor. 15:23-28," *NovTest* 32 (2, '90) 143-151.

C. E. Hill's contention [see § 33-759] that 1 Cor 15:23-28 was conceived and written in a cyclic, concentric way is not convincing. The article offers an alternative proposal that identifies vv. 23-24 as a thesis that is then clarified in vv. 25-28 by means of a scriptural midrashic commentary.—C.R.M.

1293. [1 Cor 15:44] N. D. O'Donoghue, "The Awakening of the Dead," *IrTheolQuart* 56 (1, '90) 49-59.

The category of the "spiritual body" in 1 Cor 15:44 accords a place in the cosmos to those who have been raised again in bodily form glorious and immortal. It is the "lost category": a material or physical region that is also eschatological, i.e. incorruptible and immortal. —D.J.H.

1294. C. E. B. Cranfield, "The Grace of Our Lord Jesus Christ. 2 Corinthians 8,1-9," *CommViat* 32 (3, '89) 105-109.

Having appealed in 2 Cor 8:1-8 to the example of other Christians, Paul in 8:9 points to Christ's own generosity as the supreme reason why the Corinthian Christians should be generous.—D.J.H.

1295. [2 Cor 11:32-33] E. Trocmé, "Le rempart de Damas: un faux pas de Paul?" *RevHistPhilRel* 69 (4, '89) 475-479.

Paul's acrobatic escape from Damascus (2 Cor 11:32-33; see Acts 9:23-25) amounted to a somewhat callous desertion of the Damascus church. The intruders who questioned Paul's authority in Corinth recalled on that occasion Paul's faux pas in his early missionary days. They had their roots in Syria-Palestine and were probably part of the "Hellenist" group.—D.J.H.

Galatians–Philemon

1296. [Gal] P. S. Cameron, "Functional Equivalence and the *mot juste*," *BibTrans* 41 (1, '90) 101-109.

The article examines ten instances from Galatians where ten well-known modern translations have failed to find the *mot juste* for a certain word or phrase. In each case it cites the problematic Greek word or phrase (e.g. Gal 2:2 ἀνεθέμην; τοῖς δοκοῦσιν; 2:4 παρεισάκτους ψευδαδέλφους; etc.), notes the solutions of the various translations, indicates their shortcomings, proposes the *mot juste*, and asks why the translations have failed to see it. In many cases translators are too ready to abandon formal correspondence and embark on the search for functional equivalence.—C.R.M.

1297. B. C. Lategan, "Levels of Reader Instructions in the Text of Galatians," *Semeia* 48 ('89) 171-184.

The so-called encoded or textually defined reader refers to a composite image that depends on the integration by the prospective reader of various directives operating on different levels of the text. The article discusses examples of these reader instructions on four levels of the text of Galatians: the syntacto-rhetorical level, the level of cultural codes, the semantic universe of the text, and the development of a participatory ethics.—D.J.H.

1298. R. G. Hamerton-Kelly, "Sacred Violence and 'Works of Law.' 'Is Christ Then an Agent of Sin?' (Galatians 2:17)," *CathBibQuart* 52 (1, '90) 55-75.

Paul intends by the phrase "works of law" the Jewish way of life, described in Gal 2:14 by the word 'Ιουδαϊκῶς, characterized by exclusiveness, and epitomized by the murder of Christ and the persecution of his followers, and argues that to return to that way of life would be to make Christ a servant of sin. An examination of the salient features in Paul's formulation of moral norms (inclusiveness, the law of Christ, theological sanctions, christological sanctions, pneumatological sanctions, traditional sanctions and apostolic authority, and rational sanctions and personal responsibility) shows that the Mosaic Law played no constructive role in his ethical teaching.—C.R.M.

1299. C. Basevi, "La missione di Cristo e dei cristiani nella Lettera agli Efesini. Una lettura di Ef 4,1-25," *RivistBib* 38 (1, '90) 27-55.

This study of the mission of Christ and Christians according to Eph 4:1-25 gives particular attention to the three kinds of mission intended to bring about the perfection of the cosmos: (1) the mission of Christ, which corresponds to Ps 68:19 used according to the rabbinic rule of *gĕzerâ šāwâ;* (2) the mission of the church, the body of Christ, through διακονία; and (3) the mission of each Christian who has to "do the truth in love."—D.J.H.

1300. [Eph 5:21-33] J. E. Toews, "Paul's Radical Vision for the Family," *Direction* 19 (1, '90) 29-38.

In Eph 5:21-33 Paul saw men rather than women as the problem and wrote the text to exhort men to love their wives. After discussing the family in the Greco-Roman world of the 1st century, the article considers the language, literary context, and structure of Eph 5:21-33. Then it treats mutual commitment/submission (5:21), the commitment/subordination of the wife (5:22-24), and the commitment/subordination of the husband (5:25-33). —D.J.H.

1301. P. R. Rodgers, "The Allusion to Genesis 2:23 at Ephesians 5:30," *JournTheolStud* 41 (1, '90) 92-94.

It is likely that the words "from his flesh and from his bones" (Gen 2:23) were originally part of Eph 5:30, serving as a bridge between the statement about being Christ's body (5:30a) and the quotation that ends "and the two shall become one flesh" (5:31). They were omitted either by a careless scribe or by someone caught up in the gnostic controversy of the 2nd century A.D.—D.J.H.

1302. E. A. C. Pretorius, "A key to the literature on Philippians," *Neotestamentica* 23 (1, '89) 125-153.

This guide to modern scholarship on Paul's letter to the Philippians deals with commentaries, monographs and general articles, the historical situation, literary aspects, the "Christ hymn" of Phil 2:6-11, other passages and topics in the letter, message and "theology," and history of interpretation. A bibliography of titles not given fully in the main text appears on pp. 148-153.—D.J.H.

1303r. W. SCHENK, *Die Philipperbriefe des Paulus* [*NTA* 30, p. 109; § 32-275r].

H. J. B. COMBRINK, "Response to W. Schenk, *Die Philipperbriefe des Paulus*," *Semeia* 48 ('89) 135-146.—Schenk is to be commended for his consistent application of linguistic and literary approaches within a semiotic framework. But he has not dealt adequately with the different categories of readers, as well as the distinction between text and work. He should also have given attention to the relocations of the implied referential actions in the poetic sequence of the letter and the effect of this on the reader.—D.J.H.

1304r. IBID.

J. W. VOELZ, "'Some Things Old, Some Things New.' A Response to Wolfgang Schenk, *Die Philipperbriefe des Paulus*," *Semeia* 48 ('89) 161-169.—Schenk adopts a reader-oriented approach, embracing modern communication theory and concerning itself with the semantic and pragmatic dimensions of a text. But his effort is inadequate in several respects. He proceeds from the assumptions that a text contains meaning, that this meaning is to be ascertained by a "scientific" investigative procedure, and that such a procedure consists in an analysis of an objective structure of text. This approach is wholly incongruent with a reader-oriented one, which asserts that readers (not investigators) make (not discover) meaning in the process of reading (not in detached analysis).—D.J.H.

1305. M. VICUÑA, "Cristo anonadado y abatido, modelo de humilidad comunitaria: Un estudio exegético de Fil 2:5-11," *Theologika* [Lima] 4 (2, '89) 206-219.

Paul's purpose in quoting the hymn in Phil 2:5-11 was that his readers might follow the example of their Lord Jesus Christ by humbling themselves in obedience to God's will through love for others.—D.J.H.

1306. [Phil 3:2-14] U. SCHOENBORN, "El yo y los demás en el discurso paulino," *RevistBíb* 51 (3, '89) 163-180.

With particular attention to Phil 3:2-14, the article seeks to clarify the grammar and use of the word "I" in a Pauline discourse. It analyzes the structure and content of the text, situates it in the context of sapiential discourse and religious propaganda, considers its christological transformation of the Law and expression of self-esteem, and concludes with reflections on the "I."—D.J.H.

1307. D. DORMEYER, "The Implicit and Explicit Readers and the Genre of Philippians 3:2-4:3, 8-9: Response to the Commentary of Wolfgang Schenk," *Semeia* 48 ('89) 147-159.

The differences between levels of readers (real/explicit/implicit) lead to a sociological and aesthetical interpretation of letter C (Phil 3:2–4:3, 8-9) as belonging to the classical genre of the friendship letter. Through Paul the Philippians learned the OT and evolved from the uneducated lower class to the educated Christian community. Paul's friendship letter C presupposes advancement from the naive to the critical reader.—D.J.H.

Phil 3:4-5, § 34-1274.

1308. [1 Thes] N. O. MÍGUEZ, "La composición social de la Iglesia en Tesalónica," *RevistBíb* 51 (2, '89) 65-89.

After commenting on the social composition of the church in Thessalonica, the article considers the "extreme poverty" of the Macedonian churches according to 2 Cor 8:1-9 and related texts. Then it discusses the community of workers at Thessalonica with reference to 1 Thes 2:9 and 4:11-12 and how Paul related to them in their poverty.—D.J.H.

1309. [1 Thes 4:1-12] N. O. MÍGUEZ, "La etica cristiana. Una opción contra Hegemónica," *Cuadernos de Teologia* 10 (2, '89) 15-25.

After discussing the chiastic structure of 1 Thes 4:1-12, the article considers the content and social implications of the text: the way of sanctification, the building of a distinct people, a distinct view of power relations, God at the center of human relations, and continuity and rupture with pagan society.—D.J.H.

1 Thes 5:19, § 34-1362.

1 Tim 1:4, § 34-1129.

1310. M. DÍAZ MATEOS, "'La solidaridad de la fe.' Eclesiología de la carta a Filemón," *Paginas* [Lima] 101 ('90) 23-39.

Paul's letter to Philemon helps us to describe the experience of faith applied to life in the Christian community and brings out the renewing and revolutionary power of Christian faith and love. Reflections on statements in the letter take their starting point from vv. 2, 8, 13, 16, 25 and 2 Cor 5:17.—D.J.H.

Hebrews

1311. W. ALLEN, "The Translation of ἀπὸ τῆς εὐλαβείας at Hebrews 5.7," *Bulletin of the Institute for Reformation Biblical Studies* [Fort Wayne, IN] 1 (1, '89) 9-10.

Only the KJV allows all four possible meanings of the phrase ἀπὸ τῆς εὐλαβείας in Heb 5:7 to apply: because of his religious awe, because of his dutiful conduct, because of his anxiety or fear, from his anxiety and fear.—C.R.M.

1312. S. RUAGER, "'Wir haben einen Altar' (Hebr 13,10). Einige Überlegungen zum Thema: Gottesdienst/Abendmahl im Hebräerbrief," *KerDog* 36 (1, '90) 72-77.

The affirmation in Heb 13:10 ("we have an altar") should be taken in connection with the Lord's Supper. The people of God not only is sprinkled with the sacrificial blood but also eats and drinks in the Lord's presence after the pattern in Exod 24:1-11.—D.J.H.

Catholic Epistles

1313. J. F. MACARTHUR, "Faith According to the Apostle James," *JournEvangTheolSoc* 33 (1, '90) 13-34.

James criticized passive, false faith as mere hearing, empty profession, demonic orthodoxy, and dead faith. The error that James assailed has close parallels in the teaching of many 20th-century proponents of "no-lordship salvation" who separate faith from repentance and obedience. [The same issue contains responses by E. D. Radmacher (pp. 35-41) and R. L. Saucy (pp. 43-47).]—D.J.H.

1314. R. W. Wall, "James as Apocalyptic Paraenesis," *RestorQuart* 32 (1, '90) 11-22.

The article contends that the author and perhaps also the first audience of James belonged to the apocalyptic tradition. This thesis is supported by the following considerations: (1) the author's sociological viewpoint, which indicates an affinity with the social world of apocalyptic; (2) the book's theology (or collection of theological themes), which stems from the apocalyptic tradition; and (3) its literary composition, which is structured to interpret morality from the end of time rather than from within time.—C.R.M.

1315. G. Marconi, "La malattia come 'punto di vista': esegesi di Gc 5,13-20," *RivistBib* 38 (1, '90) 57-72.

After establishing Jas 5:13-20 as a pericope, the article examines its structure and points to vv. 15-16 as the center. Then it provides a literary analysis of the text with particular attention to its themes (weakness, prayer, anointing, faith, etc.). The text offers a theological reflection on situations of extreme weakness and underlines some remedies for them.—D.J.H.

1316. [Jas 5:17-18] R. Eisenman, "Eschatological 'Rain' Imagery in the War Scroll from Qumran and in the Letter of James," *JournNearEastStud* 49 (2, '90) 173-184.

The article considers the references to eschatological "rain" in the letter of James (5:17-18) and the Qumran *War Scroll* (cols. 11–12, 19). At Qumran the eschatological rain is tied not only to the "star prophecy" but also to Daniel's Son of Man. The evocation of rainmaking in Jas 5:17-18 parallels early Christian accounts about James as a rainmaker and his messianic proclamation in the Temple. It probably also alludes to the intercession of the *sāddîq* in his role as "rain" and judgment-making forerunner setting the eschatological process in motion.—D.J.H.

1317. M. L. Rigato, "Quali i profeti di cui nella 1Pt 1,10?" *RivistBib* 38 (1, '90) 73-90.

From an analysis of προφήτης and the words used to describe what prophets do according to 1 Pet 1:10-12, it is clear that the text concerns Christian prophets who searched the Scriptures to know and appreciate the mystery of Christ in new situations.—D.J.H.

1318. A. Wolters, "'Partners of the Deity': A Covenantal Reading of 2 Peter 1:4," *CalvTheolJourn* 25 (1, '90) 28-44.

The most plausible rendering of θείας κοινωνοὶ φύσεως in 2 Pet 1:4 is "partners of the Deity," which has no overtones of ontological participation in the being of God or of a Platonic contrast of two levels of reality. The apostle referred to the believer's partnership with God in the covenant, a notion that makes eminently good sense in the context of 2 Peter and the whole Bible.—D.J.H.

1319. D. E. Hiebert, "An Expositional Study of 1 John. Part 9 (of 10 parts): An Exposition of 1 John 5:1-12," *BiblSac* 147 (586, '90) 216-230. [See § 34-798.]

In 1 Jn 5:1-5 John shows that the varied relationships of love (see 4:19-21) are all related to God in the Christian life. In 5:6-12 John speaks of the witness of the Holy Spirit as another basis for Christian assurance.—C.R.M.

1320. [1 Jn 5:16] I. A. Busenitz, "The Sin Unto Death," *The Master's Seminary Journal* [Sun Valley, CA] 1 (1, '90) 17-31.

The "sin that leads to death" (1 Jn 5:16) refers to habitual and continual sinning of a professing brother. The death must be spiritual death. John appears to have in view an unsaved person who professes to be a believer, but actually is in need of regeneration.—D.J.H.

Revelation

1321. R. Bauckham, "The Book of Revelation as a Christian War Scroll," *Neotestamentica* 22 (1, '88) 17-40.

John shows detailed knowledge of a kind of military messianism that must have been common in some Jewish circles of his time and for which 1QM provides our best evidence. Exegesis of Rev 5:5-6; 7:2-14; and 14:1-5 shows that John made extensive use of holy war language while transferring its meaning to nonmilitary means of triumph over evil. Human participation in the eschatological war is not rejected but emphasized, and depicted in terms drawn from traditions of holy war, which are then carefully reinterpreted in terms of faithful witness to the point of death.—C.R.M.

1322. P. J. J. Botha, "God, emperor worship and society: Contemporary experiences and the book of Revelation," *Neotestamentica* 22 (1, '88) 87-102.

The article considers emperor worship in the 1st century A.D. by focusing on the cities mentioned in Revelation 1–3. After remarking on the obstacles that face the modern researcher when trying to understand the imperial cult, it discusses aspects of emperor worship (architecture, temples, statues and images, rituals), the integrative power of the imperial cult, and "confrontation" and "interiority" as two basic experiences of the divine. —C.R.M.

1323. P. Ellingworth, "The *marturia* Debate," *BibTrans* 41 (1, '90) 138-139.

The debate between P. Vassiliadis [§ 29-1081] and F. Mazzaferri [§ 32-1294] is over whether μαρτυρία and related words in Revelation retain their sense of "witness" or have moved toward "martyrdom." The article summarizes two recent contributions to this debate by K. O. Sandnes and Mazzaferri.—D.J.H.

1324. J. M. Ford, "Persecution and Martyrdom in the Book of Revelation," *BibToday* 28 (3, '90) 141-146.

There is little evidence in Revelation that "martyr" is used in the sense of one who dies for faith in Christ. Bearing witness to God and Christ means witness in daily living, households, trade guilds, public service and entertainments, and the practices of popular piety. The persecution against Christians probably did not arise from the political situation or widespread imperial persecution.—D.J.H.

1325. C. Rowland, "Revelation: Mirror of Our Passion, Goal of Our Longing," *Way* 30 (2, '90) 124-134.

Revelation, including its less palatable parts, is an essential component in the construction of our Christian identity in the contemporary world. It holds a mirror up to the reality of the evil and destruction in our world. It reminds us in a disordered world that there are values and actions that are intolerable.—C.R.M.

1326. K. A. Strand, "The 'Spotlight-on-Last-Events' Sections in the Book of Revelation," *AndUnivSemStud* 27 (3, '89) 201-221.

This essay sets forth certain correlations among the interludes (7:1-17; 10:1–11:13; 14:1-13) of visions two through four (i.e. 4:1–8:1; 8:2–11:18; 11:19–14:20) in Revelation [see § 32-313]. It first examines the content of each of these bipartite "spotlight-on-last-events" interludes. Next, it focuses on the foundational themes of prophetic warning and judgment in 10:1–11:13. Finally it points out the structural and theological interconnections between the three interludes.—C.R.M.

1327. R. Surridge, "Redemption in the Structure of Revelation," *ExpTimes* 101 (8, '90) 231-235.

The article examines the imagery, structure, and narrative of redemption in Revelation and judges it to be the pervasive theme that underpins the structure of the entire book. Revelation makes a positive contribution to NT redemptive theology by lifting the gospel story out of its parochial setting and giving it cosmic significance.—C.R.M.

1328. W. S. Vorster, "'Genre' and the Revelation of John: A study in text, context and intertext," *Neotestamentica* 22 (1, '88) 103-123.

The article first discusses current issues in literary theory concerning genre and then focuses on the study of the genre of Revelation. The two main options for NT scholars regarding the study of the genre of Revelation are either to continue the search for a theory of genre that can accommodate the problems involved in studying genre from the point of view of the interpretation of texts, or to accept the challenge of deconstruction and face the death of genre and the birth of intertextuality. Both options are viable on different epistemological grounds. —C.R.M.

1329. D. E. Aune, "The Form and Function of the Proclamations to the Seven Churches (Revelation 2–3)," *NTStud* 36 (2, '90) 182-204.

The seven proclamations of Rev 2:1–3:22 belong to the literary genre of the royal or imperial edict, exhibiting formally and structurally similar *praescriptiones, narrationes, dispositiones,* and *sanctiones*. In content, however, the *narrationes* and *dispositiones* exhibit the complex characteristics of the paraenetic salvation-judgment oracles widely used by early Christian prophets. John employed the form of the imperial edicts as part of his strategy to emphasize the fact that Christ is the true king in contrast to the Roman emperor who is both a clone and tool of Satan.—C.R.M.

1330. [Rev 4–5] F. Martin, "Preparation de la rencontre des groupes Sémiotique et Bible: Brest 27-31 Août 1990," *SémiotBib* 57 ('90) 40-56.

The first part (pp. 40-45) in this semiotic analysis of Revelation 4–5 deals with the structure of the text; its treatment of time, space, and characters; and other issues. The second part (pp. 46-56) discusses the text according to the following outline: entry into the vision (4:1-2a), first approach to the object of the vision (4:2b-8a), the animation of the vision (4:8b-11), and the apparition of the scroll and the Lamb (5:1-14).—D.J.H.

1331. [Rev 11:8] P. G. R. DE VILLIERS, "The Lord was crucified in Sodom and Egypt. Symbols in the Apocalypse of John," *Neotestamentica* 22 (1, '88) 125-138.

After calling attention to the surprising lack of research on symbols in apocalypses in general and specifically in Revelation, the article discusses a proper methodology for an adequate understanding of apocalyptic symbols and illustrates it with an examination of Rev 11:8.—C.R.M.

Rev 12:1-6, § 34-1202.

Rev 13, § 34-1427.

1332. [Rev 20–21] M. SIMONETTI, "L'*Apocalissi* e l'origine del millennio," *VetChrist* 26 (2, '89) 337-350.

The origin of Christian millenarianism can be traced to traditional Jewish representations of the future messianic kingdom, viewed from a materialist perspective. The author of Revelation 20–21 attempted to reinterpret the millenarianist currents in his milieu from a spiritual and symbolic viewpoint. A review of early patristic developments of Revelation 20–21 indicates that the allegorical approach of the Alexandrians was closer to the NT text than the Judaizing and materialist understandings were.—D.J.H.

1333. J. A. DU RAND, "The imagery of the heavenly Jerusalem (Revelation 21:9-22:5)," *Neotestamentica* 22 (1, '88) 65-86.

The article reviews and evaluates a number of approaches to understanding the imagery of the heavenly Jerusalem in Rev 21:9–22:5. Current research on the possible influence of the socio-cultural context (real or perceived) and the linguistic function of the Apocalypse as apocalyptic writing have also opened up the possibility of a psychotherapeutic reading. —C.R.M.

1334. [Rev 21:14] J. A. DRAPER, "The twelve apostles as foundation stones of the heavenly Jerusalem and the foundation of the Qumran community," *Neotestamentica* 22 (1, '88) 41-63.

The image of the apostles as the foundation stones of the heavenly Jerusalem in Rev 21:14, 19-20 derives from the same tradition of Scripture interpretation as that employed by the Qumran community to describe its foundation (see 1QS 8:1-16; 9:3-7; 11:7-9; 4QpIsa^d). Although Revelation shares with Qumran the key concepts that underlie the image, it seems to diverge deliberately at certain points.—C.R.M.

BIBLICAL THEOLOGY

1335. R. RENDTORFF, "The Future of Biblical Theology: A Jewish and Christian Interpretation," *TorontoJournTheol* 5 (2, '89) 280-292.

The Christian theologian has to face the question whether the "Jewish" origin of the OT makes a difference. To do OT theology first of all means to read the Hebrew Bible in its given form as a theological book. The uses made of the OT by Christian theology and post-biblical Judaism are secondary. Taking this into account, Jewish and Christian biblical scholars can work together even in OT theology.—D.J.H.

Christology

1336. S. B. Marrow, "Principles for Interpreting the New Testament Soteriological Terms," *NTStud* 36 (2, '90) 268-280.

The article first examines the principal terms used by NT authors to express the meaning of Christ's death "for us": salvation, redemption and ransom, and expiation and sacrifice. Then it argues that these terms should be understood principally from the effect rather than from the process by which the effect is achieved. They must be taken as metaphors whose point of comparison is the result attained.—D.J.H.

1337. O. Michel, "Christologische Überlegungen," *TheolBeitr* 21 (1, '90) 32-34.

Though Paul's Damascus-road experience is important in Pauline Christology, one must also take account of apocalyptic wisdom and prophetic knowledge, the OT Scriptures (especially the Servant-figure), and apocalyptic visions.—D.J.H.

1338. R. Moloney, "The Temptations of Christ," *Priests & People* 4 (2, '90) 54-56.

It is clear that Christ was tempted in the sense of being put to the test. Was he also tempted in the sense of being attracted away from his Father's will? Christ can save us because he is different from us, and part of that difference is his sinlessness and total freedom from concupiscence.—D.J.H.

1339. S. Moore, "Jesus the Liberator of Desire. Reclaiming Ancient Images," *DownRev* 108 (370, '90) 1-19.

If Christianity is God telling us in Jesus Christ who we truly are, we should expect Jesus to show the full human meaning, the convergence point, both in this life and in death. He does so in a gesture that is the central act of Christian worship, identifying himself with food and drink and thus ritualizing his death of ego into the community. On the cross Jesus was denying desire to obey the will of God.—C.R.M.

1340. P. Rothert, "Auferstanden ist der gute Hirt. Die frühchristliche Darstellung des guten Hirten als Osterbild," *ErbAuf* 66 (2, '90) 129-136.

In early Christian art the representation of Christ the good shepherd was very common. The article explains the meaning of the image in light of the OT and NT evidence about the shepherd and the patristic developments of it.—D.J.H.

1341. S. Schroer, "Weise Frauen und Ratgeberinnen in Israel—Literarische und historische Vorbilder der personifizierten Chokmah," *BibNotiz* 51 ('90) 41-60.

The portrayal of Wisdom as a woman who gives advice (see Prov 8:12, 14-16; Wis 8:9) was rooted in part in the OT portrayals of wise women, wives, and queen-mothers who served as counsellors. This image grew strong in post-exilic times, in the context of women's role in the household and family. This development has important implications for feminist-Christian theology and Christology.—D.J.H.

1342. A. Yarbro Collins, "Daniel 7 and Jesus," *Journal of Theology* [Dayton, OH] 93 ('89) 5-19.

N. Perrin's case for the origin of the Son of Man sayings in early Christian reflection on

Jesus' resurrection is weak. The conclusion that Jesus spoke of the heavenly Son of Man coming with or in the clouds better suits the evidence. G. Vermes's case for the origin of these sayings in Jesus' use of an Aramaic idiom is equally weak. This theory is poorly supported by the Aramaic evidence and does not help us to understand the history of tradition. A more illuminating hypothesis is that, after Jesus died and was vindicated, his followers reinterpreted Dan 7:13 in such a way as to identify Jesus with the "Son of Man" and interpreted this phrase messianically. The epithet was avoided by Paul and other Diaspora Christians because of its political and national implications.—D.J.H.

Church and Ministry

1343. J.-F. Collange, "Évangile, vie quotidienne et diaconie. Enquête biblique et réflexion ecclésiologique," *EtudThéolRel* 65 (2, '90) 221-233.

In the hope of recapturing the freshness of the biblical concept of διακονία, the article first examines the NT evidence under the heading "the word and its deeds—the service of proclaiming the gospel." Then under "serving at the heart of daily life" it discusses various OT ways of referring to service. Finally under "the church of service" it considers the services of the word and of works in light of the biblical evidence.—D.J.H.

1344. R. F. Collins, "House Churches in Early Christianity," *Tripod* [Hong Kong] 55 ('90) 3-6 (in Chinese), 38-44 (in English).

Paul's letters and Acts indicate that in early Christianity the home was a locus for evangelization, baptism, catechesis, and the Eucharist. The house church shaped the organization and symbolism in the first few decades of Christian history. The early Christians experienced Jesus the Christ and Lord "at home."—D.J.H.

1345. M. Dumais, "La vie de la communauté chrétienne et sa portée missionnaire dans l'Eglise des temps apostoliques," *Neue Zeitschrift für Missionswissenschaft* [Immensee] 46 (1, '90) 49-61.

Giving particular attention to Acts, this article considers the impact of the life of the Christian community on missionary outreach. It discusses the teaching of the apostles, prayer, and the breaking of bread; fraternal communion (κοινωνία); and the power of witness and the attractiveness of the community's life.—D.J.H.

1346. J. Dunn, "'Instruments of Koinonia' in the Early Church," *OneChrist* 25 (3, '89) 204-216.

The English version of an article published in German in *Una Sancta* [§ 33-1330].—D.J.H.

1347. W. Edgar, "Le ministère pastoral féminin. Pour mettre de l'ordre dans les idées," *RevRéf* 41 (1, '90) 29-35.

In dealing with the question of ordaining women to pastoral ministry one must distinguish three levels of consideration: women and the charisms, order in the church, and hermeneutics (static and progressive ethics, cultural context).—D.J.H.

1348. M. Karrer, "Das urchristliche Ältestenamt," *NovTest* 32 (2, '90) 152-188.

The early Christian presbyterate arose in Jewish-Christian circles in Jerusalem. It combined the "elders" going back to Moses and an eschatological dimension (see Isa 24:23). As the institution spread to the Diaspora in the 60s, there were shifts in emphasis from the eschatological to the historical and from a relation to the whole church to serving in diverse regions, though the apostolic aspect did not disappear entirely. The elders' duties remained wide-ranging and could be carried out in a patriarchal or charismatic way, depending on how the office was understood.—D.J.H.

1349. S. P. Kealy, "Is Jesus a model for ministry?" *IrTheolQuart* 55 (4, '89) 253-276.

In order to determine in what sense Jesus can be considered as a model for ministry today, the article contrasts the portrayal of Jesus in the Gospels with the broad currents of his time under the following headings: Jesus and the Jewish sects, John the Baptist and Jesus, the approach of the Pharisees, the scribes, and the Sadducees. Jesus and his mission are ultimately decisive for the character, scope, urgency, and authority of the church's mission.—C.R.M.

1350. S. Sabugal, "La Iglesia: Sierva de Dios, al servicio de los hombres," *Revista Española de Teologia* [Salamanca] 46 ('86) 127-179.

The terms "servant" and "service" express the entire existence of the Christian and of the church. This idea is developed with reference to the servants of God in the OT and NT (especially Jesus and Mary) and to the church's role as servant (to God, Christ, and the Spirit) and its mission of service (within and outside the church).—D.J.H.

1351. A. Weiser, "Evangelisierung im 'Haus,'" *BibZeit* 34 (1, '90) 63-86.

After discussing literary sources about the household in antiquity and its constitution (persons and social structure), the article traces the significance of the household in Jesus' activity, in the earliest phase of primitive Christian history, in the second phase (e.g. Col 3:18–4:1), and in the third phase (e.g. Tit 2:1-10), respectively. The final section draws consequences for Christian life today.—D.J.H.

1352. N. Young, "Word and Church in the New Testament," *OneChrist* 25 (4, '89) 311-321.

(1) In a primary sense word is constitutive of church in that Jesus as the incarnate Word called the church into being by his words and actions, and provided for its ongoing life through his presence in the Spirit. (2) In a derivative sense word and church are constitutive of each other. Christian κοινωνία lives and grows in response to the message from and about Jesus, but this message is itself shaped by the community as it hears and transmits the message—both in its verbal proclamation and in the embodiment of the gospel in its ordered life. (3) There is in the NT a continuity between what is believed about Christ and his church, and how the church orders its life. Each historical shaping of κοινωνία displays the structural elements of memory, presence, and hope, themselves reflecting the life in history of the incarnate Word.—D.J.H.

Various Themes

1353. M. I. Alves, "A filha de Siâo e o anúncio do Povo de Deus," *Didaskalia* 17 (2, '87) 237-250.

After reviewing uses of "daughter of Zion" as a title for Mary in church documents and modern scholarship, the article discusses the title and related terms applied to the chosen people in the OT. Then it considers the NT understanding of Mary as “daughter of Zion” with reference to particular texts: virgin, full of grace (Lk 1:26-38); and spouse and mother (Jn 2:1-12; 19:25-27).—D.J.H.

1354. E. Arens, “Zur Struktur theologischer Wahrheit. Überlegungen aus wahrheitstheoretischer, biblischer und fundamentaltheologischer Sicht,” *ZeitKathTheol* 112 (1, ’90) 1-17.

After reviewing modern philosophical theories about truth, the article considers the biblical approach: the meaning of *’ĕmet* in the Hebrew Bible, the use of ἀλήθεια in the Septuagint, and the Pauline and Johannine perspectives. Then it discusses some aspects of a fundamental-theological understanding of truth and concludes that Jesus is aptly called the αὐτοαλήθεια. —D.J.H.

1355. R. Baumann, “‘Gottesherrschaft’ oder ‘Reich Gottes’?” *Orientierung* 54 (7, ’90) 74-78.

After explaining the difference between God’s reign and God’s kingdom, the article discusses the background in Daniel, Jesus as “evangelist” of God’s kingdom, the human contribution, God’s kingdom and Jesus’ passion, the approach of the Catholic Tübingen School, and God’s kingdom in life and faith today.—D.J.H.

1356. G. Bray, “The Promises Made to Abraham and the Destiny of Israel,” *Scottish Bulletin of Evangelical Theology* [Edinburgh] 7 (2, ’89) 69-87.

Christians need not assume that the modern state of Israel fulfills the promises made to Abraham in Genesis 12–24. From NT texts such as Galatians 3–4 and Romans 2–4 and 9–11 it is clear that the Jewish people, apart from Christ, have no special right to the promises made to Abraham.—D.J.H.

1357. A. B. Calkins, “The Tripartite Biblical Vision of Man: A key to the Christian Life,” *DocComm* 43 (2, ’90) 135-159.

In the biblical doctrine of the human person (see 1 Thes 5:23) the body is the person considered as material, the soul as self-conscious, and the spirit as conscious of and open to God. These three dimensions of our being illumine various facets of the church’s teaching and the spiritual life.—D.J.H.

1358. E. R. Carroll, “Mary in the Apostolic Church: Work in Progress,” *OneChrist* 25 (4, ’89) 369-380.

The article reports on recent books and articles on Mary in the NT, with particular attention to writings of ecumenical provenance. The authors whose works are discussed include R. N. Nelson, N. M. Flanagan, A. Feuillet, J. Prévost, W. T. Brennan, J. A. Grassi, A. Serra, and J. C. Anderson.—D.J.H.

1359. M. de Burgos Núñez, “Simón-Pedro, Ideología e Historicidad en las Tradiciones Neotestamentarias,” *Communio* 22 (3, ’89) 355-380.

After reflecting on the quest for the historical Peter, the article considers the information in the Gospels about Simon during the ministry of Jesus. Then it discusses Peter in the primitive community: Peter in the Easter events, Peter and the Twelve, Peter’s Jewish

Christianity, the conversion of Cornelius, the break with Jerusalem, in the Jerusalem assembly, the conflict with Paul in Antioch, and the road to Rome.—D.J.H.

1360. P. B. Decock, "The eclipse and rediscovery of eschatology," *Neotestamentica* 22 (1, '88) 5-16.

The article traces the progressive change in the understanding of history and eschatology from the biblical period to the present.—C.R.M.

1361. R. J. Dillon, "Death's Sting. The Bible & the Funeral Rite," *Church* 6 (2, '90) 13-17.

In some important areas the two Testaments meet with respect to death and afterlife: taking Adam's earthbound mortality as the anthropological first principle, taking death and life seriously, and looking on death as an aggressive power.—D.J.H.

1362. E. Dirscherl, "'Löscht den Geist nicht aus!' (1 Thess 5,19). Zum Problem der Geisterfahrung in der Kirche," *TheolGlaub* 80 (1, '90) 74-88.

After setting the issue with reference to remarks by K. Rahner, this consideration of the relation of the individual Christian's possession of the Spirit to that of the church as a whole discusses the experience of the Spirit in Scripture, the Holy Spirit and human consciousness, the pneumatology of the Tübingen school, and the ecclesiological consequences of the endowment of all with the Spirit.—C.R.M.

1363. S. Garofalo, "Sacra Scrittura e vita spirituale," *Divinitas* 34 (1, '90) 3-16.

Among the NT writers John and Paul were the great theologians of the Holy Spirit. Whereas in John's writings the christological perspective (i.e. the Spirit's relation to Christ) dominates, Paul places the Spirit in relation to both Father and Son. According to the NT, the spiritual life is the fruit of the presence and dynamism of the Holy Spirit among us. —D.J.H.

1364. J. Guillet, "La Volonté de Dieu, dans l'écriture sainte," *Christus* [Paris] 36 (144, '89) 414-425.

The article first discusses God's will according to the OT: Abraham, the Sinai covenant, the Prophets and Deuteronomy on love and God's will, and Psalm 119. Then it considers God's will according to the NT: for Jesus a concrete and actual will, the Father's will, a creative will, Jesus as revealer of God's will, his prayer "not my will but yours," and his joy at being totally himself as God's Son.—D.J.H.

1365. W. Harrington, "Property and Wealth in the New Testament," *Scripture in Church* [Dublin] 20 (78, '90) 230-240.

Though he was a skilled artisan, Jesus preached good news to the poor, chose poverty, and was aware of the threat of wealth. With the expectation of an imminent end, Paul viewed property and wealth with some indifference. James' sympathy goes to the afflicted and weak, and his judgment on the rich is harsh. Luke had to face the problem of wealth in his own community. He was aware of the false security fostered by riches, and a lack of concern for the plight of the poor. He also had to inculcate the practice of almsgiving among people for whom it was foreign.—D.J.H.

1366. T. D. HORGAN, "Who is the Holy Spirit? A Biblical Survey," *OneChrist* 25 (4, '89) 322-332.

The biblical teachings about the Holy Spirit are discussed according to the following outline: the Spirit in the Hebrew Scriptures; the Spirit and the Word made flesh; the Spirit and the church; the Spirit's gifts and the church; the Spirit, the Christ, and the church; the Spirit in the community of the church; and the Holy Spirit and the churches today.—D.J.H.

1367. D. H. JUEL, "Homosexuality and Christian Tradition," *WordWorld* 10 (2, '90) 166-169.

OT and NT authors are clear and consistent that sexual relations between members of the same sex (and between members of the opposite sex outside marriage) violate God's will for the creation. Although the wisdom of Scripture and the tradition cannot be cited as "God's answer" to the matter, neither should that wisdom be summarily dismissed as irrelevant or outdated.—D.J.H.

1368. R. W. KLEIN, "The God of the Bible Confronts the Politics of Hunger," *Curr TheolMiss* 17 (2, '90) 110-117.

The God of the Bible is not just a bread-giver, supplying food to the have-nots. God reverses the politics of hunger and confronts it (see Lk 6:21, 25).—D.J.H.

1369. C. J. LABUSCHAGNE, "Het bijbelse scheppingsgeloof in ecologisch perspectief (The Biblical Belief in Creation in an Ecological Perspective)," *TijdTheol* 30 (1, '90) 5-17.

In the Bible creation and history are one process, which can be viewed as a *creatio continua*. God's covenant and reconciliation in Christ include more than humanity alone. Study of biblical creation themes shows the great extent to which human beings are part of an ecosystem and related to animals as co-creatures and to the earth on which we depend and for which we bear responsibility.—D.J.H.

1370r. S. M. MANELLI, *Mariologia Biblica* (Frigento: Casa Mariana, 1989).

G. P. M. GARGANO, "Mariologia biblica," *DocComm* 43 (1, '90) 74-78.—The methodological perspective adopted in this book proceeds from historical and literary criticism, and reads the Bible in a unitary sense in the light of divine revelation. It gives particular attention to Mary's immaculate conception and her divine maternity.—D.J.H.

1371r. W. MARXSEN, *"Christliche" und christliche Ethik im Neuen Testament* [*NTA* 33, p. 407].

G. SEGALLA, "C'è un'etica 'cristiana' nel Nuovo Testamento?" *RivistBib* 37 (4, '89) 461-467.—Marxsen argues for a "Christian" (christological, kerygmatic, existential) ethic in place of NT ethics of a normative type. Though initially fascinating for its critical methodology, the book becomes disturbing and irritating because of the dogmatic and ultimately polemical development of its thesis. The article discusses the context of the work, the methodological problems that it raises, and its Lutheran and Bultmannian theological presuppositions.—D.J.H.

1372. J. MCRAY, "Christianity: Judaism Internationalized," *RestorQuart* 32 (1, '90) 1-10.

Into the amalgam of metamorphosed Mosaic Judaism Jesus injected his perspective of internationalized Judaism. His words represented a call back to the universal and international values found in the Mosaic Law. He wished to prepare his listeners for a transition that he knew must come—from national Judaism to international Judaism. With the destruction of the Temple and its priesthood change was inevitable.—D.J.H.

1373. P. S. MINEAR, "The Holy and the Sacred," *TheolToday* 47 (1, '90) 5-12.

The article explores unsuspected contrasts between the "holy" and the "sacred" in contemporary English speech habits, similar habits in the NT, and potential conflicts between the two realms today. For the apostles the revelation of their God's holiness in the cross of Jesus conflicted with everything that their adversaries in loyalty to their God considered sacred. —D.J.H.

1374. R. MORGAN, "'Wisdom', the Preacher and the Theologian," *Anvil* 7 (1, '90) 49-59.

The OT wisdom books are often put forward as a prop for natural theology and "common sense" preaching. But the Bible and God's revelation in Christ will not permit natural theology. Christ must be the foundation and starting point for all genuine wisdom.—D.J.H.

1375. J. NAVONE, "Divine and Human Conflict," *Priests & People* 4 (3, '90) 91-95.

The struggle between human and divine perspectives in the process of conversion is discussed with reference to Mk 10:18; 8:33; Lk 6:36; 2 Cor 5:16; and Jn 12:43.—D.J.H.

1376. J. NEUSNER, "A Fé Cristã e a Torá do Judaísmo," *RevistEclBras* 49 (196, '89) 927-934.

The Portuguese version of an article published in English in *Cross Currents* [§ 34-368]. —D.J.H.

1377. P. O'CALLAGHAN, "La fórmula 'Resurrección de la carne' y su significado para la moral cristiana," *ScriptTheol* 21 (3, '89) 777-803.

The expression *resurrectio carnis* was an anti-gnostic formula. It was not substantially related to the Hellenization of the Christian message or to millenarian doctrines. It pointed the way to the doctrine of universal resurrection "for judgment." The article also discusses the formula in creedal statements, the expression "resurrection of this flesh," and the implications for Christian ethics.—D.J.H.

1378. E. I. PINTHUS, "The Roots of the Peace Testimony in the Message of the Bible," *Friends' Quarterly* [Ashford, Kent, UK] 26 (2, '90) 54-63.

The roots of the Quaker peace testimony are to be found in the biblical teaching about the reign of God. It rests on the profession of faith that Jesus is our sovereign who governs our life, and that God's kingdom is a present reality.—D.J.H.

1379. C. P. PRICE, "Mysteries and Sacraments," *AnglTheolRev* suppl. 11 ('90) 124-139.

Although the possibility of comparison between Christian liturgy and pagan mystery was recognized, baptism and Eucharist were never referred to as mysteries in the first three Christian centuries. When comparisons were made, pagan mysteries were judged to be demonic. Not until the mid-4th century A.D. did μυστήριον refer to Christian ritual acts, and then at first chiefly to baptism and Eucharist. The Latin term *sacramentum* was impressed to refer to baptism (including chrism and Eucharist) at a fairly early date and slowly acquired virtually the same range of meaning as μυστήριον.—D.J.H.

1380. L. Rasmussen, "Biblical Reflections," *LWF Documentation* [Geneva] 27 ('90) 15-21.

These biblical reflections on the theme "Land is Life: Towards a Just Sharing of Land" use four major biblical categories—creation, neighbor, justice, and covenant—to develop an appropriate mindset for approaching particular areas.—D.J.H.

1381. J. T. E. Renner and V. C. Pfitzner, "Justice and Human Rights. Some Biblical Perspectives," *LuthTheolJourn* 24 (1, '90) 3-10.

Renner (pp. 3-6) states that the OT is not primarily concerned with rights of human beings but rather with their right relationship with God, their creator and sustainer. Pfitzner (pp. 7-10) contends that the Christian contribution to the quest for human rights must begin with gospel rather than law and with the Christian view of every person as a creature of God endowed with life as a gift.—D.J.H.

1382. A. Schluchter, "Sainte Cène et mort du Christ: Quelques considérations bibliques," *RevRéf* 41 (1, '90) 49-52.

After reflecting on the relation between the Lord's Supper and Christ's death according to 1 Cor 11:23-26, the article considers three anchor points for the Lord's Supper in the OT: the Hebrew cultural tradition (especially the covenantal relationship with God), the ambiance of the Passover meal, and the idea of a sacrificial meal.—D.J.H.

1383. W. C. Spohn, "Parable and Narrative in Christian Ethics," *TheolStud* 51 (1, '90) 100-114.

After reflecting on the promises and problems of narrative theology for moral theology, the article focuses on recent research on NT parables (especially J. R. Donahue's *The Gospel in Parable,* 1988) with particular attention to their epistemological challenge and transformative power. Then it examines how biblical narratives can guide moral reflection and action more directly.—D.J.H.

1384. G. Testa, "XXX Settimana Biblica Nazionale. La missione nel mondo antico e nella Bibbia," *DivThom* 91 (1-3, '88) 170-180.

The 1988 meeting of the Associazione Biblica Italiana focused on mission in the ancient world and in the Bible. The article summarizes the major papers, evaluates the meeting (well conceived but carried out in a mediocre way), and provides other information about the ABI.—D.J.H.

1385. S. Torvend, "Jesus: Cleft Rock and Saving River," *BibToday* 28 (2, '90) 77-83.

In their typological interpretations of the water gushing from the rock (Num 20:2-13) Paul (1 Cor 10:1-4) and John (Jn 7:37-38) expanded and reinterpreted the exodus, and stressed the consistency of God's salvific action in human history. They also proclaimed a new action of God—the saving mystery of Christ as cleft rock and saving river—and the possibility for human praise in the Eucharist.—D.J.H.

1386. U. Vanni, “Carità e politica nel Nuovo Testamento,” *CivCatt* 141 (1, ’90) 15-28.

This reflection on charity and politics according to the NT focuses on pertinent texts: Jesus’ attitude and teaching (Mt 4:8-10; Mk 12:15-18), the Pauline school (Rom 13:1-7; 1 Tim 2:1-4), the Petrine school (1 Peter), and the Johannine school (Fourth Gospel, Johannine epistles, Revelation). It closes by pointing to stumbling blocks to avoid and a track to follow.—D.J.H.

THE WORLD OF THE NEW TESTAMENT

1387. F. F. Bruce, “Unveiling the Apocalypse,” *BibRev* 6 (3, ’90) 14, 41.

Apocalyptic is a genre of Jewish and Christian literature. Eschatology [see § 34-838] is often the subject, but not always. Apocalypses include *4 Ezra,* Daniel, *1 Enoch,* Revelation, and *Apocalypse of Peter.*—D.J.H.

1388. M. J. Edwards, “Atticizing Moses? Numenius, the Fathers and the Jews,” *VigChrist* 44 (1, ’90) 64-75.

Numenius, the 2nd-century disciple of Pythagoras, was the boast of Christian authors and is the friend of all modern scholars who wish to find testimonies to Jewish influences on the pagans of the later Roman world. Yet scrutiny of the evidence for Numenius’ acquaintance with Jewish literature compels one to postulate nothing more than a casual study of some apologists, a perusal of one treatise of a less than orthodox character, and a false parallel between Plato and the Pentateuch, condensed into a motto that may not even have been his own. No doubt in the 2nd century a fragmentary and unreliable knowledge of Jewish religion might be disbursed among those to whom the ancient literature of Israel was as strange as its unknown God.—C.R.M.

1389. L. H. Feldman, “Proselytes and ‘Sympathizers’ in the Light of the New Inscriptions from Aphrodisias,” *RevEtudJuiv* 148 (3-4, ’89) 265-305.

The Aphrodisias inscriptions establish once and for all that there was a special class at least in the 3rd-4th centuries A.D. known as θεοσεβεῖς in contrast to proselytes and presumed born Jews. Many factors attracted non-Jews, and perhaps Christians in particular, to the synagogue, whether simply to visit or to become “sympathizers” (θεοσεβεῖς) or even full-fledged proselytes, or for Jewish Christians to continue to practice their formerly Jewish ways. Though there were some connections with talmudic Judaism, the Judaism of Asia Minor was hardly learned and had relatively few contacts with Palestinian Judaism.—D.J.H.

1390. K. C. Hanson, “The Herodians and Mediterranean Kinship. Part III: Economics,” *BibTheolBull* 20 (1, ’90) 10-21. [See §§ 34-449, 871.]

Kinship in the ancient Mediterranean world was interactive with the economic sphere in terms of dowry, bridewealth and indirect dowry, and inheritance. The Herodians exemplified the typical patriarchal family system of the eastern Mediterranean. They were patrilineal, patrilocal, and endogamous. They employed dowry, (probably) indirect dowry, and bridewealth, with the eldest son provided with a larger share of the father’s inheritance. They were also accountable to their Roman patrons when it came to inheritance.—D.J.H.

1391. T. R. W. **Longstaff**, "Nazareth and Sepphoris: Insights into Christian Origins," *AnglTheolRev* suppl. 11 ('90) 8-15.

Defining the relation between Nazareth and Sepphoris may well be a major key to understanding the life and teaching of Jesus and the setting of early Christianity. Recent attention to Galilee, both in the analysis of literary texts and the excavation of archaeological sites, shows it to have been an area transformed by the presence of Roman cities and influenced by Roman institutions and ideals.—C.R.M.

1392. K. **Matthiae**, "Die Nabatäer. Ein antikes Handelsvolk in der Wüste," *Das Altertum* [Berlin] 35 (4, '89) 222-231.

This introduction to the Nabateans discusses their trade-routes and merchandise, main city (Petra), conflicts with the neighboring peoples, and relations with Rome. Seven photographs accompany the article.—D.J.H.

1393. J. **Schwartz**, "Une fantaisie impie dans l'*Histoire Auguste*," *RevHistPhilRel* 69 (4, '89) 481-483.

The anecdote about the soldier and the carpenter in *Historia Augusta* 52:1 derives from Jewish tales about Jesus' birth and provides further evidence for the use of Jerome by the forger-historian.—D.J.H.

1394. J. **Zias**, "Lust and Leprosy: Confusion or Correlation?" *BullAmSchOrRes* 275 ('89) 27-31.

Today's leprosy (Hansen's disease) appeared in the Holy Land sometime after the First Temple period and was already well established during the first centuries of the common era. Rabbinic and patristic writings (incorrectly) drew a connection between leprosy and sexual transgression of the laws of ritual purity.—D.J.H.

Archaeology

1395. G. **Barkay**, "Another Palaeo-Hebrew Ossuary Inscription," *IsrExplJourn* 39 (3-4, '89) 201-203.

An ossuary discovered in 1873 by C. Clermont-Ganneau at the Mount of Offence section of the Mount of Olives bears the names of the deceased and his father in both Jewish and paleo-Hebrew scripts: Eleaza[r] the son of Nitai. Though the script is rather careless, it shows a clear connection and resemblance to the coin legends of the First Revolt and the Bar Kokhba revolt.—D.J.H.

1396. B. **Chilton**, "The Epitaph of Himerus from the Jewish Catacomb of the Via Appia," *JewQuartRev* 79 (2-3, '88-'89) 93-100.

The Himerus epitaph from the Jewish catacomb of the Via Appia (J. B. Frey, *CII*, no. 239) has been recovered and photographed. The body of the inscription makes perfect sense as abbreviated and badly written Latin in Greek characters: "Julia Alexandra set up [this stone] to her husband Himerus in grateful memory." The final word MOYNNA is best understood as a phonetic rendering of [']mwnh ("faith"). Its occurrence suggests that Jews in Rome during the 2nd century A.D. preserved some reminiscences of Aramaic.—D.J.H.

1397. S. Dar, “Horvat Sumaqa—Settlement from the Roman and Byzantine Periods in the Carmel,” *Bulletin of the Anglo-Israel Archaeological Society* [London] 8 (’88-’89) 34-48.

As the result of five seasons of excavations at Horvat Sumaqa in the Upper Carmel region, parts of the synagogue (3rd to 5th century A.D.) have been exposed; domestic dwellings, workshops, and a central reservoir have been uncovered; olive and wine presses have been investigated; and rock-cut burial caves have been located.—D.J.H.

1398. S. Falasca, “Where Are Peter’s Bones?” *30 Days* [San Francisco] 3 (2, ’90) 38-45.

M. Guarducci contends that Peter’s bones were discovered beneath St. Peter’s Basilica in Rome in the 1950s. After describing the controversy regarding her claim, the article presents a transcript of an interview with her (pp. 40-43) and asks why silence surrounds the discovery (pp. 44-45).—D.J.H.

1399. A. Ferrua, “La tomba di San Pietro,” *CivCatt* 141 (3353, ’90) 460-467.

Taking issue with M. Guarducci’s *La tomba di San Pietro* (1989), this article [see § 28-1156] offers criticisms regarding her account of the Vatican excavations, her reading of ancient Christian inscriptions, and her claims about the rediscovery of Peter’s bones. —D.J.H.

1400. I. Hershkovitz, “Cremation, Its Practice and Identification: A Case Study from the Roman Period,” *Tel Aviv* 15-16 (1, ’88-’89) 98-100, plates 15-16.

During a survey of the Roman aqueduct near Megiddo [see § 34-1406] a small trial excavation unearthed two Roman cooking pots containing burnt human bones. The remains of the two individuals within the pots are most likely those of Roman soldiers, probably of the VIth Legion camped near Megiddo. The evidence fits well with the Roman tradition of cremation. —D.J.H.

1401. R. Jacoby, “The Ornamented Stone Near the Fountain of Qayatbay: A Sarcophagus or a Frieze?” *IsrExplJourn* 39 (3-4, ’89) 284-286, plate 35B.

Near the Qayatbay fountain on the Temple Mount in Jerusalem is an ornamented stone that now serves as a step leading to the modern laver standing on the southern window sill of the *sabīl.* Since C. Clermont-Ganneau there has been general agreement that this stone was a sarcophagus later used as a drinking trough. But the ornamentation suggests that this block originally served as a carved corner stone on the decorative frieze of a monumental building during the Second Temple period. After A.D. 70 the block was reused for other purposes and its shape was altered.—D.J.H.

1402. R. N. Jones, “A New Reading of the Petra Temple Inscription,” *BullAmSchOrRes* 275 (’89) 41-46.

The Nabatean inscription from the Temple of the Winged Lions at Petra provides direct evidence about Nabatean cultic legislation during the first half of the 1st century A.D. It deals with the allotment of donations to the temple priests and the misappropriation of temple income. This re-examination of the text [see § 31-388] offers corrections and improvements for the reading, translation, and understanding of the inscription.—D.J.H.

1403. J. S. McKenzie, "The Development of Nabataean Sculpture at Petra and Khirbet Tannur," *PalExplQuart* 120 (2, '88) 81-107.

From the chronologically sequential evidence from Khirbet Tannur and the dated evidence from Petra it is possible to observe the development of the distinctively Nabataean style of sculpture that evolved through the simplification of the earlier classical examples. The development is illustrated by comparison of the bust of Helios from Period II at Khirbet Tannur with the one from Kasr el Bint, and by comparison of the veiled female from the 1967 Group of Sculptures with the Grain Goddess. Also included is a list of sculptures at Petra and fifteen figures.—D.J.H.

1404. C. Peachey, "Model Building in Nautical Archaeology. The Kinneret Boat," *BibArch* 53 (1, '90) 46-53.

The Kinneret boat [see § 33-401] is being reconstructed in the form of a 1:10 scale research model in the Ship Laboratory of Texas A & M University's Nautical Archaeology Program. The model serves to elucidate some of the unusual features preserved on the boat and to facilitate hypothetical reconstructions of missing areas. [The same issue contains articles by G. F. Bass on nautical archaeology and biblical archaeology (pp. 4-10), S. Vinson on ships in the ancient Mediterranean (pp. 13-18), D. Haldane on anchors in antiquity (pp. 19-24), and C. W. Haldane on shipwrecked plant remains (pp. 55-60).]—D.J.H.

1405. B. Pixner, "Church of the Apostles Found on Mt. Zion," *BibArchRev* 16 (3, '90) 16-35, 60.

The structure in which the traditional tomb of David is located on Mount Zion is really a Roman period synagogue, not the tomb of David. This was not a usual Jewish synagogue, but rather a Judeo-Christian synagogue. This particular Judeo-Christian synagogue later became known as the Church of the Apostles.—D.J.H.

1406. T. Tsuk, "The Aqueduct to Legio and the Location of the Camp of the VIth Roman Legion," *Tel Aviv* 15-16 (1, '88-'89) 92-97, plates 13-14.

The segment of aqueduct located at the base of the southeast slope of Tel Megiddo was part of the water supply system that connected the spring of 'Ain Megiddo to the outlying northern (lower) part of the Roman city of Legio. Some 500 m. south were found two cremation cooking-pot burials [see § 34-1400], apparently in the area of the VIth Roman legion, which had been dispatched to Judea ca. A.D. 117-120 and stationed at Kefar Otnai (later Legio).—D.J.H.

1407. A. D. Tushingham, "The 1961-67 Excavations in the Armenian Garden, Jerusalem: A Response," *PalExplQuart* 120 (2, '88) 142-145.

S. Gibson's reinterpretation of the evidence from the 1961-67 excavations in the Armenian Garden in Jerusalem [see § 33-908] is interesting but unconvincing in nearly every respect. The article refers to several areas of disagreement that are crucial and define different approaches resulting from the evidence.—D.J.H.

1408. P. R. Davies, "Qumran and Apocalyptic or *obscurum per obscurius,*" *JournNearEastStud* 49 (2, '90) 127-134.

No work attributed to the Qumran community can claim without substantial challenge to be an apocalypse. Those who pursue the theme "Qumran and apocalyptic" must therefore focus on corresponding themes, literary devices, and doctrines in apocalyptic writings and Qumran texts. This undertaking must be conducted in terms of particular documents. *Damascus Document* concerns keeping the divine law apart from the rest of Israel and waiting for the ordained time of fulfillment. *War Scroll* treats the final defeat of evil expressed mainly in the Roman empire, in which all sections of the world will participate.—D.J.H.

1409. F. García Martínez, "Lista de MSS procedentes de Qumran," *Henoch* 11 (2-3, '89) 149-232.

This article [see § 34-1416] lists all the known Qumran manuscripts according to the caves in which they were found and their serial numbers. It indicates the *editio princeps* and/or other data regarding their publication.—D.J.H.

1410. F. García Martínez, "Significado de los Manuscritos de Qumrán para el conocimiento de Jesucristo y del Cristianismo," *Communio* 22 (3, '89) 331-342.

The Qumran manuscripts help us to know the rich and pluriform Judaism in which Christianity was born. They illumine Jesus and early Christianity on various levels: literary (4QBeatitudes), halakic (Mt 18:15-17; 4QMMT), and theological (Melchizedek; 1QH 9:14-15; 4Q246 and Lk 2:32-35).—D.J.H.

1411. N. Golb, "Khirbet Qumran and the Manuscripts of the Judaean Wilderness: Observations on the Logic of Their Investigation," *JournNearEastStud* 49 (2, '90) 103-114. [See § 30-383.]

The scholarly identification of the Khirbet Qumran settlement as an Essene community fits neither the ancient descriptions of the Essenes nor the archaeological remains. Yet once that identification was made, scholars forced the textual and archaeological data to support it. In fact, the manuscripts appear to be fragments of Palestinian Jewish literature popular in the 1st century.—D.J.H.

1412. G. J. Hamilton, "A new interpretation of the end of 11QT III 3," *VetTest* 39 (4, '89) 485-488.

A *plene* spelling of some plural form of the noun *mēsab,* "in all directions," represents a likely understanding of the last partially-preserved word of 11QT 3:3. This solution rests upon this line's context within *Temple Scroll* rather than upon any imperfect biblical parallel. —C.R.M.

1413. Z. J. Kapera, "Aktualny stan badań nad tekstami z Qumran (The Present State of Research on Qumran Texts)," *Euhemer* [Warsaw] 152 ('89) 33-57.

The article reports on the papers given at the international colloquium on the Dead Sea scrolls held in Poland in 1987. The major participants were M. Delcor, W. Tyloch, H. Burgmann, H. Lichtenberger, R. Eisenman, N. Golb, S. Mędala, I. Fröhlich, L. H. Schiffman, A.-M. Denis, F. García Martínez, and J. Chmiel.—D.J.H.

1414. T. H. Lim, "Eschatological Orientation and the Alteration of Scripture in the Habakkuk Pesher," *JournNearEastStud* 49 (2, '90) 185-194.

The lemmata of *Habakkuk Pesher* both agree and disagree with the corresponding readings of the Masoretic text and other versions. But at certain points (1QpHab 12:1-10; 5:8-12) it appears that the author altered his biblical text. In such cases we meet an attitude toward the cited word alien to our understanding, though not unlike certain presuppositions underlying rabbinic and medieval traditions regarding the immutability of Scripture.—D.J.H.

1415. C. A. Newsom, "Apocalyptic and the Discourse of the Qumran Community," *JournNearEastStud* 49 (2, '90) 135-144.

The best way to approach the theme of "Qumran and apocalyptic" is to listen to the way the Qumran sectarians constructed their discourse about what interested them most—life lived according to the will of God. In an attempt at understanding the role of apocalyptic perspectives in the ethos of the Qumran community, the article examines the various parts of *Manual of Discipline:* statement of purpose (1:1-15), ritual of admission (1:15–3:12), theological instructions (3:13–4:26), procedures and rules (5:1–9:11), the tasks of the *maskîl* (9:12–10:5), and his hymn (10:5–11:22).—D.J.H.

1416. L. Rosso Ubigli, "Indice italiano-inglese dei testi di Qumran/Italian-English Index of Qumran Texts," *Henoch* 11 (2-3, '89) 233-270.

Using the data in F. García Martínez's list of Qumran manuscripts [see § 34-1409], the article first lists the biblical texts by books (Genesis, Exodus, etc.). Then it lists the non-biblical works: exegetical and related works; apocryphal (or pseudepigraphical) works; Qumran rules and *Temple Scroll;* halakic texts; hymns, psalms, and liturgical texts; and varia. A six-page analytical index appears in Italian (pp. 258-263) and English (pp. 264-269).—D.J.H.

1417. H. Shanks, "Dead Sea Scroll Variation on 'Show and Tell'—It's Called 'Tell, But No Show,'" *BibArchRev* 16 (2, '90) 18-21.

Scholars such as J. M. Baumgarten newly assigned to publish Qumran manuscripts refuse to let other scholars see their documents. Confusion about the nature of the reassignment still exists. [The same issue (pp. 22-25) contains other scholars' comments on the delay in publishing the Dead Sea scrolls.]—D.J.H.

1418. G. Vermes, "Biblical Proof-Texts in Qumran Literature," *JournSemStud* 34 (2, '89) 493-508.

The exegetical arguments in *War Scroll, Community Rule,* and *Damascus Document* are varied in structure and rich in technical detail. The purposes of the proof-texts fall into four categories: eschatological actualization, direct proof (without explanation), reinforced proof (with explanation), and proof of historical fulfillment (with or without explanation).—D.J.H.

1419. M. O. Wise, "The Eschatological Vision of the Temple Scroll," *JournNearEastStud* 49 (2, '90) 155-172.

This study explores the relation of *Temple Scroll* to apocalyptic. First it examines the external and internal evidence supporting the view that *Temple Scroll* was intended to be an eschatological Deuteronomy. Next it provides an overview of the eschaton according to *Temple Scroll* to place the document in the context of Second Temple apocalyptic literature.

Then it engages in a more detailed examination of three particular topoi that reveal the work's conformity with other apocalyptic literature: its view of history, its concept of a messiah, and its idea of a purified Israel.—C.R.M.

1420. A. Wolters, "Apocalyptic and the Copper Scroll," *JournNearEastStud* 49 (2, '90) 145-154.

Most Qumran scholars have interpreted the so-called *Copper Scroll* (3Q15) as an authentic catalogue of real treasures. There is such a dramatic divergence between Jewish religious folklore and *Copper Scroll* that the apocalyptic interpretation of the latter has very little to recommend it.—D.J.H.

Dead Sea Scrolls, §§ 34-1096, 1316, 1334, 1453, 1466, 1486.

Jewish Backgrounds

1421. R. Adler, "The Virgin in the Brothel and Other Anomalies: Character and Context in the Legend of Beruriah," *Vox Benedictina* [Toronto] 7 (1, '90) 7-29.

The reprint of an article published in *Tikkun* [§ 33-935].—D.J.H.

1422. J. J. Alarcón Sainz, "Vocablos griegos y latinos en los *Proemios (Pĕtîḥôt) de Lamentaciones Rabbah,*" *Sefarad* 49 (1, '89) 3-10.

Following the order of the Hebrew alphabet, the article analyzes twenty-five Greek or Latin loanwords used in the proems of *Lamentations Rabbah.* Of these words one is a proper name (Vespasian), two are place-names (Daphne, Antioch), and the rest are common nouns (barbarian, gematria, etc.).—D.J.H.

1423. G. Anderson, "The Interpretation of Genesis 1:1 in the Targums," *CathBibQuart* 52 (1, '90) 21-29.

Whereas some targumic texts and ancient versions take *bĕrē'šît* in Gen 1:1 as a prepositional phrase ("In [or, at] the beginning . . ."), *Fragmentary Targum* and *Neofiti* treat it midrashically in association with Prov 8:22 to mean "with/by means of (Dame) Wisdom, [God created . . .]" and include the verb *škll* ("perfect") at the end of Gen 1:1. The latter reading may have relevance for interpreting Jn 1:1-5.—D.J.H.

1424. P. G. Borbone, "La Pešitta: testi, studi, strumenti," *Henoch* 11 (2-3, '89) 339-362.

The article describes ten recent publications on or related to the Peshitta version of the OT.—D.J.H.

1425. D. Boyarin, "Inner Biblical Ambiguity, Intertextuality and the Dialectic of Midrash: The Waters of Marah," *Prooftexts* 10 (1, '90) 29-48.

Taking the story of the bitter waters of Marah (Exod 15:22-26) as the starting point, the article shows that the varied midrashic interpretations in *Mekilta* correspond to ambiguities in the biblical text. While each of the rabbinic readers works toward reduction of ambiguity, the cumulative effect of the midrash as compiled is to focus on the ambiguity and the possibilities for making meaning out of it. Thus *Mekilta* functions as a "metacommentary":

It represents the tension and inner dialogue of the biblical narrative by tension and inner dialogue of its own.—D.J.H.

1426. J. R. Busto Saiz, "El texto luciánico en el marco del pluralismo textual. Estado de la cuestión y perspectivas," *EstEcl* 65 (1, '90) 3-18.

This survey of research on the Lucianic version of the Greek OT discusses opinions up to the 19th century, the contributions of P. A. de Lagarde, the principal benchmarks in research, the "proto-Lucianic" text, current ideas about the Lucianic version, characteristics of the Lucianic recension, and suggestions for future research.—D.J.H.

1427. C. C. Caragounis, "Greek Culture and Jewish Piety: The Clash and the Fourth Beast of Daniel 7," *EphTheolLov* 65 (4, '89) 280-308.

Alexander invaded Asia not only with his well trained Macedonian phalanx but also with a whole train of scientists, philosophers, writers, artists, and educationists, whose task was to implant the Greek culture in the lands he would conquer. The uprooting of Israel's ancestral faith and its replacement by an idolatrous worship, strange customs, and an alien culture caused the author of Daniel 7 to describe the fourth beast as exceeding all previous beasts in terribleness. Since all those brought up in the "Greek" way of life were true Hellenes, the fourth beast applied not only to Antiochus IV Epiphanes but also to Rome in Revelation 13. —D.J.H.

1428. M. de Jonge, "The expectation of the future in the Psalms of Solomon," *Neotestamentica* 23 (1, '89) 93-117.

Psalms of Solomon, which originated in the 1st century B.C. among the "pious and holy," merges present and future, and looks forward to an imminent reversal of fortune. The image of the "anointed of the Lord" in Psalms 17 and 18 is very important for understanding the Messiah/Christ in the Gospels and Acts. His kingship is by God's grace and will be realized in Jerusalem and Palestine. He is first and foremost an ideal scribe, and his saving power will be realized on earth at the human level.—D.J.H.

1429. L. H. Feldman, "Josephus' Portrait of David," *HebUnCollAnn* 60 ('89) 129-174.

In *Antiquities* Josephus gave David a distinguished ancestry without stressing it unduly. He used the figure of David to answer the denigrators of the Jews; he noted David's wealth and ascribed to him the cardinal virtues of wisdom, courage, temperance, justice, and piety. Whereas the rabbis stressed David's religious achievements, Josephus appealed to the political, literary, and romantic interests of his readers. In deference to the Romans Josephus toned down David's revolutionary ideals and his role as ancestor of the messiah.—D.J.H.

1430. L. H. Feldman, "Josephus' Portrait of Jacob," *JewQuartRev* 79 (2-3, '88-'89) 101-151.

In his portrayal of Jacob, Josephus presented a most readable account that would defend the Jews and would appeal to, and not offend, his Roman audience. This investigation of Josephus' narrative considers the importance of Jacob for Josephus, Jacob's qualities of character, the alleged defects in Jacob's character, Josephus' treatment of Esau, the equation of Esau and Rome, answers to anti-Jewish charges, Jacob and nationalism, detheologizing and avoidance of theological difficulties in Josephus' narrative of Jacob, and dramatic and romantic motifs. Josephus' changes vis-à-vis the biblical account emanated both from his following in the Hellenistic historiographical tradition and his apologetic concern to reconcile Jews and Romans.—C.R.M.

1431. D. T. M. Frankfurter, "Tabitha in the Apocalypse of Elijah," *JournTheolStud* 41 (1, '90) 13-25.

Tabitha in *Apocalypse of Elijah* is a combination of an Isiac healing goddess, whose name undoubtedly still held some currency in Greco-Roman Egyptian magic, and the legendary daughter of Pharaoh, who rescued Moses from the bullrushes (itself a recollection of Isis and Horus), was rewarded with entrance to heaven as a living person (like Enoch and Elijah), and was supposed to return in the eschaton like Enoch and Elijah.—D.J.H.

1432. R. Gibbs, D. Jacobson, and J. Diamond, "Empty Margins?" *ConsJud* 42 (2, '89-'90) 21-33.

The debate in *b. Šabb.* 116a about saving the margins of a Torah scroll from a fire on the Sabbath is read in turn at the pragmatic, literary, and religious-social levels. That the text refers to Christians is confirmed by its pun on *ʿăwôn gilyônîm* ("vanity [or, transgression] of margins") and εὐαγγέλιον ("Gospel").—D.J.H.

1433. M. Goodman, "Identity and Authority in Ancient Judaism," *Judaism* 39 (2, '90) 192-201. [See § 34-870.]

After A.D. 70 Rome imposed a special poll tax on Jews in the Roman empire (*fiscus Iudaicus*). In A.D. 96 the emperor Nerva seems to have decreed that only those Jews who continued openly in their ancestral practices were liable to this tax, thus defining a Jew by religion rather than race.—D.J.H.

1434. M. Goodman, "Sacred Scripture and 'Defiling the Hands,'" *JournTheolStud* 41 (1, '90) 99-107.

Faced by the fact that ordinary Jews treated biblical scrolls as too special to be used as ordinary objects, and unwilling to accept that such behavior could be put down to the semi-idolatrous notion that pieces of parchment could be sacred, the Pharisees may have explained customary behavior by asserting that the Torah scrolls must be handled with care because when touched they would defile the hands. The rabbis of the 2nd and 3rd centuries A.D. seem to have found themselves confronted by a general religious attitude (that holy texts defile the hands) whose rationale was obscure to them.—D.J.H.

1435. W. S. Green, "Will Success Spoil the Talmud?" *Moment* [Washington, DC] 15 (3, '90) 22-27, 54-56.

In making the Babylonian Talmud accessible A. Steinsaltz and his followers have embarked on an evangelistic mission to re-engage Jews with their religious heritage, to make Jews more Jewish. Because of its insular discourse, complex arguments, and size the Talmud never became a popular text. The Steinsaltz Talmud makes the text accessible largely by making it clear, and there is much to praise and admire in it. But making the Talmud clear is not the same as making it interesting, compelling, or fun.—D.J.H.

1436. S. GREENBERG, "Kadushin as Explorer of the Rabbinic Universe of Discourse and Discoverer of Organic Thinking (II)," *ConsJud* 42 (2, '89-'90) 3-11.

This installment [see § 34-933] first explores some wider implications of M. Kadushin's studies: the universality of organic thinking, the role of value concepts in counteracting the tendencies toward fossilization and disintegration latent in every society, and the legitimization of pluralism. Then it considers some subjects requiring further inquiry: the roles of reason and organic thinking in the shaping of halakah, and how rabbinic concepts and value concepts in general originated.—D.J.H.

1437. L. GREENSPOON, "Biblical Translators in Antiquity and in the Modern World: A Comparative Study," *HebUnCollAnn* 60 ('89) 91-113.

The article compares M. L. Margolis's work on the 1917 Jewish Publication Society English Bible translation and Theodotion's revision of the Septuagint. Since Margolis adhered closely to the 1885 Revised Version, the article explores the motives and methods of the two revisers in their undertakings.—D.J.H.

1438. M. HARL, "La place de la Septante dans les études bibliques," *EtudThéolRel* 65 (2, '90) 161-169.

After initial comments on the importance of the Septuagint for understanding the history of Hellenistic Judaism and arriving at a proper appreciation of Christian origins, the article offers reflections on the following cultural and theological topics: the use of Greek as a language of sacred books among the Jews; the value of the Septuagint for the interpretation of the Hebrew text; its worth as a witness to the biblical text; and the Septuagint, the legitimacy of translations, and the translatability of the Bible.—C.R.M.

1439. J. HOFFMAN, "The Ancient Torah Service in Light of the *Realia* of the Talmudic Era," *ConsJud* 42 (2, '89-'90) 41-48.

This investigation of the Torah service in antiquity considers terminology ("go down/pass before the ark") and the movements implied by it, the equipment found in the synagogues, and why no permanent arks have been unearthed before the 3rd century A.D.—D.J.H.

1440. R. KASHER, "Trgwm ʾrmy lʿśrt hdybrwt ʿl py qṭʿ gnyzh ḥds wyḥsw lsprwt hpywṭ wlmswrwt yhwdy kwrdysṭʾn (A New Targum to the Ten Commandments According to a Geniza Manuscript)," *HebUnCollAnn* 60 ('89) ʾ-yz

The Aramaic targum of the Ten Commandments in Geniza fragment T-S NS 276.188 develops the theory of retribution for those who do and do not observe the commandments with reference to Abraham, Isaac, Cain, Joab, Zimri, and Achan. The targum shows some relation to *Targum Onqelos* and Palestinian targums. But it is especially close in content and language to the eastern *pîyyûtîm* and the literature of Kurdistani Jews.—D.J.H.

1441. R. KIMELMAN, "The Daily ʿAmidah and the Rhetoric of Redemption," *JewQuartRev* 79 (2-3, '88-'89) 165-197.

The ʿAmidah in its present form constitutes an argument for redemption. The first triad of blessings presents a tripartite thesis: After arguing that God should bring a redeemer, it makes the case for resurrection and concludes with the worshiper acclaiming God's kingdom. The first two units of the intermediate blessings (4-9) present three accessible dimensions of redemption—personal salvation, physical recovery, agricultural revival—to sustain the hope for the not yet available national redemption. The next series of national eschatological blessings (10-15) delineates the order of redemption, commencing with the great shofar's blast of freedom announcing the ingathering of exiles and culminating in God's return to Zion, which is the precursor of universal recognition of God's sovereignty.—D.J.H.

1442. M. L. Klein, "New Fragments of Palestinian Targum from the Cairo Genizah," *Sefarad* 49 (1, '89) 123-133.

In the course of preparing a descriptive catalogue of Targum manuscripts in the Cambridge Genizah collections, new fragments of known manuscripts of Palestinian Targum were discovered. The article presents descriptions, transcriptions, and photographs of additions to manuscripts E, H, and D, respectively.—D.J.H.

1443. M. L. Klein, "Targum Manuscripts in Leningrad," *Studies in Bibliography and Booklore* [Cincinnati, OH] 17 ('89) 1-18.

The article reports on targumic manuscripts in four collections at Leningrad: Institute of Oriental Studies (nos. 1-13), the Antonin Collection (nos. 13a-38), the First Firkovitch Collection (nos. 39-53), and the Second Firkovitch Collection (nos. 54-91). It provides a descriptive list of all the manuscripts arranged in biblical order for each collection, a short list according to classmarks, and a list of the texts in canonical order.—D.J.H.

1444. D. Kraemer, "On the Reliability of Attributions in the Babylonian Talmud," *Heb UnCollAnn* 60 ('89) 175-190.

Two tests serve to verify traditions recorded in the Babylonian Talmud: (1) Because the Jerusalem and Babylonian Talmuds were independent of one another, commonly attested traditions may be assumed to have emerged from the circle of the sage(s) with whom they are associated. (2) Because traditions of different generations of sages in the Babylonian Talmud are distinguished by characteristic and "superficial" literary features, these traditions may be assumed to have taken their present form within a relatively brief period after the generation to which they are attributed. Thus histories, though not biographies, based on this material may be written.—D.J.H.

1445. A. Laytner, "Suffering in the *Sifrei:* Akiba's Lesson on Menasheh," *Journal of Reform Judaism* [New York] 37 (2, '90) 47-51.

In his words to Rabbi Eliezer in *Sifre* 1.12, Aqiba states "beloved are the sufferings" and refers to the example of King Manasseh. Aqiba confronts the sufferings endured by Eliezer, places them in a national context, and teaches that suffering is atonement leading to redemption.—D.J.H.

1446. J. R. Levison, "The Exoneration of Eve in the Apocalypse of Moses 15-30," *Journ StudJud* 20 (2, '89) 135-150.

Eve's account of the primeval deception, transgression, and expulsion from paradise in *Apocalypse of Moses* 15–30 originated independently from chapters 1–14 and 31–43: (1) Its characterization and exoneration of Eve differ markedly from the denigration of her elsewhere. (2) Distinctive views of paradise differentiate chapters 15–30 from the rest of the work, and Eve's account interrupts the otherwise smooth narrative flow. (3) Chapters 15–30 constitute a unified narrative that possibly originated independently of *Apocalypse of Moses* into which it was subsequently absorbed.—D.J.H.

1447. F. MANNS, "Jacob, le Min, selon la Tosephta Hulin 2,22-24. Contribution à l'étude du christianisme primitif," *CristStor* 10 (3, '89) 449-465.

Analysis of *t. Ḥul.* 2:22-24 indicates that up to the 3rd century A.D. the Jewish Christians of Galilee were performing healings in Jesus' name. The text describes the healing activity of Jacob the *mîn* and his relations with Rabbi Eliezer at Sepphoris.—D.J.H.

1448. G. MAYER, "Zur jüdischen Geschichte," *TheolRund* 55 (1, '90) 1-20.

This survey of publications from the 1970s and 1980s on Jewish history takes account of works by L. Baeck, H. Seebass, J. Maier, S. Safrai, T. Fischer, H. W. Hoehner, and P. Schäfer. It gives particular attention to S. Safrai and M. Stern (eds.), *The Jewish People in the First Century* (2 vols., 1974, 1976).—D.J.H.

1449. J. P. MEIER, "Jesus in Josephus: A Modest Proposal," *CathBibQuart* 52 (1, '90) 76-103.

The major scholarly positions regarding Josephus' testimony to Jesus' ministry and death in *Ant.* 18:63-64 propose complete rejection, major rewrite, minor rewrite, or complete acceptance. The simple extraction of the three obviously Christian statements in the *Testimonium Flavianum* yields the original or "core" text that Josephus wrote: "At this time there appeared Jesus, a wise man. For he was a doer of startling deeds, a teacher of people who receive the truth with pleasure. And he gained a following both among many Jews and among many of Greek origin. And when (or, although) Pilate, because of an accusation made by the leading men among us, condemned him to the cross, those who had loved him previously did not cease to do so. And up until this very day the tribe of Christians (named after him) has not died out."—D.J.H.

1450. D. MONSHOUWER, "The Reading of the Bible in the Synagogue in the First Century," *Bijdragen* 51 (1, '90) 68-84.

The structure of the Torah itself and other evidence in rabbinic writings indicate that a triennial cycle of readings starting in Nisan prevailed in the 1st century but was replaced later by an annual cycle. The triennial cycle is the most solid base for NT research that correlates Gospel texts and the Jewish lectionary.—D.J.H.

1451. P. MORRIS, "The Embodied Text: Covenant and Torah," *Religion* 20 (1, '90) 77-87.

The article examines the correspondences drawn in rabbinic literature between body and Torah-text, concentrating on the tradition of the identification of the component parts of the human body with the component parts of the Torah as the 613 commandments. This tradition is a significant element in the history of Jewish self-understanding, not a series of homiletical flourishes.—D.J.H.

1452. P. MUCHOWSKI, "Charakterystyka nazireatu (The Characteristics of Nazireat)," *Euhemer* [Warsaw] 152 ('89) 59-66.

The nazirite vow involved ritual purity, abstinence, and not cutting the hair. Using rabbinic and other texts, the article discusses the varieties, constituent elements, origins, and social aspects of this institution in Judaism.—D.J.H.

1453. A. PASSONI DELL’ACQUA, “Osservatorio bibliografico,” *RivistBib* 37 (4, ’89) 487-497.

The article first describes P. Sacchi (ed.), *Apocrifi dell’Antico Testamento,* vol. 2 (1989). Then it discusses relations and points of contact between the OT Apocrypha and writings discovered at Qumran and Masada under three headings: texts, ideas, and calendar.—D.J.H.

1454. M. PEINADOR, “El Protoevangelio (Gen III, 15) en la exposición de Filón y en un poema de Prudencio,” *EphMar* 39 (3-4, ’89) 455-465.

In his allegorical-moral exposition of Gen 3:15 (*Leg. alleg.* 3:182-191) Philo identified Eve as αἴσθησις (“sense”) and placed her in the struggle between νοῦς (“mind”) and ἡδονή (“pleasure”). The Philonic allegorical-moral interpretation of Gen 3:15 is alluded to in Prudentius’ *Cathemerinon* 3.—D.J.H.

1455. J. J. PETUCHOWSKI, “Glaube und Werke in der rabbinischen Literatur,” *Judaica* [Basel] 46 (1, ’90) 12-21.

In Pharisaic-rabbinic Judaism the basic elements of faith (one God, revelation, written and oral Torah) needed little debate. Though “works” played an important role in rabbinic Judaism, they functioned as a means toward holiness, not as an end in themselves or separated from faith.—D.J.H.

1456. W. REICH, “Bringing the Talmud into the 20th Century,” *BibRev* 6 (3, ’90) 11-12.

After reviewing Christian hostility toward the Talmud throughout history, the article explains the nature of the Babylonian Talmud and relates it to other rabbinic writings. Then it comments on the importance of the publication of the first two volumes in the English version of A. Steinsaltz’s Talmud.—D.J.H.

1457. A. REINHARTZ, “Rabbinic Perceptions of Simeon bar Kosiba,” *JournStudJud* 20 (2, ’89) 171-194.

Analysis of the rabbinic and extra-rabbinic material concerning Simeon bar Kosiba reveals two major elements: the identification of Bar Kosiba as messiah, and his great strength and prowess as a military leader. These two aspects were originally separate and represented two distinct traditions intended to account for Bar Kosiba’s initial successes in the revolt against Rome. There was no single view or perception of Bar Kosiba among the rabbis or the populace as a whole.—D.J.H.

1458. E. REINMUTH, “Beobachtungen zum Verständnis des Gesetzes im Liber Antiquitatum Biblicarum (Pseudo-Philo),” *JournStudJud* 20 (2, ’89) 151-170.

This investigation of the understanding of the Law in ps.-Philo’s *Biblical Antiquities* discusses the value and function of the Law (with an excursus on the Law before its historical revelation according to *Jubilees* and *Testaments of the Twelve Patriarchs*), the theology of the Law and its integrity, and the role of the Law in the time of salvation (i.e. the eschaton).—D.J.H.

1459. J. R. ROYSE, “Cain’s Expulsion from Paradise: The Text of Philo’s *Congr* 171,” *Jew QuartRev* 79 (2-3, ’88-’89) 219-225.

There is no need to emend the text of Philo’s *De congressu* 171 (τόν τε ᾿Αδὰμ καὶ Κάϊν), which states that God banished both Adam and Cain from paradise. According to a rabbinic tradition (see *b. Sanh.* 38b) Cain's birth preceeded the eating of the forbidden fruit and the subsequent expulsion. Further texts indicate that Philo considered Cain and Abel as twins.—D.J.H.

1460. C. SAULNIER, "L'aîné et la porphyrogénète. Recherche chronologique sur Hyrkan II et Aristobule II," *RevBib* 97 (1, '90) 54-62.

Hyrcanus II and Aristobulus II are usually reckoned to be sons of Alexander Jannaeus and Alexandra. But certain chronological indications in Josephus' writings imply that Hyrcanus II was born of Alexandra's first marriage to Aristobulus I. Aristobulus II was the son of Alexander Jannaeus and Alexandra. From the perspective of Aristobulus II the second marriage of his mother cancelled the claims of his elder brother by way of "porphyrogenesis."—D.J.H.

1461r. E. SCHÜRER, *The History of the Jewish People in the Age of Jesus Christ,* vol. 3.1/2 [*NTA* 31, p. 128; 32, p. 135; § 33-1463r].

M. HENGEL, "Der alte und der neue 'Schürer,'" *JournSemStud* 35 (1, '90) 19-72.—The article first provides biographical information about Schürer (1844-1910) and discusses the strengths and limitations of his history of the Jewish people in Jesus' time. Then it offers detailed comments on the revised English version of the third volume in his work under two major headings: the Jewish Diaspora and Jewish literature. In an appendix (pp. 64-72) H. Bloedhorn comments on and adds to the treatment of inscriptions from the Diaspora.—D.J.H.

1462. J. SCHWARTZ, "Gallus, Julian and Anti-Christian Polemic in Pesikta Rabbati," *TheolZeit* 46 (1, '90) 1-19.

The midrash on Zeph 1:12 in *Pesikta Rabbati,* Piska 8, that mentions the suffering and destruction of Acco, Lod, Sepphoris, and Tiberias is best understood as reflecting the Jewish revolt in Palestine during the reign of Gallus (A.D. 351). The vengeance and cleansing of Jerusalem probably relate to the emperor Julian's attempt to restore the Temple and Jerusalem (A.D. 361-363). This midrash reflects the Jewish-Christian polemic of the Byzantine period. —D.J.H.

1463. F. SIEGERT, "Der armenische Philon. Textbestand, Editionen, Forschungsgeschichte," *ZeitKirchGesch* 100 (3, '89) 353-369.

The article reports on Philonic treatises preserved in both Greek and Armenian, scholarly tools and the history of scholarship for Philo in Armenian, and Philonic treatises preserved only in Armenian. Bibliographic information on each topic is included.—D.J.H.

1464. Z. SOUČEK, "Die Funktion und die Bedeutung der Apokalyptik," *CommViat* 32 (3, '89) 181-192. [See § 32-461.]

After discussing the origin and goal of Jewish apocalyptic, the article considers its relation to prophecy, concept of history and the task of God's people, reckoning of the end of "this age," determinism, significance for the coming of Jesus Christ, use in the NT, and contributions, deformation, and misuse.—D.J.H.

1465r. D. SPERBER, *A Dictionary of Greek and Latin Legal Terms in Rabbinic Literature* [*NTA* 30, pp. 255-256].

R. KATZOFF, "Sperber's Dictionary of Greek and Latin Legal Terms in Rabbinic

Literature—A Review-Essay," *JournStudJud* 20 (2, '89) 195-206.—Over a quarter of the words in this dictionary did not appear in S. Krauss's work; about a dozen seem to be Sperber's own discoveries, most propounded here for the first time. Greek and Latin lexicography will be enriched not only by the discoveries of words but also by the delineation of the semantic fields of known words. Yet few of the foreign words actually entered the rabbis' legal vocabulary. The material collected in this volume confirms the view that Jewish law was less susceptible to influence from Roman law than from Hellenistic law.—D.J.H.

1466. R. L. Webb, "'Apocalyptic': Observations on a Slippery Term," *JournNearEastStud* 49 (2, '90) 115-126.

After clarifying the use and significance of the term "apocalyptic," especially when used with reference to Qumran studies, the article surveys four approaches to defining the genre apocalypse and provides a brief critique of each of them. An emended form of the eclectic approach of the SBL Apocalypse Group incorporates the strengths of the others while avoiding their weaknesses. The question of apocalypticism at Qumran is complicated by the fact that Qumran was not an apocalypse-producing community.—C.R.M.

1467. M. H. Williams, "The Expulsion of the Jews from Rome in A.D. 19," *Latomus* [Brussels] 48 (4, '89) 765-784.

Tiberius' expulsion of the Jews from Rome in A.D. 19 should be understood in the context of the corn-shortage and the civil unrest that it generated. The Jews of Rome were poor, depended on the *annona,* had suffered floods, and were prone to take to the streets. Tiberius' action was simply the conventional response of a beleagured administrator to a group deemed to be posing a threat to law and order.—D.J.H.

1468. M. Wittlieb, "Die theologische Bedeutung der Erwähnung von 'Māšîah/Christós' in den Pseudepigraphen des Alten Testaments palästinischen Ursprungs," *BibNotiz* 50 ('89) 26-33.

The Messiah/Christ appears in *Testaments of the Twelve Patriarchs* (*Reuben* 6:8; *Levi* 10:2; *Asher* 7:2), *Psalms of Solomon* (17:32; 18:5, 7), *4 Ezra* (7:28-29; 12:32), and *2 Baruch* (29:3; 30:1; 39:7; 40:1; 70:9; 72:4). The activities of the Messiah according to these texts take place before the day of judgment, during the judgment itself, and after the universal judgment.—D.J.H.

Greco-Roman Backgrounds

1469. A. A. Barrett, "Claudius, Gaius and the Client Kings," *ClassQuart* 40 (1, '90) 284-286.

On Claudius' accession in A.D. 41 the *acta* of Gaius were rescinded by the senate. Thus the client-kings such as Herod Agrippa, C. Julius Antiochus IV of Commagene, and Aspurgus whom Gaius had appointed found themselves in a constitutional limbo. Claudius moved quickly to make their situation regular, a procedure that caused confusion for the historians Josephus and Dio.—D.J.H.

1470. A. A. Bell, "Pliny the Younger: The Kinder, Gentler Roman," *Classical Bulletin* [Chicago] 66 (1-2, '90) 37-41.

Pliny operated by a set of values that differ markedly from those of his society as depicted by contemporary writers. The bureaucratic brutality present in his steps to suppress Christian *superstitio* (*Epistles* 10.96) does not accord well with the essential humaneness and fairness that Pliny demonstrated throughout the rest of his letters.—C.R.M.

1471. P. J. J. Botha, "The historical Domitian - illustrating some problems of historiography," *Neotestamentica* 23 (1, '89) 45-59.

After discussing some relevant theoretical aspects of historical research, this study reviews the major literary sources (Tacitus, Pliny, Suetonius, and Dio Cassius) for their perspectives on Domitian and attempts to build an interpretative framework that can explain the opposition to and persecutions under him. By taking the cue from Domitian's "scrupulous and conscientious dispensing of justice" (Suetonius, *Domitian* 8.1), his efforts for an efficient administration, and by realizing the sham libertarian ideals of his opposition, it is possible to read the data as "new" evidence.—C.R.M.

1472. É. des Places, "Chronique de la philosophie religieuse des Grecs (1987-1989)," *Bulletin de l'Association Guillaume Budé* [Paris] 48 (4, '89) 406-426.

This survey [see § 32-1405] of recent books and articles on Greek religious philosophy appears under the following headings: texts, translations, commentaries; general works; the classical period; the Hellenistic and Roman periods; and the influences.—D.J.H.

1473. P. F. Dorcey, "The Role of Women in the Cult of Silvanus," *Numen* 36 (2, '89) 143-155.

Given the many barriers to female participation in religion, the number of women who venerated Silvanus is impressive and suggests that his cult was indifferent to gender, at least during the 2nd and 3rd centuries A.D. If there had been a taboo against women, it either was not often enforced or applied only to particular rites, such as those described by Cato (*De agri cultura* 83) and Juvenal (6.447).—C.R.M.

1474. M. J. Edwards, "Satire and Verisimilitude: Christianity in Lucian's *Peregrinus*," *Historia* [Stuttgart] 38 (1, '89) 89-98.

Lucian treated the followers of Christ as counterfeit Cynics and Peregrinus as their most illustrious model. He sought to show that Peregrinus' career was a perversion of Cynic philosophy, whose genuine examples were often unrecognized, and whose liveliest and most ludicrous aberrations were to be found in the Christian church.—D.J.H.

1475. D. Emanuele, "*Aes Corinthium:* Fact, Fiction, and Fake," *Phoenix* [Toronto] 43 (4, '89) 347-358.

It is difficult, perhaps impossible, to identify any extant example of genuine *aes Corinthium* [see § 28-394]. A Roman might apply the term to a variety of items. It could denote any valuable antique bronze. When used in its literal sense, the object might be a high-tin bronze vessel made at Corinth before the sack, a bronze object obtained from Corinth, a bronze antique found at Corinth, or a bronze reproduction made in Corinth during the Roman period. —D.J.H.

1476. D. Fishwick, "Pliny and the Christians. The rites *ad imaginem principis*," *American Journal of Ancient History* [Cambridge, MA] 9 (2, '84) 123-130.

In the rite described by Pliny in *Epistles* 10.96.5-6, the Christians had to venerate not only the imperial image but also the statues of the gods. Pliny was recreating a situation that could occur in a temple. The clear implication of the scene was to accord exceptional status to the emperor's *imago*. While still a representation of a man, the emperor's likeness was put on a par with those of the gods.—D.J.H.

1477. D. Fishwick, "The Temple of Caesar at Alexandria," *American Journal of Ancient History* [Cambridge, MA] 9 (2, '84) 131-134.

The most extensive description of the "temple of Caesar" at Alexandria was given by Philo in *Legatio ad Gaium* 151. The temple originated as a shrine of Julius Caesar; into it the unfortunate Antyllus fled to no avail. Once Octavian had subjugated Egypt, the complex was completed and became the center of the cult of Augustus at Alexandria.—D.J.H.

1478. M. Franzmann, "Living Water: Mediating Element in Mandaean Myth and Ritual," *Numen* 36 (2, '89) 156-172.

This paper investigates the relation of myth and ritual in the Mandaean *maṣbûtā* (baptismal ritual) by focusing on the element of living water. Two points become clear: (1) the Mandaean ritual of baptism is tightly woven with Mandaean mythology, and (2) the element of living water, according to both the baptism ritual and the mythology, mediates the life of the world of light to those in the earthly realm, thus bridging the barrier between the worlds of light and darkness.—C.R.M.

1479. J. L. Sebesta, "Textbooks in Greek and Latin: 1990 Survey," *ClassWorld* 83 (3, '90) 171-219.

This full survey of Greek and Latin textbooks and language and etymology textbooks in print updates the 1988 full survey [§ 32-1408] and the 1989 supplementary survey [§ 33-1474]. The section on the Greek NT lists beginner's books (twenty-two items); grammars (fifteen items); readers and texts (twenty-four items); and dictionaries, concordances, and word lists (thirty-nine items).—C.R.M.

1480. J. C. Traupman, "Books for Teaching the Classics in English: 1990 Survey," *ClassWorld* 83 (4, '90) 285-354.

This full survey of books in print for teaching the classics in English resumes a series suspended in 1969; it is limited to books costing $25 or less. Its eighteen sections include Greek history and civilization, Latin authors, archaeology as a science, Greek and Roman law, philosophy and science, and religion and mythology. A list of publishers is appended to the survey.—D.J.H.

1481. C. W. Tucker, "Greek and Latin Literature in Translation. 1990 Survey," *ClassBull* 85 (2, '90) 153-169.

This survey [see § 32-969] lists English translations of Greek and Latin writings for courses in Greek and Latin literature in translation: anthologies of Greek and Latin literature, Greek literature (anthologies, authors), and Latin literature (anthologies, authors). A list of publishers (with addresses) is provided.—D.J.H.

1482. A. Brent, "History and Eschatological Mysticism in Ignatius of Antioch," *Eph TheolLov* 65 (4, '89) 309-329.

The article argues that Ignatius' view of salvation history was formed in the matrix of his eschatological mysticism and that there can be no final distinction between historical testimony and the prophetic vision. The Ignatian view of salvation history implies an authorized interpreter of the apostolic tradition in the context of a particular concept of salvation history that fits exactly how Ignatius describes the mystical-prophetic qualities of the bishop. Ignatius' view of salvation history, far from being idiosyncratic, is in fact shared with his contemporary Clement of Rome, and Justin after him.—C.R.M.

1483. B. Grimonprez-Damm, "Le 'sacrifice' eucharistique dans la *Didachè,*" *RevSciRel* 64 (1, '90) 9-25.

It is unlikely that *Didache* 14 applies the term "sacrifice" (θυσία) directly to the Eucharist as such. The quotation from Mal 1:11, 14, the early Christian reworking of the idea of sacrifice in moral and spiritual directions, and the close relation between the Eucharist and charity in *Didache* indicate that θυσία designates not the Eucharist itself but the charity that accompanies it.—D.J.H.

1484. P. Henne, "Canonicité du 'Pasteur' d'Hermas," *RevThom* 90 (1, '90) 81-100.

In the West *Shepherd of Hermas* was regarded as canonical by Irenaeus and (early) Tertullian. According to the Muratorian Canon Hermas was not an apostolic author, though his work could be read and reflected upon. In the East Clement of Alexandria and Origen incorporated *Shepherd* into their Bible, and Canon Claromontanus inserted it among the sacred books. Athanasius and Didymus had doubts about its canonicity. Then *Shepherd* disappeared brutally, undoubtedly the victim of its early success.—D.J.H.

1485. Z. Izydorczyk, "The Unfamiliar *Evangelium Nicodemi,*" *Manuscripta* [St. Louis, MO] 33 (3, '89) 169-191.

The Latin version of *Gospel of Nicodemus* is badly in need of intensive manuscript research and a new edition. The article explores the extent of our knowledge and of our ignorance about the apocryphon by reviewing its printed editions and confronting them with the textual traditions slowly emerging from newly identified manuscripts. The available editions give only partial, often fragmented reflections of the text and its traditions. While the richness and dynamism of the Latin textual tradition is clear, we still know little more than its general outline.—C.R.M.

1486. M. Kister, "Barnabas 12:1; 4:3 and 4Q Second Ezekiel," *RevBib* 97 (1, '90) 63-67.

A striking parallel to the phrase "a tree shall bend and shall stand erect" from 4Q385 frag. 2 is to be found in *Epistle of Barnabas* 12:1. The new source proves the non-Christian Jewish origin of the prophecy quoted in *Barnabas.* A further striking and illuminating parallel exists between 4Q385 frag. 3 and *Barnabas* 4:3 with regard to the notion of the shortening of days for the sake of the inheritance of Israel.—C.R.M.

1487. C. OSIEK, "Early Christian Theology of Martyrdom," *BibToday* 28 (3, '90) 153-157.

Martyrdom in the first centuries of the church was a rarity that most Christians never saw but only heard about. Nevertheless, it was considered a special charism bestowed by God, and those imprisoned and executed for the name of Christ were revered, even while still living, as God's holy ones.—D.J.H.

1488. R. D. YOUNG, "Recent Interpretations of Early Christian Asceticism," *Thomist* [Washington, DC] 54 (1, '90) 123-140.

The article describes and evaluates P. Brown's *The Body and Society* (1988), S. Brock and S. A. Harvey's *Holy Women of the Syrian Orient* (1987), E. A. Clark's *Ascetic Piety and Women's Faith* (1986), and E. Pagels's *Adam, Eve and the Serpent* (1988). With the exception of Pagels's book, all these works add valuable information to contemporary understandings of the phenomenon of early Christian ascetic renunciation. Written from the viewpoint of the critical historian, they set Christian approaches to virginity not in the long historical tradition leading back to Jesus but in the contexts of late antique attitudes to the body and its expression in sexuality, marriage, and virginity. This approach leads to a lopsided treatment of Christian asceticism that must resort to peripheral explanations to account for the rise of monasticism. —D.J.H.

Gnosticism

1489. M. J. EDWARDS, "Neglected Texts in the study of Gnosticism," *JournTheolStud* 41 (1, '90) 26-50.

Plotinus' treatise against the gnostics (*Enneads* 2.9), which is in every respect compatible with the records of the gnostics in the Church Fathers, is the most complete and authoritative description of the school. The essay defends this position by considering Plotinus' account of the gnostics, the additional information supplied by Porphyry's *Life*, the progress and reception of the gnostics among the early Neoplatonists, the compatibility of the pagan accounts with those of the Fathers, the agreement between Plotinus and certain gnostic texts, and the relation of gnostic doctrine to alchemy. Plotinus, his disciples, the Church Fathers, and the alchemists are at one in their portrayal of this well-defined and extraordinary sect.—C.R.M.

1490. E. A. FISCHER-MUELLER, "Yaldabaoth: The Gnostic Female Principle in Its Fallenness," *NovTest* 32 (1, '90) 79-95.

This paper argues that Yaldabaoth represents the female principle in its fallenness. It examines the nature, function, and significance of the demiurge, with particular reference to *Apocryphon of John, On the Origin of the World,* and *Hypostasis of the Archons.* The demiurge's traits are evaluated in the context of Jewish Wisdom literature, nonmythological gnosticism, and Greek-Hellenistic culture. The conclusion addresses the question of what the symbol of Yaldabaoth may reveal about the mythmakers.—C.R.M.

1491. F. GARCÍA BAZÁN, "El evangelio de la verdad. Traducción, Introducción y Notas," *RevistBíb* 51 (4, '89) 193-248.

After a six-page introduction and a three-page bibliography, the article presents a Spanish translation of *Gospel of Truth,* with philological notes, parallels, and other comments below.—D.J.H.

1492. C. W. Hedrick, "Thomas and the Synoptics: Aiming at a Consensus," *SecondCent* 7 (1, '89-'90) 39-56.

This examination of the question of the nature of the relation between *Gospel of Thomas* and the Synoptic Gospels considers options for explaining the relationship, non-Synoptic Christian logia in *Thomas,* non-Christian gnostic logia in *Thomas,* the possible Semitic background of certain sayings, and doublets in *Thomas.* If *Thomas* did use the Synoptic Gospels as sources, it also drew on an independent Synoptic-like source or sources. Thus every saying in *Thomas* must be treated as if it reflected an independent sayings tradition, since we cannot know a priori from which source the saying derives.—C.R.M.

1493. H. Koester and S. J. Patterson, "The Gospel of Thomas. Does It Contain Authentic Sayings of Jesus?" *BibRev* 6 (2, '90) 28-39.

In any effort to reconstruct the historical beginnings of the religious movement initiated by Jesus of Nazareth, *Gospel of Thomas* must be given equal weight with the canonical Gospels. The article examines the content of *Thomas* to flesh out this contention and considers some of the implications.—C.R.M.

1494. E. A. Leeper, "From Alexandria to Rome: The Valentinian Connection to the Incorporation of Exorcism as a Prebaptismal Rite," *VigChrist* 44 (1, '90) 6-24.

The excerpts of Theodotus contain the earliest known evidence for the intimate association of exorcism with baptism. Since Theodotus' teaching probably reflects what went on in Valentinian groups in Alexandria, it remains to account for the similarity between the rites of Theodotus and Hippolytus. It is worth considering that Valentinus himself, who taught the necessity for prebaptismal exorcism to ensure purity, brought the exorcistic practices of a branch of the Alexandrian church to Rome. There they were incorporated into the Roman ritual that eventually became standard throughout the Christian world.—C.R.M.

1495. P. C. Miller, "'Words With an Alien Voice.' Gnostics, Scripture, and Canon," *JournAmAcadRel* 57 (3, '89) 459-483.

This essay focuses on gnostic theories about the qualities of language that contributed to gnostic use of Scripture and understandings of canon. "Gnostic" here designates the Valentinian tradition as represented by *Gospel of Truth* and *Tripartite Tractate.* To designate any particular text or group of texts as "Scripture" that guarantees the context and limits of meaning, or to conceive of "tradition" in such a way that it becomes an Author that predicates meaning in texts, constitute erroneous views of textuality and language, from the perspective of these texts.—C.R.M.

1496. K. V. Neller, "Diversity in the Gospel of Thomas: Clues for a New Direction?" *SecondCent* 7 (1, '89-'90) 1-18.

A survey of the literary characteristics, original language, origin, purpose, and sources of *Gospel of Thomas* points clearly to its diversity. The current stalemate in the study of *Thomas* has resulted from the fact that most investigations have assumed its origin in basically one language, from one area, addressed primarily to one group of people with minimal evolution occurring between its inception and its burial at Nag Hammadi. The possibility must be faced that *Thomas* has not only more than one source but also more than one redactor, original language, and place of origin. Thus each logion must be approached individually, and perhaps from a variety of perspectives.—C.R.M.

1497. K. RUDOLPH, "Die Gnosis: Texte und Übersetzungen," *TheolRund* 55 (2, '90) 113-152.

Due to the amount of literature published since the last survey of research on gnostic texts [see § 29-1216] this installment is more than a resumption of the earlier report. It discusses introductions and resources, new translations of gnostic texts, Hippolytus and Epiphanius, and new editions or translations of various individual Nag Hammadi tractates.—C.R.M.

1498. D. M. SCHOLER, "Bibliographia Gnostica: Supplementum XVIII," *NovTest* 31 (4, '89) 344-378.

This eighteenth supplement [see § 33-997] to Scholer's *Nag Hammadi Bibliography 1948-1969* (1971) contains 243 entries comprised of items published in 1988 as well as earlier items that had not been previously included. The entries appear under four main headings: gnosticism in general; gnostic texts (pre-Nag Hammadi), schools, and leaders; NT and gnosticism; and Coptic gnostic library.—C.R.M.

1499. K. R. SNODGRASS, "The Gospel of Thomas: A Secondary Gospel," *SecondCent* 7 (1, '89-'90) 19-38.

This investigation first poses eight questions for hypotheses arguing that *Gospel of Thomas* represents a completely independent tradition from that of the canonical Gospels. Then it examines specific logia where contacts with the canonical Gospels can be demonstrated (65-66, 10 and 16, 31, 33, 39a, 47, 55, 72, 76b, 79, 104). *Thomas* represents a late stage in the transmission process and its material is determined by oral tradition that is partly dependent on the canonical Gospels, but also on other material and on various shaping processes in the circles from which the documents emerged.—C.R.M.

1500. J. VAN DER VLIET, "Spirit and Prophecy in the *Epistula Iacobi Apocrypha* (NHC I,2)," *VigChrist* 44 (1, '90) 25-53.

This investigation of the attitude toward Christian prophecy found in *Apocryphon of James* first examines the context of the tractate's ideas on prophecy and the concept of the spiritual underlying them. Then it discusses the terminology, historical setting, and motives for the document's rejection of prophecy. Salvation according to *Apocryphon of James* is essentially dependent on an inward process of spiritualization denoted as "to be filled with the Spirit," which finds exemplary expression in martyrdom. Prophecy is worthless for the believer's growth toward spiritual perfection since it belongs to a level of revelation that still demands visible, outward signs.—C.R.M.

Gnosticism, § 34-1191, 1197.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

J.-R. ARMOGATHE (ED.), *Le Grand Siècle et la Bible,* Bible de Tous les Temps 6 (Paris: Beauchesne, 1989, paper 480 F) 834 pp. Illustrated. Bibliography. Indexed. ISBN: 2-7010-1156-6.

The forty-six articles in this survey of the use of the Bible in the 17th century appear under four headings: *étudier* (seventeen), *traduire* (seven), *représenter* (eight), and *lire* (fourteen). The contributors include M. Goshen-Gottstein on the Bible and Judaism, H. von Reventlow on the exegesis of Hugo Grotius, J. D. Woodbridge on Richard Simon as the "father of biblical criticism," V. Carraud on Descartes and the Bible, F. Delforge on the Protestant editions of the Bible in French, A. Mantero on biblical narratives and religious poetry in France, M.-C. Bénassy-Berling on the Bible in Iberian America, J. Blondel on John Bunyan's Bible, A. Ravier on Francis de Sales and the Bible, and M. Malherbe on Hobbes and the Bible. Armogathe has provided an introduction and an epilogue, as well as articles on the truth of Scripture and the new physics, and on biblical criticism and spiritual hermeneutics.

A. M. ARTOLA AND J. SÁNCHEZ CARO, *Biblia y Palabra de Dios,* Introduccion al Estudio de la Biblia 2 (Estella [Navarra]: Verbo Divino, 1989, 2,000 Ptas) 450 pp. Bibliography. ISBN: 84-7151-608-X.

Part of a ten-volume introduction to biblical study, this volume begins with Artola's treatment of the Bible as God's word and Sánchez Caro's discussion of the canon: its nature, formation, and theological significance. Then Artola considers biblical inspiration: the Bible as the book of faith, the dogma of inspiration, the nature of inspiration, the theology of inspiration through the centuries, and the truth of the Bible. Finally Sánchez Caro deals with biblical hermeneutics and exegetical methodology: interpretation of Scripture up to the 20th century, the hermeneutical problem and the human sciences, Catholic hermeneutics of the Bible, biblical exegetical methodology, and the Bible in church life.

Back to the Sources. Biblical and Near Eastern Studies. In Honour of Dermot Ryan, ed. K. J. Cathcart and J. F. Healey (Sandycove, Co. Dublin: Glendale, 1989, £19.50) 191 pp., frontispiece, 16 plates. ISBN: 0-907606-61-X.

Of the eight papers prepared in memory of the late Archbishop Ryan (1924-85), those most pertinent to the NT field are by C. McCarthy on the treatment of biblical anthropomorphisms in Pentateuchal Targums, C. Mangan on dating *Targum of Job,* P. Briscoe on faith confirmed through conflict—the Matthean redaction of Mk 2:1–3:6, and Cathcart on biblical and early Christian manuscripts of the Chester Beatty Library. The other contributors are J. J. Collins, Healey, J. McPolin, and D. James. A photograph of the honoree and a personal appreciation of him are included.

A. J. BLASI, *Early Christianity as a Social Movement,* Toronto Studies in Religion 5 (New York—Bern—Frankfurt—Paris: Lang, 1988, $34.50) v and 240 pp. Bibliography. Indexed. LCN: 88-10087. ISBN: 0-8204-0581-7.

Blasi, who teaches at the University of Hawaii in Hilo, examines early Christianity as a social movement from Jesus' time to the late 1st century A.D. He discusses approaching early Christianity as a social movement, a social hermeneutic of the earlier Christian sayings, Paul and Christian controversy, the Galilean tradition (Mark's Gospel), evidence of role structures in Q, Matthew and the Christian organization, and early Christianity as a social movement. Also included is an appendix on methodology. Blasi concludes that early Christianity is largely unlike most modern religious movements.

M. Bocian, *Lexikon der biblischen Personen,* Kröners Taschenausgabe 460 (Stuttgart: Kröner, 1989, DM 38) x and 510 pp. ISBN: 3-520-46001-7.

This volume provides information about two-hundred of the most important figures in the Bible as well as how these figures have been portrayed in the Jewish, Christian, and Islamic traditions. In 168 cases there is also a section about how the figure appears in poetry, music, and art. Seventy short articles complement the major articles. A chronological table concludes the volume. Bocian was assisted by U. Kraut and I. Lenz.

H. Burkhardt et al. (eds.), *Das Grosse Bibellexikon.* Band 3, *Paddan - Zypern* (Wuppertal: Brockhaus, 1989, DM 128; Giessen: Brunnen) xiv and 646 pp. Illustrated. Bibliographies. Indexed. ISBN: 3-417-24612-1 (Brockhaus), 3-7655-5422-7 (Brunnen).

This volume concludes a three-volume German dictionary of the Bible consisting of ca. 2,500 articles. Incorporating some material from *The Illustrated Bible Dictionary* (1962) edited by F. F. Bruce, J. D. Douglas, et al., it contains contributions by E. E. Ellis and O. Betz on Paul, C. P. Thiede on Peter and the Petrine epistles, W. Rebell on Qumran, K. Haacker on Romans, W. Stoy on the language of the NT, and J. D. G. Dunn on baptism. Burkhardt edited the work in collaboration with F. Grünzweig, F. Laubach, and G. Maier.

J. Carmichael, *The Birth of Christianity. Reality and Myth* (New York: Hippocrene Books, 1989, $17.95) xii and 228 pp. Bibliography. Indexed. ISBN: 0-87052-754-1.

Carmichael, author of *The Death of Jesus* (1962) and *Saint Paul and the World's End,* traces how the seed of Christian faith germinated in a Jewish milieu, sprouted in a Hellenistic society, and in a few generations blossomed into a world religion. The seven chapters concern the immediate background, Pilate and Jesus, the elevation of the Jewish Messiah, the Christ—world Savior, the great divide—the Temple destroyed, a new faith—articulated and consolidated, and institutionalization. A 43-page critical appendix explores the fundamental enigma of the NT: Why was a herald of God's kingdom executed as a rebel against the state?

The Catholic Study Bible, ed. D. Senior (New York—Oxford: Oxford University Press, 1990, paper $29.95) xiii and 2,273 pp., 14 maps. Bibliographies. ISBN: 0-19-528391-0.

The first part of this volume consists of general and introductory articles (by Senior, D. J. Harrington, and P. J. King) as well as reading guides to the OT and NT (Senior and P. Perkins on the Gospels and Acts, M. A. Getty on Paul and his writings, and L. T. Johnson on the general letters and Revelation). The second part provides introductions, translations, and notes for the OT according to the 1970 edition of the New American Bible and the revised edition of the NT [*NTA* 33, p. 238]. Cross-references to the reading guides have been inserted into the margins of the NAB translation. Also included are a glossary of terms, reference articles (by E. Schuller and King), lectionary tables, and New Oxford Bible maps. The associate editors were Getty, C. Stuhlmueller, and J. J. Collins.

Christ and His Communities. Essays in Honor of Reginald H. Fuller, ed. A. J. Hultgren and B. Hall (Cincinnati, OH: Forward Movement Publications, 1990, paper $7.95) xxviii and 153 pp., frontispiece. Bibliography. LCN: 89-82579. ISBN: 0-88028-104-9.

This *Festschrift* honoring Professor Fuller on his 75th birthday was also published in the supplementary series of *Anglican Theological Review.* The principal articles (all abstracted in this issue) are by T. R. W. Longstaff on insights into Christian origins from Nazareth and Sepphoris, S. E. Johnson on Jesus' message to the poor and powerful, F. H. Borsch on Jesus and women exemplars, Hultgren on the bread petition of the Lord's Prayer, E. Schweizer on what Q could have learned from Fuller, P. Perkins on John's Gospel and gnostic Christologies in light of the Nag Hammadi evidence, P. J. Achtemeier on structure and argument in Rom 3:1-8, L. A. Lewis on the law courts in Corinth and the power of baptism, J. Koenig on Christ and the hierarchies in 1 Corinthians, L. Cope on continuity or contradiction in 1 Corinthians 8–10, C. P. Price on mysteries and sacraments, and J. Macquarrie on W. P.

DuBose as a NT scholar and systematic theologian. Also included are a personal appreciation by I. Fuller, a tribute by R. Reid, and a *curriculum vitae* and bibliography (compiled by R. M. Kahl and G. P. Burke).

Christus bezeugen. Für Wolfgang Trilling, ed. K. Kertelge, T. Holtz, and C.-P. März (Freiburg—Basel—Vienna: Herder, 1990, DM 78) 312 pp. Bibliography. ISBN: 3-451-21817-8.

The twenty-one articles on NT topics prepared in honor of Professor Trilling are by H. Schürmann on biblical scholarship under the word of God, W. Vogler on the historical Jesus and the post-Easter proclamation of Christ, Holtz on the OT and the early church's confession of Jesus Christ, F. Mussner on why there still must be Jews after Christ according to Romans 9–11, G. Baumbach on the Jewishness of Jesus, U. Luz on Jesus' discourse to his disciples in Mt 10 as a challenge to ecclesiology, F. Zeilinger on redaction in Mt 13:24-30, P. Hoffmann on the raising of Jesus as a sign for Israel in Mt 12:39-40, H. Klein on the tradition history of Mt 16:16b-17, C. Kähler on church administration and discipline according to Mt 18, E. Schweizer on Mt 22:1-14, G. Dautzenberg on Mk 13:10 and its prehistory, März on the prehistory of Lk 12:35-48, P. Pokorný on Lk 15:11-32 and Lukan soteriology, J. D. G. Dunn on Paul's knowledge of the Jesus tradition according to Romans, R. Pesch on God's gospel about his Son (Rom 1:1-4), N. Walter on God's wrath and the longing of creation (Rom 1:18-32; 8:19-22), Kertelge on preaching Jesus Christ as Lord (2 Cor 4:5), H.-J. Klauck on the antichrist and the Johannine schism (1 Jn 2:18-19), K. P. Donfried on Paul as σκηνοποιός and the use of the codex in early Christianity, and J. B. Bauer on *Christus sidereus* (the expulsion from the Temple, Jerome, and *Gospel of the Nazarenes).* Also included are articles by N. Brox, U. Kühn, and S. Hübner, as well as a bibliography of Trilling's publications. The original, paperback 1989 edition (Erfurter Theologische Studien 59) is available from St. Benno-Verlag, Leipzig (ISBN: 3-7462-0440-2).

R. J. Coggins and J. L. Houlden (eds.), *A Dictionary of Biblical Interpretation* (London: SCM, 1990; Philadelphia: Trinity Press International, $49.95) xvi and 751 pp. Bibliographies. Indexed. LCN: 89-28178. ISBN: 0-334-00294-X.

The topics covered in this dictionary of biblical interpretation include the biblical books; schools, movements, and periods in the history of interpretation; and technical terms, approaches, and methods used in interpretation. The contributors include P. S. Alexander on midrash, R. E. Brown on the infancy narratives, J. D. G. Dunn on NT Christology, C. F. Evans on resurrection, J. A. Fitzmyer on Semitisms, H. C. Kee on magic and miracle, J. Murphy-O'Connor on NT archaeology, G. N. Stanton on the historical Jesus, and M. P. Weitzman on the Talmud. The editors teach at King's College, London.

I. V. Cully and K. B. Cully (eds.), *Harper's Encyclopedia of Religious Education* (San Francisco: Harper & Row, 1990, $34.95) xxiii and 717 pp. Illustrated. Bibliography. LCN: 89-45392. ISBN: 0-06-061656-3.

The more than 600 articles in this encyclopedia provide information about educational theory and practice in the context of religious education, basic biblical and theological ideas, aspects of worship and celebration, histories of Christian and Jewish education, biographies of major figures, and overviews of religious education in various churches, countries, and regions. There is a major article by H. Weber on the Bible in religious education as well as short pieces by B. L. Daniels on Bible societies, M. C. Boys on Bible study, W. Harrelson on biblical authority, G. W. Coats on biblical criticism, and R. W. Graham on biblical theology and on biblical translation.

W. F. Dicharry, *Greek Without Grief. An Outline Guide to New Testament Greek* (Chicago: Loyola University Press, 1989, paper $15.95) xii and 195 pp. Indexed. ISBN: 0-8294-0629-8.

This introduction to NT Greek is a new and more formal edition of the work described in *NTA* 26, pp. 73-74. It presents everything in outline form, emphasizes orderly learning of basic forms and vocabulary, includes exercises, chooses Greek vocabulary according to frequency in the NT and English derivatives, and provides three indexes and an appendix for teachers. The material is arranged in twenty chapters. Dicharry resides at the Vincentian Evangelization Center in Houston, TX.

J. D. G. DUNN, *Jesus, Paul, and the Law. Studies in Mark and Galatians* (London: SPCK, 1990, paper £15; Louisville, KY: Westminster/Knox, $19.95) x and 277 pp. Indexed. LCN: 90-32703. ISBN: 0-281-04436-8 (SPCK), 0-664-25095-5 (W/K).

The nine essays in this collection concern Mk 2:1–3:6 as a bridge between Jesus and Paul on the question of the Law [§ 29-118]; Jesus and ritual purity in light of Mk 7:15 (1985); Pharisees, sinners, and Jesus (1988); the significance of the Damascus Road Christophany for Paul (1987); the relationship between Paul and Jerusalem according to Galatians 1–2 [§ 27-654]; the incident at Antioch according to Gal 2:11-18 [§ 28-235]; the new perspective on Paul [§ 28-188]; works of the Law and the curse of the Law according to Gal 3:10-14 [§ 30-742]; and the theology of Galatians (1988). All but the last article (which has been thoroughly revised for publication here) contain an "afterword" bringing the debate up to date. Dunn is professor of divinity at the University of Durham.

Eastern Great Lakes and Midwest Biblical Societies Proceedings, vol. 9, ed. T. Callan (Buffalo, NY: EGLMBS, 1989, paper $8) iv and 272 pp., 4 figs.

Of the nineteen papers in this volume [see *NTA* 33, pp. 376-377] those most pertinent to NT study are by B. J. Lillie on Matthew's Wisdom Christology, P. Thimmes on fear as a reaction to Jesus in Mark's Gospel, D. Culbertson on reforming the reader in Jn 7, A. Reinhartz on the shepherd and the sheep in Jn 10:1-5, J. P. Bercovitz on chronologies for Paul's letters, M. A. Plunkett on eschatology at Corinth (1 Cor 4:8; 15:12-58), A. J. Dewey on the acoustics of the Spirit in Romans 10, P. W. Macky on the relation of the metaphors of God's mercy and justice in the NT, and R. T. Anderson on the nature of Josephus' accounts of Temple building.

J. M. EFIRD, *A Grammar for New Testament Greek* (Nashville, TN: Abingdon, 1990, $19.95) xvii and 168 pp. Bibliography. LCN: 89-34156. ISBN: 0-687-15678-5.

This grammar of NT Greek is written for the beginning student, to introduce basic elements of Greek grammar, vocabulary, syntactical constructions, nuances of the verbal system, etc. It seeks to present the material in twenty-eight lessons in the tried and tested deductive method without confusing gimmicks. The emphasis is on translating from Greek to English, since this is the primary skill needed for exegesis. Tables, charts, and lists of vocabulary are included. Efird is professor of biblical interpretation at the Divinity School, Duke University.

E. FERGUSON (ED.), *Encyclopedia of Early Christianity,* Garland Reference Library of the Humanities 846 (New York—London: Garland, 1990, $95) xx and 983 pp. Illustrated. Bibliographies. Indexed. LCN: 89-36997. ISBN: 0-8240-5745-7.

Covering the period from Jesus' lifetime to ca. A.D. 600, the entries in this encyclopedia of early Christianity concern persons, places, doctrines, practices, art, liturgy, heresies, and schisms. Each entry begins with a brief definition, identification, or characterization. It proceeds with antecedents to the subject (if applicable) and then gives a chronological or topical development of the subject in early Christianity. The main patristic sources are listed at the close of the article. The 135 writers for the 977 entries include H. W. Attridge, J. H. Charlesworth, J. J. Collins, B. E. Daley, W. H. C. Frend, E. A. Judge, K. McVey, B. M. Metzger, P. Perkins, T. Stylianopoulos, and D. F. Winslow. The associate editors are M. P. McHugh and F. W. Norris, and the consulting editor was D. M. Scholer.

S. L. HARRIS, *The New Testament. A Student's Introduction* (Mountain View, CA: Mayfield, 1988, paper $24.95) xvi and 343 pp., 8 plates. Illustrated. Bibliographies. Indexed. LCN: 87-31283. ISBN: 0-87484-746-X.

This introduction to the NT first provides an "invitation" to the NT: an overview, how the NT was handed down, the world in which Jesus was born, the world of Hellenistic thought and culture, and the world of 1st-century Judaism. Then it discusses the form and purpose of the Gospels, the distinctive portraits of Jesus in the four Gospels (Mark's story of Jesus, the great teacher in Mt, a savior for "all the nations" in Lk, the Word of God made flesh in Jn), and seeking to know Jesus of Nazareth. Then after treating Acts, it deals with Paul and the Pauline tradition, the general letters, Revelation, and extracanonical works. A 32-page glossary of NT terms and concepts is included. Harris teaches at California State University in Sacramento.

E. HAUSCHILDT, *Rudolf Bultmanns Predigten. Existentiale Interpretation und lutherisches Erbe. Mit einem neuen Verzeichnis der Veröffentlichungen Bultmanns,* Marburger Theologische Studien 26 (Marburg: Elwert, 1989, paper DM 68) l and 280 pp. Bibliography. ISBN: 3-7708-0888-6.

Presented in 1987 to the Evangelical theological faculty at Munich, this volume begins with a 38-page bibliography of writings by and about Bultmann. Next it examines the development of Bultmann's approach to preaching on the basis of existential analysis with reference to his biography and his understanding of the opposition between work and gift through the doctrine of justification. Then it considers Bultmann's homiletical-theological theory in relation to Luther's theology, and investigates his actual sermons with attention to their structure and approach to law and gospel. Finally it treats the historical place and significance of Bultmann's approach to preaching.

Intertextuality in Biblical Writings. Essays in honour of Bas van Iersel, ed. S. Draisma (Kampen: Kok, 1989, 40 gld.) 207 pp., frontispiece. Bibliographies. ISBN: 90-242-5050-1.

The fifteen articles honoring Professor van Iersel are by W. Vorster on intertextuality and redaction criticism, J. Voelz on multiple signs and double texts as elements of intertextuality, J. Delorme on intertextualities about Mark, E. van Wolde on trendy intertextuality, W. Beuken on the Temple in Isa 66:1-6, P. Farla on Gen 1:27 and 2:24 in the NT marriage texts, S. Freyne on reading Hebrews and Revelation intertextually, M. de Jonge on Jesus as Son of David and Son of God, B. Lategan on intertextuality and social transformation with regard to the family concept in NT texts, G. Luttikhuizen on intertextual references in readers' responses to *Apocryphon of John,* W. Schenk on Luke as a reader of Paul, B. Standaert on crying "Abba" and saying "Our Father," S. van Tilborg on Mt 27:3-10 from the perspective of intertextuality, H. Welzen on loosening and binding—Lk 13:10-21 as program and anti-program of Luke's Gospel, and W. Weren on Psalm 2 in Lk-Acts. Also included are a photograph of the honoree, a personal appreciation by the editor, and a select bibliography of van Iersel's writings.

E. E. JOHNSON, *Expository Hermeneutics: An Introduction* (Grand Rapids: Zondervan, 1990, $19.95) 330 pp., 13 figs. Indexed. LCN: 89-15143. ISBN: 0-310-34160-4.

Johnson, professor of Bible exposition at Dallas Theological Seminary, seeks to develop principles and strategies for the historico-grammatical or "literal" interpretation of Scripture. Giving particular attention to the general hermeneutical principles expounded by E. D. Hirsch, he treats Bible study and hermeneutics, recognition, exegesis, application, and validation. At each step he deals with the task (or goal or principle) and hermeneutical matters.

Listening to the Word of God. A Tribute to Dr. Boyce W. Blackwelder, ed. B. L. Callen (Anderson, IN: Warner, 1990) xiv and 172 pp., frontispiece. Bibliography. ISBN: 0-87162-516-4.

This volume first presents Callen's personal appreciation of Professor Blackwelder (1913-76) and Blackwelder's article on biblical studies and seminary education. Then it offers eight articles honoring Blackwelder's memory: J. R. Christoph on equal access for women and men to grace in ministry, G. Kufeldt on divine word or human words in the prophets, F. W. Burnett on characterization and reader construction of characters in the Gospels, J. E. Stanley on the Holy Spirit as empowerer for ministry in Lk-Acts, L. S. Spaulding on the significance of the differing audiences for Galatians and Romans, G. Miller on τέλειος ("mature," "complete," or "brought to completion") in the Pauline writings, K. E. Jones on Babylon and the new Jerusalem in Revelation, and J. E. Massey on ministerial authority in biblical perspective.

R. A. Martin, *Syntax Criticism of Johannine Literature, the Catholic Epistles, and the Gospel Passion Accounts*, Studies in Bible and Early Christianity 18 (Lewiston, NY—Lampeter, UK—Queenston, Ont.: Mellen, 1989, $59.95) x and 185 pp., 15 charts. Bibliography. ISBN: 0-88946-618-1.

With this volume Martin, professor of NT at Wartburg Theological Seminary in Dubuque, IA, completes the trilogy begun in *Syntactical Evidence of Semitic Sources in Greek Documents* (1974) and *Syntax Criticism of the Synoptic Gospels* (1987). He applies the criteria for determining whether a text was composed in Greek or translated from a Semitic original to the Fourth Gospel, the passion and resurrection accounts in the Gospels, and the catholic epistles. He concludes that 1–2 John, probably the Fourth Gospel, and much of James are either translations of Semitic originals or compositions by authors thinking in Aramaic as they wrote in Greek. One of the five appendixes explains the methodology of "syntax criticism" and responds to criticisms of it.

R. P. Martin, *Accuracy of Translation and the New International Version. The Primary Criterion in Evaluating Bible Versions* (Edinburgh—Carlisle, PA: Banner of Truth Trust, 1989, paper $6.95) vi and 89 pp. Indexed. ISBN: 0-85151-546-0.

After discussing the difference between formal equivalence and dynamic equivalence as translation philosophies, Martin, professor of biblical theology at Trinity Ministerial Academy in New Jersey, looks at the question of translation philosophy in relation to the Bible's inspiration. Then he examines elements of dynamic equivalence in the NT of the New International Version: elimination of complex grammatical structures, addition of words in translation, omission of words in translation, erosion of technical terminology, levelling of cultural distinctives, presenting interpretations as Scripture, and paraphrasing the biblical text. Martin argues that the NIV is not worthy of becoming the standard version of the English-speaking world, because its accuracy is suspect in too many places. Three appendixes are included.

J. P. Meier, *The Mission of Christ and His Church. Studies in Christology and Ecclesiology*, Good News Studies 30 (Wilmington, DE: Glazier, 1990, paper $17.95) xi and 327 pp. Indexed. LCN: 90-30923. ISBN: 0-89453-795-4.

The sixteen articles in this collection concern Jesus among the historians [§ 31-551], Jesus according to H. Küng and E. Schillebeeckx, Jesus according to J. Sobrino and J. L. Segundo [§ 33-823], structure and theology in Heb 1:1-14 [§ 30-277], symmetry and theology in the OT citations of Heb 1:5-14 [§ 30-1225], salvation history in Mt [§ 20-80], "nations" or "Gentiles" in Mt 28:19 [§ 21-733], two disputed questions in Mt 28:16-20 [§ 22-405r], John the Baptist in Mt [§ 25-456], the Canaanite woman in Mt 15:21-28 and the problem of world religions, Antioch (1985), πρεσβύτερος in the Pastorals [§ 18-224], Catholic funerals in the light of Scripture (1974), celebration of the word in communal services of penance (1976), liberty and justice for all (1976-77), and the veiling of hermeneutics according to 1 Cor

11:2-16 [§ 22-862]. Meier, who teaches at the Catholic University of America in Washington, DC, has provided bibliographic afterwords for many articles.

R. North (ed.), *Elenchus of Biblica 1987,* Elenchus of Biblical Bibliography 3 (Rome: Pontifical Biblical Institute, 1990, paper) 1103 pp. Indexed. ISBN: 88-7653-589-6.

This installment [see *NTA* 34, p. 102] provides bibliographic information for 16,454 items under the following headings: bibliography, introduction, critical texts and versions, exegesis for the whole OT or with the NT, OT historical books, OT didactic books, OT prophetic books, general exegesis of the NT, NT commentaries—Gospels, Acts, Johannine corpus, Paul and other epistles, biblical theology, biblical philology, post-biblical Judaism, parabiblical religion, history of the biblical Middle East, archaeology, biblical geography, and history of biblical study.

J. H. Petzer, *Die teks van die Nuwe Testament. 'n Inleiding in die basiese aspekte van die teorie en praktyk van die tekskritiek van die Nuwe Testament,* Hervormde Teologiese Studies Supplementum 2 (Pretoria: Tydskrifafdeling van die Nederduitsch Hervormde Kerk, 1990, paper) xviii and 353 pp. Bibliography. Indexed. ISBN: 0-620-14761-X.

This introduction to NT textual criticism first considers theoretical matters: Greek palaeography, sources (manuscripts, ancient translations, quotations), textual variants and reasons for them, the history of the handwritten text, the printed text, and important methods. Then it deals with practical aspects: gathering information, reconstructing the history of the text, reconstructing the text, and the text of the NT. An appendix provides basic information about sources for NT textual criticism. Petzer teaches in the department of Greek at the Potchefstroom Universiteit vir Christelike Hoër Onderwys.

A. Reeve and M. A. Screech (eds.), *Erasmus' Annotations on the New Testament. Acts—Romans—I and II Corinthians. Facsimile of the final Latin text with all earlier variants,* Studies in the History of Christian Thought 42 (Leiden—New York: Brill, 1990, 140 gld. or $70) xxxiv and 298 pp., 2 plates. Bibliography. LCN: 89-15792. ISBN: 90-04-09124-6.

The basic text of Erasmus' annotations on Acts, Romans, and 1–2 Corinthians that is reproduced in this volume is the Latin edition of 1535. Symbols and manuscript notes enable the reader to identify the various stages of the text as it appeared in print in 1516, 1519, 1522, 1527, and 1535, respectively. The additions, excisions, and other changes are indicated by brackets, bold dots, and other symbols. The editors have supplied a fifteen-page introduction and a general bibliography. The calligraphy was done by P. Payn. H. Obermann has provided a two-page preface.

C. Rowland and M. Corner, *Liberating Exegesis: The Challenge of Liberation Theology to Biblical Studies,* Biblical Foundations in Theology (London: SPCK, 1990, paper £10.95; Louisville, KY: Westminster/Knox, $14.95) ix and 205 pp. Illustrated. Indexed. ISBN: 0-281-04437-6 (SPCK), 0-664-25084-X (W/K).

After exploring some contemporary readings of biblical texts influenced by a liberationist perspective, the authors set out the biblical and theoretical foundations of liberation theology and compare it with the dominant exegetical procedures at work in the First World. Then they apply liberation exegesis to the NT, showing how it affects our understanding of the Gospels, eschatology, and the book of Revelation. Finally they argue that liberation exegesis should be practiced in the First World as well as the Third World. Rowland is dean of Jesus College in Cambridge, and Corner is lecturer in religious studies at the University of Newcastle upon Tyne.

E. Rummel, *Erasmus and His Catholic Critics.* Vol. 1, *1515-1522;* vol. 2, *1523-1536,* Bibliotheca Humanistica & Reformatorica 45 (Nieuwkoop: De Graaf, 1989, 180 gld.) xiv and 263 pp., x and 220 pp. Bibliography. Indexed. ISBN: 90-6004-401-0.

At the root of Erasmus' controversies with his Catholic critics were the changes that he proposed in the NT text and the authority of the Vulgate. The first volume, covering 1515 to 1522, considers an early warning from Maarten van Dorp, the prolegomena to the NT, the reception of the first edition of the NT (1516) and preparations for a revision (1518-19), Jacques Masson's theological challenge to philologists, Edward Lee's critical notes on the NT, attacks from the religious orders (Dominicans, Franciscans, Carmelites), the criticisms made by Jacob Stunica, and Erasmus' move to Basel. The second volume, covering 1523 to 1536, contains chapters on critics in Brabant and Germany, Noël Béda and the Paris faculty of theology, Pierre Cousturier and Josse Chichtove, the Spanish religious orders, and the Italian opponents.

R. M. SCHWARTZ (ED.), *The Book and the Text. The Bible and Literary Theory* (Cambridge, MA—Oxford: Blackwell, 1990, cloth $49.95, paper $18.95) xi and 313 pp., 3 figs., table. Indexed. ISBN: 0-631-16861-3 (cloth), -16862-1 (paper).

Of the twelve studies in this collection those most pertinent to the NT are by G. L. Bruns on the hermeneutics of midrash, P. Ricoeur on interpretative narrative (with particular attention to the Markan passion narratives), M. A. Tolbert on the Gospel in Greco-Roman culture, and S. Briggs on "buried with Christ" (the politics of identity and the poverty of interpretation). OT topics are treated by M. Bal, Schwartz, H. Marks, M. Sternberg, R. Alter, J. C. Nohrnberg, D. Boyarin, and T. Eagleton.

W. STENGER, *Strukturale Beobachtungen zum Neuen Testament,* New Testament Tools and Studies 12 (Leiden—New York: Brill, 1990, 135 gld. or $67.50) vii and 320 pp. Indexed. LCN: 89-49295. ISBN: 90-04-09113-0.

The thirteen articles in this collection concern the compositional structure of Mk [§ 33-141], the women in Mt 1:1-17 [§ 24-416], structural observations on Mt 1:18-25 [§ 26-463], the parable of the rich man and the poor Lazarus in Lk 16:19-31 [§ 23-872], the structure of Lk 24:13-35 [§ 16-901], the so-called list of nations in Acts 2:7-11 [§ 24-852], the reconstruction of Jesus' saying about divorce [§ 30-112], the beatitude on the reviled in Mt 5:11-12 and Lk 6:22-23 [§ 31-1071], the transformation of biblical texts as exemplified by Mt 25:14-30 and Lk 19:11-27 (1978), *Vorlage* and Johannine redaction in Jn 11:1-45 [§ 18-920], structural reading of Jn 19:31–21:25 (1979), the structure of the argument in 1 Corinthians 15 [§ 24-178], and biographic and ideal biographic elements in Gal 1:11–2:14 (1981). Five of the articles were written in collaboration with F. Schnider.

H. M. TEEPLE, *I Started to be a Minister. From Fundamentalism to a Religion of Ethics* (Evanston, IL: Religion and Ethics Institute, 1990, $19.95) xii and 265 pp., frontispiece. LCN: 89-92368. ISBN: 0-914384-03-1.

This book combines Teeple's autobiography (1911-), his personal journey from Protestant fundamentalism to "a religion based on truth and ethics," and an inside view of how biblical scholars work. It provides information about these topics with particular attention to the academic institutions with which he has been associated. Teeple is currently executive director of the Religion and Ethics Institute in Evanston, IL.

M. WARNER (ED.), *The Bible as Rhetoric. Studies in Biblical Persuasion and Credibility,* Warwick Studies in Philosophy and Literature (London—New York: Routledge, 1990, paper $15.95) x and 236 pp. Bibliography. Indexed. LCN: 89-6248. ISBN: 0-415-03617-8 (cloth), -04409-X (paper).

After a 25-page introduction by the editor, this volume presents essays by L. Poland on the Bible and the rhetorical sublime; J. Barton on history and rhetoric in the OT prophets; D. Clines on deconstructing the book of Job; M. Stocker on Judith as a biblical heroine; S. Sutherland on history, truth, and narrative in the Gospels; R. Trigg on "tales artfully spun" in the NT; D. Jasper on Mark's rhetoric; Warner on the art of rational persuasion in the Fourth Gospel; M. Edwards on narrative and rhetoric in the Fourth Gospel; G. Kennedy on "truth" and "rhetoric" in the Pauline epistles; and C. Barrett on the language of ecstasy and the ecstasy of language.

D. Williams (ed.), *New Concise Bible Dictionary* (Leicester, UK: Inter-Varsity, 1989, £8.95; Oxford: Lion; Wheaton, IL: Tyndale House) xii and 595 pp., 32 plates. ISBN: 0-85110-641-2 (I-V), 0-7459-1819-0 (L), 0-8423-4697-X (TH).

Using material available in J. D. Douglas et al. (eds.), *New Bible Dictionary* (rev. ed.) and elsewhere, this concise dictionary explains biblical events, people, places, animals, plants and trees, beliefs, and customs. Its approximately 2,100 articles are presented alphabetically in a two-column format. There is also a 32-page full-color section.

Zum Problem des biblischen Kanons, Jahrbuch für Biblische Theologie 3 (Neukirchen-Vluyn: Neukirchener, 1988, paper) 294 pp. Indexed. ISBN: 3-7887-1288-0.

This volume first presents five articles on aspects of canonical biblical interpretation by B. S. Childs, N. Lohfink, H.-J. Kraus, H.-G. Link, and I. Baldermann. Of the seven articles on the history of the canon, those most pertinent to NT study are by J. Maier on the biblical canon in early Judaism in light of the Qumran discoveries, H. Hübner on the OT canon from a NT perspective, and G. Stemberger on Yavneh and the OT canon. The other papers are by M. Saebø, H. P. Rüger, R. Berndt, and H. J. Sieben. Also included are a report by P. D. Miller on the canon in contemporary American discussion and five book-reviews.

GOSPELS–ACTS

C. L. Blomberg, *Interpreting the Parables* (Downers Grove, IL: InterVarsity, 1990, paper $19.95) 334 pp. Indexed. LCN: 89-38811. ISBN: 0-8308-1271-7.

Blomberg, assistant professor of NT at Denver Seminary and author of *The Historical Reliability of the Gospels* (1987), contends that the dominant approaches of the 20th century to interpreting the parables of Jesus are misguided and require rethinking. He first discusses the theories of interpreting the parables and evaluates their relative merits under the following headings: parable and allegory, form criticism and the parables, redaction criticism of the parables, and new literary and hermeneutical methods. Then he applies the conclusions drawn in the first part to each of the principal parables in the Gospels: simple three-point parables, complex three-point parables, two-point and one-point parables, and the theology of the parables (the kingdom and the Christ). Blomberg concludes that the theme of God's kingdom unites Jesus' parables and that they include implicit claims to his deity.

R. Burigana, R. Fiorini, and S. Scarpat, *Dalla Galilea a Gerusalemme. L'itinerario delle donne nel Vangelo di Luca,* Esperienze e Analisi 6 (Vicenza: LIEF, 1988, paper 13,000 L) 97 pp. Bibliography.

This volume contains three essays on Luke's portrayal of women: Burigana on the women in Lk 8:1-3, Fiorini on the women in Luke's passion narrative, and Scarpat on the women who announce that Jesus is the living one (Lk 24:1-11). The papers originated in a seminar at the Istituto di Studi Ecumenici S. Bernardino in Verona that was directed by T. Vetrali, who provided a three-page general conclusion.

P. S. Cameron, *Violence and the Kingdom. The Interpretation of Matthew 11:12,* Arbeiten zum Neuen Testament und Judentum 5 (2nd ed.; Frankfurt—Bern—New York—Paris: Lang, 1988, paper $35.80) vi and 215 pp. Bibliography. Indexed. ISBN: 3-631-40673-8.

This second edition of a work described in *NTA* 30, p. 227 features an epilogue that takes account of six interpretations of Mt 11:12 (by J. Gnilka, D. Allison, J. Schlosser, G. R. Beasley-Murray, P. W. Barnett, and B. E. Thiering) published during the 1980s. Cameron is now lecturer in the NT department at New College, Edinburgh.

C. C. Caragounis, *Peter and the Rock,* Beiheft zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 58 (Berlin—New York: de Gruyter, 1990, DM 64) ix and 157 pp. Bibliography. Indexed. LCN: 89-48893. ISBN: 3-11-012396-7, 0-89925-684-8 (USA).

Caragounis, author of *The Son of Man* (1986), questions the exegetical consensus that πέτρα in Mt 16:18 is to be identified with Πέτρος and that consequently the apostle Peter is to be regarded as the foundation of the church. He first examines the linguistic data (Greek, Latin, Aramaic, Syriac) on Πέτρος and πέτρα, and then discusses Mt 16:17-19 in its context in order to establish the meaning and reference of πέτρα and Πέτρος in Mt 16:18. He concludes that in Matthean theology the rock on which Jesus will build his church is the content of Peter's confession, i.e. Jesus is the Messiah.

N. Casalini, *Libro dell'origine di Gesù Cristo. Analisi letteraria e teologica di Matt 1-2,* Studium Biblicum Franciscanum 28 (Jerusalem: Franciscan Printing Press, 1990, paper $12) 173 pp. Bibliographies. Indexed.

After discussing various scholarly approaches to the literary and narrative unity of Mt 1–2, this volume considers text-critical problems, provides an Italian translation, and examines problems in translation. Then it presents a literary and narrative analysis according to the following outline: a possible title (1:1), the genealogy (1:2-17), the origin of Jesus Christ (1:18-25), the Magi from the East (2:1-12), the flight into Egypt (2:13-15), the slaughter of the innocents of Bethlehem (2:16-18), and return to Israel and residence at Nazareth (2:19-23). Finally it investigates the use of the OT in Mt 1–2: explicit quotations, allusions, narrative imitations, etc.

N. Casalini, *Il vangelo di Matteo come racconto teologico. Analisi delle sequenze narrative,* Studium Biblicum Franciscanum 30 (Jerusalem: Franciscan Printing Press, 1990, paper $10) 115 pp. Bibliography. Indexed.

Casalini, author of *Libro dell'origine di Gesù Cristo* (1990), first applies the method of narrative analysis to the narrative sequences in Matthew's Gospel (1:1–2:23; 3:1–4:25; 5:1–7:29; etc.) and then tries to show how they fit into the plot that constitutes Matthew's story of Jesus. Finally he examines problems encountered in the story-line.

R. A. Cole, *The Gospel According to Mark. An Introduction and Commentary,* Tyndale New Testament Commentaries 2 (2nd ed.; Leicester, UK: Inter-Varsity, 1989, paper; Grand Rapids: Eerdmans, $8.95) 340 pp. Bibliography. LCN: 89-28136. ISBN: 0-85111-871-2 (I-V), 0-8028-0481-0 (E).

The revised edition of a book described in *NTA* 6, pp. 416-417, this edition features a completely rewritten 78-page introduction to Mark's Gospel: Who was Mark?, his priority among the Synoptics, mini-history of Gospel criticism, etc. The revised commentary appears under the following headings: prepare the way—the preparation for the evangel (1:1-13); his own did not receive him–the early Galilean ministry (1:14–3:6); all who received him—the call and training of the disciples (3:7–8:26); etc. Cole is lecturer at Trinity Theological College in Singapore.

P. F. Esler, *Community and gospel in Luke-Acts. The social and political motivations of Lucan theology,* Society for New Testament Studies Monograph Series 57 (Cambridge, UK—New York: Cambridge University Press, 1990, paper $16.95) xv and 270 pp. Indexed. LCN: 86-28415. ISBN: 0-521-38873-2.

The paperback edition of a work described in *NTA* 32, p. 102.

C. A. Evans, *Life of Jesus Research. An Annotated Bibliography,* New Testament Tools and Studies 13 (Leiden—New York: Brill, 1989, 110 gld. or $55) xiii and 207 pp. Indexed. LCN: 89-35243. ISBN: 90-04-09180-7.

This annotated bibliography of 1,302 books and articles on life-of-Jesus research is divided into three parts: bibliographies and surveys of research (nos. 1-49), general discussion (nos. 50-606), and special topics (nos. 607-1302). The third section contains nine major sections: demythologization, criteria of authenticity, the teaching of Jesus, Jesus' self-understanding, his miracles, death, resurrection, lives of Jesus, and non-canonical historical sources. The bibliography covers up to the end of 1987, with a few 1988 items. Evans is chairman of the department of biblical studies at Trinity Western University in Langley, British Columbia.

C. F. EVANS, *Saint Luke,* TPI New Testament Commentaries (London: SCM, 1990; Philadelphia: Trinity Press International, $39.95) xxi and 933 pp. Bibliography. Indexed. LCN: 89-78459. ISBN: 0-334-00951-0.

In his 111-page introduction to Luke's Gospel, Evans, emeritus professor of NT at King's College, London, treats its origins (date and place), composition (sources and redaction), and character (history, history and theology, eschatology, Christology, etc.). His commentary provides information about individual statements and interpretations of the separate sections or units of the Gospel. It proceeds according to the following general outline: birth and preparation for ministry (1:1–4:13), the ministry in Galilee (4:14–9:50), the central section (9:51–19:27), and Jerusalem (19:28–24:53).

J. FENTON, *Finding the Way through John* (London—Oxford: Mowbray, 1988, paper £5.95) vi and 105 pp. Bibliography. ISBN: 0-264-67142-2.

Fenton, canon of Christ Church, Oxford, attempts to show how to read John's Gospel as a book about faith in Jesus Christ. After an eleven-page introduction, he presents expositions of the individual pericopes: the Prologue (1:1-18), the testimony of John and its effect (1:19-51), the wine and the Temple (2:1-25), a new beginning (3:1-21), the last testimony of John (3:22-36), etc.

D. FOREMAN, *Crucify Him. A Lawyer Looks at the Trial of Jesus* (Grand Rapids: Zondervan, 1990, paper $8.95) 222 pp., frontispiece. Illustrated. Bibliography. LCN: 89-28924. ISBN: 0-310-51211-5.

Foreman, who practices law in Wenatchee, WA, examines legal matters connected with Jesus' trial according to the following outline: the orthodox evidence (Gospels, historical evidence, modern archaeology), the non-orthodox evidence (ancient documents, Apocrypha), the trials (Hebrew and Roman trials, the punishment), and the modern verdict (political show trial, civil disobedience, closing argument). The three appendixes concern the facts of the trial, the time line of accepted facts, and excerpts from *Acts of Pilate.* Foreman concludes that Jesus was tried by (1) the Jewish establishment for blasphemy and found guilty and (2) the Roman establishment for treason and found innocent.

D. E. GARLAND, *One Hundred Years of Study on the Passion Narratives,* NABPR Bibliographic Series 3 (Macon, GA: Mercer University Press, 1989, $18.95) xviii and 174 pp. Indexed. LCN: 89-48233. ISBN: 0-86554-371-2.

This bibliography of 2,154 books and articles published in English, French, and German in the last hundred years covers the passion narratives in the individual Gospels, the major events (the anointing at Bethany, the Last Supper, etc.), and particular topics that have evoked special concern (e.g. chronology, the Shroud of Turin). The items are arranged chronologically so that one can trace the development of research and debate. It includes cross-references at the end of a section and an author index. Garland teaches at Southern Baptist Theological Seminary in Louisville, KY.

G. GHIBERTI, *Spirito e vita cristiana in Giovanni,* Studi Biblici 84 (Brescia: Paideia, 1989, paper 20,000 L) 189 pp. ISBN: 88-394-0419-8.

Ghiberti, the author of *La sepoltura di Gesù* (1982) and *La risurrezione di Gesù* (1982), first discusses the Spirit and Jesus according to the Fourth Gospel and the Johannine letters, respectively. Then he considers the Johannine perspectives on the following theological topics: the mission of Jesus and of the disciples, the church, the mother of Jesus, the pardon of sins, and the resurrection of the dead.

F. Godet, *Das Evangelium des Johannes* [1903] (4th ed.; Giessen—Basel: Brunnen, 1987, DM 88) vii and 872 pp. ISBN: 3-7655-9222-6.

This volume reprints the two volumes of Godet's commentary on the Fourth Gospel (1864; 4th ed., 1903). The first part treats the origin of the Gospels and the question of authenticity, the apostle John, analysis and characteristics of the Fourth Gospel, and the origin of the Fourth Gospel. The second part provides a commentary according to the following general outline: the Prologue (1:1-18); first manifestations of the Word—origin of faith and first signs of unbelief (1:19–4:54); the development of unbelief in Israel (5:1–12:50); the development of the disciples' faith (13:1–17:26); the passion narrative (18:1–19:42); the resurrection (20:1-29); conclusion (20:30-31); and appendix (21:1-25). G. Hörster has provided a one-page summary of Godet's life and activity (1812-1900).

M. D. Hamm, *The Beatitudes in Context. What Luke and Matthew Meant,* Zacchaeus Studies: New Testament (Wilmington, DE: Glazier, 1990, paper $5.95) vii and 120 pp. Bibliography. Indexed. LCN: 89-39265. ISBN: 0-89453-676-1.

The aim of this book is to help people to hear the NT beatitudes afresh by attending to their OT background and their immediate literary context. It first explores preliminary questions: What is a beatitude? How might Jesus' words have been heard before Easter? What are we to make of the variations between Mt 5:3-12 and Lk 6:20-26? Then it studies Luke's four beatitudes and their corresponding "woes," with particular attention to Luke's distinctive perspectives. Finally it applies the same procedure to the beatitudes according to Matthew. Hamm is professor of NT at Creighton University in Omaha, NE.

J. Hargreaves, *A Guide to Acts,* TEF Study Guide 27 (London: SPCK, 1990, paper £7.50) xiv and 253 pp. Illustrated. Bibliography. Indexed. ISBN: 0-281-04367-1.

After explaining why Luke wrote Acts and why we read Acts today, this volume provides for each section of Acts an outline, an interpretation, notes on particular words and verses, and study suggestions. The following general outline is adopted: the birth of the Christian church (1:1–5:42), the spreading of the church from Jerusalem to Syrian Antioch (6:1–12:25), and the spreading of the gospel from Syrian Antioch to Rome (13:1–28:31). Also included are three background notes (on Luke's accuracy as a historian, Paul's background, and the manuscripts of Acts) and extended notes on nine topics ("tongues," healing, opposition and persecution, etc.).

D. J. Harrington, *John's Thought and Theology. An Introduction,* Good News Studies 33 (Wilmington, DE: Glazier, 1990, paper $8.95) 120 pp. Bibliography. LCN: 90-30920. ISBN: 0-89453-796-2.

This guide to John's Gospel is meant for those who want to understand its vocabulary and logic, and so to enter the world of the Johannine community and Johannine theology. The eight-page introduction uses three series of seven adjectives to characterize the literary, historical, and theological features of the Gospel. The exposition appears under four general headings: introduction (Jn 1:1-51), Jesus' public signs and speeches (2:1–12:50), Jesus' farewells to his disciples (13:1–17:27), and the "hour" of Jesus (18:1–21:25). The appendix treats John's Gospel in the church's lectionary. Harrington is professor of NT at Weston School of Theology.

M. Hengel, *The Johannine Question,* trans. J. Bowden (London: SCM, 1989; Philadelphia: Trinity Press International, $24.95) xvi and 240 pp. Indexed. LCN: 89-28972. ISBN: 0-334-00795-X.

Hengel, professor of NT and early Judaism at the University of Tübingen, argues that the Fourth Gospel and the Johannine letters are not the expression of a community with many voices but above all the voice of a towering theologian, the founder and head of the Johannine school. The five chapters in this volume concern the Fourth Gospel in the 2nd century A.D.; John the Elder as the author of 2–3 John; 1 John and the split in the school; the author, his pupils, and the unity of the Gospel; and "John the Elder," his origin, and the historical setting of his school.

P. HINNEBUSCH, *"Come and You Will See!" St. John's Course in Contemplation* (New York: Alba House, 1990, paper $5.95) ix and 91 pp. LCN: 90-32186. ISBN: 0-8189-0580-8.

The sixteen chapters in this book deal with "Come and you will see" (Jn 1:39), John's course in contemplation, the witnesses who say "Come and see!" (Jn 4:29; 1:46), Jesus entrusting himself to us and our seeing, the Gentiles come to see, etc. Hinnebusch is part of the Dominican community at the University of Dallas.

P. HOFRICHTER, *Wer ist der "Mensch, von Gott gesandt" in Joh 1,6?,* Biblische Untersuchungen 21 (Regensburg: F. Pustet, 1990, paper DM 24) 109 pp. Bibliography. Indexed. ISBN: 3-7917-1244-6.

Intended as a supplement to *Im Anfang war der "Johannesprolog"* [*NTA* 30, p. 353], this volume argues that only the attribution of what is said in Jn 1:6-8 to John the Baptist has been inserted and that the original "man sent from God" was Jesus. The main chapters treat the literary history of Jn 1:6-8, other critical questions about the Prologue, the dependence between the Prologue and the Gospel, the counter-thesis of M. Theobald, confessional hymn and gnostic myth, and related texts in Justin and Augustine.

D. KOSCH, *Die eschatologische Tora des Menschensohnes. Untersuchungen zur Rezeption der Stellung Jesu zur Tora in Q,* Novum Testamentum et Orbis Antiquus 12 (Fribourg: Universitätsverlag, 1989, DM 98; Göttingen: Vandenhoeck & Ruprecht) 512 pp. Bibliography. Indexed. ISBN: 3-7278-0650-8 (U), 3-525-53913-4 (V&R).

The revised version of a doctoral dissertation directed by H.-J. Venetz and accepted in 1988 by the University of Fribourg, this volume first reviews research pertaining to Jesus, Q, and the Torah. Then it investigates the position of Jesus vis-à-vis the Torah according to three pericopes in Q: "Woe to you, Pharisees . . ." (Lk 11:39b-41, 42/Mt 23:23, 25-26); "Love your enemies . . ." (Lk 6:27-36/Mt 5:38-48); and "The Law and the Prophets until John . . ." (Lk 16:16-18/Mt 11:12-13; 5:18, 32). Finally it considers the reception of Jesus' attitude toward the Torah in Q. Seven excursuses are interspersed throughout the main text. Kosch concludes that Q saw agreement, not opposition, between Jesus' teachings and the Torah.

W. LÜTGEHETMANN, *Die Hochzeit von Kana (Joh 2,1 - 11). Zu Ursprung und Deutung einer Wundererzählung im Rahmen johanneischer Redaktionsgeschichte,* Biblische Untersuchungen 20 (Regensburg: F. Pustet, 1990, paper DM 48) v and 402 pp. Bibliography. Indexed. ISBN: 3-7917-1243-8.

The slightly revised version of a doctoral dissertation directed by J. Hainz and accepted in 1989 by the Philosophisch-Theologische Hochschule Sankt Georgen in Frankfurt, this investigation of the Cana pericope in Jn 2:1-11 first examines the text from various exegetical perspectives: text-linguistics, literary and redaction criticism, form criticism, and tradition criticism and history of religions. It gives particular attention to the motifs: the third day, wedding, wine, τί ἐμοὶ καὶ σοί, γύναι, water, sign, and glory. Then in light of past scholarship it proposes a new interpretation that focuses on the christological significance and deals with literary and redactional matters from that perspective.

C. M. MARTINI, *Women in the Gospels* (New York: Crossroad, 1990, paper $9.95) 136 pp. LCN: 89-38788. ISBN: 0-8245-0986-2.

The English version of *La donna nel suo popolo* (1987), the eleven retreat meditations in this volume look on Mary at the foot of the cross as the symbol of every woman who wishes to attain full self-realization among her people. The meditations are tied to Gospel texts: the three groanings (Mt 15:21-28); Mary heeds the world's groanings (Jn 2:1-12); the ford of faith (Mt 19:23-30); the spirit of gospel faith (Lk 7:36-50); etc. The book is also published as *The Woman Among Her People* (1989) by St Paul Publications, Slough, UK (ISBN: 0-85439-297-1).

J. I. H. McDonald, *The Resurrection. Narrative and Belief* (London: SPCK, 1989, paper £15) xii and 161 pp. Bibliography. Indexed. ISBN: 0-281-04400-7.

McDonald, lecturer in Christian ethics and NT studies at the University of Edinburgh, first considers the emergence of resurrection hope in Israel and the relation of Jesus' resurrection to the apocalyptic world-view. Then he discusses NT approaches to Jesus' resurrection and ours under the following headings: discerning the body (Paul), the mystery of the resurrection (Mark), power and presence (Matthew), the glory of the Lord (Luke-Acts), and in symbol and story (John). He concludes with reflections on general questions (genre, history, eschatology, theology, praxis) and particular problems (empty tomb, appearances). J. P. Mackey has provided a four-page foreword.

H. Merklein, *Jesu Botschaft von der Gottesherrschaft. Eine Skizze,* Botschaft Gottes, Neutestamentliche Reihe 36 (3rd ed.; Leipzig: St. Benno-Verlag, 1989, paper) 228 pp. Bibliography. ISBN: 3-7462-0427-5.

In this new edition of the work described in *NTA* 29, p. 326, Merklein has made corrections, stylistic improvements, clarifications, and additions. In some cases he has rewritten entire passages.

S. J. Noorda, *Historia Vitae Magistra. Een beoordeling van de geschiedenis van de uitleg van Lucas 4,16-30 als bijdrage aan de hermeneutische discussie* (Amsterdam: VU Uitgeverij, 1989, paper 72.50 gld.) vii and 343 pp. Bibliography. Indexed. ISBN: 90-6256-790-8.

Prepared as a doctoral dissertation under the direction of T. Baarda and accepted in 1989 by the University of Utrecht, this study of the history of the interpretation of Lk 4:16-30 first describes twenty-five selected interpretations from Origen to the present. Then the documentary evidence yielded by the history of interpretation serves as material for analyzing the process of interpretation as an interactive process of text and reader. Thus the analytic part follows the framework and basic definitions of semiotic theory with its threefold distinction of syntactic, semantic, and pragmatic aspects of the process of attributing meaning. The epilogue draws the conclusion that interpretation is the product of interaction between text and reader.

F. Parazzoli, *Gesù e le donne,* Letteratura Biblica 1 (Torino: Paoline, 1989, 25,000 L) 119 pp. Illustrated. ISBN: 88-315-0196-8.

This volume provides brief chapters about women who are prominent in the Gospels: Elizabeth, Mary, Anna, the bride of Cana, Herodias, the Samaritan woman, etc. Sketches accompany the main text.

R. Penna, *Letture evangeliche. Saggi esegetici sui quattro vangeli,* Studi e Ricerche Bibliche (Rome: Borla, 1989, paper 25,000 L) 238 pp. Bibliographies. ISBN: 88-263-0742-3.

After an introduction to the gospel and the Gospels, the volume provides an introduction to each Gospel and exegetical readings of texts: Matthew (1–2; 3–4; 5–7), Mark (1:1-13; 1:14-20; 1:21–3:6; 4:1-34), Luke (1–2; 4:14-30; 4:31–7:35; 7:36-50; 9:51ff.; 15:1-32), and John (1:1-18; 1:29; 2:1-11; 6:1-58). The book is based on Penna's lectures at the Pontifical Lateran University in Rome.

R. I. PERVO, *Luke's Story of Paul* (Minneapolis, MN: Fortress, 1990, paper $5.95) 96 pp. LCN: 89-27342. ISBN: 0-8006-2405-X.

Intended as a sequel to O. C. Edwards's *Luke's Story of Jesus* (1981), this volume aims to help readers appreciate Acts as a sequel to Luke's Gospel and as a narrative. It leads readers through Acts according to the following outline: an end and a beginning (1:1–2:42), the wages of repression (3:1–8:3), breakout (8:4–15:35), Paul—light to the nations (15:36–19:40), and unfettered to the end (20:1–28:30). Pervo, professor of NT and patristics at Seabury-Western Theological Seminary in Evanston, IL, is the author of *Profit with Delight: The Literary Genre of the Acts of the Apostles* (1987).

M. A. POWELL, *What Are They Saying About Luke?* (New York—Mahwah, NJ: Paulist, 1989, paper $5.95) viii and 151 pp. Bibliography. LCN: 89-36222. ISBN: 0-8091-3111-0.

Powell, assistant professor of NT at Trinity Lutheran Seminary in Columbus, OH, seeks to introduce readers to major trends in scholarship on Luke's Gospel. He deals with various methodological approaches to Luke (historian, theologian, artist), various theories about Luke's use of sources in composing his Gospel, the concerns of Luke's community, Christ and salvation, political and social issues, and spiritual and pastoral concerns. He concludes that the most important development in Lukan studies in the past twenty-five years has been the diversification of methodology. An eleven-page annotated bibliography is provided.

E. RAU, *Reden in Vollmacht. Hintergrund, Form und Anliegen der Gleichnisse Jesu,* Forschungen zur Religion und Literatur des Alten und Neuen Testaments 149 (Göttingen: Vandenhoeck & Ruprecht, 1990, DM 148) 434 pp. Bibliography. Indexed. ISBN: 3-525-53831-6.

The revised version of a *Habilitationsschrift* presented in 1987 to the department of Evangelical theology at the University of Hamburg, this investigation of the background, form, and concern of Jesus' parables first considers Jesus' artistry in speaking about the God of Israel with reference to ancient rhetorical conventions and modern critical scholarship, and focuses on the kingdom-of-God parables in Mk and Q as well as parables about God's relationship with sinners (Mt 7:9-11 parr.; Lk 15:11-32). Then it deals with the parable of "the man with two sons" in Lk 15:11-32 in light of twenty-one ancient parallels from Greco-Roman writings, Philo's works, rabbinic literature, and *Apocalypse of Sedrach.* Rau concludes that, though the technique and form of Jesus' parables are rooted in Palestinian Judaism, the rhetoric of the Hellenistic-Roman school is part of their background.

R. RHEA, *The Johannine Son of Man,* Abhandlungen zur Theologie des Alten und Neuen Testaments 76 (Zurich: Theologischer Verlag, 1990, paper 24 SFr) 79 pp. Bibliography. ISBN: 3-290-10061-8.

After surveying scholarship on the Johannine Son of Man, this volume considers Johannine language and apocalyptic vision, with particular attention to the Son of Man sayings in Jn 5:27; 6:62; and 9:35. Then it discusses the Johannine portrait of Jesus as the Prophet with regard to Jn 6:53 and O. Cullmann's heavenly man. Rhea concludes that Son of Man does not function as an apocalyptic title in the Fourth Gospel but rather serves to present Jesus as God's unique revealer on earth.

C. RICHARDS, *According to Matthew* (Glasgow: Blackie, 1989, paper £5.25) v and 122 pp. Indexed. ISBN: 0-216-92619-X.

Intended especially for those preparing for exams at the GCSE level, this book focuses on Jesus as seen through Matthew's eyes. After a general introduction to the Gospel, the book is divided into four parts: the Law, the Prophets, the Promised Deliverer, and the community. It makes connections with today's world by using contemporary photographs and encouraging students to look at 20th century issues and personalities. Each topic concludes with questions and discussion points. Richards has written similar books on Mark and Luke.

M. J. Selvidge, *Woman, Cult, and Miracle Recital. A Redactional Critical Investigation on Mark 5:24-34* (Lewisburg, NJ: Bucknell University Press, 1990, $29.50; London—Toronto: Associated University Presses) 159 pp. Bibliography. Indexed. LCN: 87-46439. ISBN: 0-8387-5143-1.

As a step toward understanding Mark's view of women and cult, Selvidge focuses on the miracle story about the hemorrhaging woman in Mk 5:24-34. After surveying the history of the interpretation of the text from antiquity to the present, she identifies Mark's audience as cosmopolitan, dissenting, "anti-Twelve," and open to women assuming leadership within the community. Then she considers the cultic status of women in Mark's Judaic and Greco-Roman heritages, respectively. Finally she examines Mk 5:24-34 in detail and characterizes its portrayal of the woman as significant member, role determiner, and voice of God to the community. Selvidge is currently coordinator of grant writing, planning, and public information for the Cheshire, CT, public schools.

G. K.-S. Shin, *Die Ausrufung des endgültigen Jubeljahres durch Jesus in Nazaret. Eine historisch-kritische Studie zu Lk 4, 16-30,* Europäische Hochschulschriften, Reihe 23: Theologie 378 (Bern—Frankfurt—New York—Paris: Lang, 1989, paper 69 SFr or $49.80) viii and 391 pp., 5 folding charts. Bibliography. Indexed. ISBN: 3-261-04137-4.

Prepared as a doctoral dissertation under the direction of W. Kirchschläger and accepted in 1989 by the theological faculty at Luzern, this investigation of Jesus' proclamation of the definitive Jubilee year according to Lk 4:16-30 first presents a synchronic analysis of the text. Then it provides a verse-by-verse exposition along with four excursuses (on messianic concepts in 4:18-19, the piety of the poor, Elijah, and Elisha). Finally it gives a diachronic analysis, with particular attention to form and *Gattung,* as well as redaction- and tradition-critical matters. It concludes with biblical-theological observations and reflections on the significance of the text for people today.

I. Sibaldi, *I miracoli di Gesù e la tecnica dei miracoli nei Vangeli canonici,* Uomini e Religioni 43 (Milan: Mondadori, 1989, paper 9,000 L) 239 pp. Bibliography. ISBN: 88-04-32419-8.

Sibaldi, a literary critic and student of NT criticism, first provides an inventory of Jesus' miracles as the canonical Gospels present them. Then he considers Jesus the miracle-worker, with particular attention to the Fourth Gospel. He also treats the biblical understanding of faith and its role in the miracle stories, prayer and its role, and myth and the interpretation of the Gospel miracles.

J. R. W. Stott, *The Message of Acts. To the ends of the earth,* Bible Speaks Today (Leicester, UK: Inter-Varsity, 1990, paper £8.95) 405 pp. Bibliography. ISBN: 0-85110-684-6.

In his exposition of Acts Stott, rector emeritus of All Souls' Church, Langham Place, London, seeks to address some of the main questions that the book raises for Christians today, e.g. baptism of the Spirit and charismatic gifts, signs and wonders, the economic sharing of the first Christian community. After considering the two introductions (Lk 1:1-4; Acts 1:1-5), he presents his commentary according to the following general outline: in Jerusalem (1:6–6:7), foundations for world mission (6:8–12:24), the apostle to the Gentiles (12:25–21:17), and on the way to Rome (21:18–28:31).

D. D. Sylva (ed.), *Reimaging the Death of the Lukan Jesus,* Athenäums Monografien, Bonner Biblische Beiträge 73 (Frankfurt: Hain, 1990, DM 98) vii and 231 pp. Bibliography. ISBN: 3-445-09128-5.

The eight articles in this volume concern aspects of Luke's understanding of Jesus' suffering and death: J. B. Green on the death of Jesus as God's Servant, C. A. Evans on whether Luke's view of the Jewish rejection of Jesus is anti-Semitic, F. W. Danker on Jesus as the innocently suffering righteous one, R. J. Karris on Lk 23:47 and the Lukan view of Jesus' death, D. P.

Moessner on Israel's rejection of Jesus (the "leaven of the Pharisees" and "this generation"), J. T. Carroll on Luke's crucifixion scene, E. Richard on Jesus' passion and death in Acts, and Sylva on death and life at the center of the world.

R. C. TANNEHILL, *The Narrative Unity of Luke-Acts. A Literary Interpretation.* Vol. 2, *The Acts of the Apostles* (Minneapolis, MN: Fortress, 1990, $26.95) x and 398 pp. Bibliography. Indexed. LCN: 86-45224. ISBN: 0-8006-2414-9.

Tannehill's narrative analysis of Luke's Gospel was described in *NTA* 31, p. 238. This volume carries the project through Acts by using narrative criticism to explore how the work conveys its complex message, what that message is, and our options of response. This "new kind of commentary" proceeds according to the following outline: transition and preparation (1:1-26), the Spirit inspires a call to repentance (2:1-41), the communal life of the Jerusalem believers (2:42-47), Peter heals a lame man and continues his call to repentance (3:1-26), conflict with the Temple authorities (4:1–5:42), etc. Tannehill is professor of NT at the Methodist Theological School in Delaware, OH.

L. TOSCO, *Pietro e Paolo ministri del giudizio di Dio. Studio del genere letterario e della funzione di At 5,1-11 e 13,4-12,* Supplementi alla Rivista Biblica 19 (Bologna: Dehoniane, 1989, paper 28,000 L) 253 pp. Bibliography. Indexed. ISBN: 88-10-30207-9.

The slightly revised version of a doctoral dissertation directed by F. Lentzen-Deis and accepted by the Pontifical Biblical Institute in 1983, this volume investigates the literary genre and function of the episodes about Ananias and Sapphira in Acts 5:1-11 and the magician Bar-Jesus/Elymas in Acts 13:4-12. After preliminary analyses of the texts (delimitation, textual criticism, philological and literary notes), it considers them as examples of the "judgment of God" genre in which a satanic threat is overcome by a divinely inspired force. Then it examines the relation between tradition and redaction in the texts, and shows how they contribute to the Lukan theme of the powerful triumph of God's plan and to the Lukan presentations of Peter and Paul. Tosco is professor of NT at St. Mary Seminary in Cleveland, OH.

W. VOGLER, *Jüdische Jesusinterpretationen in christlicher Sicht,* Arbeiten zur Kirchengeschichte 11 (Weimar: Böhlau, 1988, DM 28) 151 pp. Indexed. ISBN: 3-7400-0081-3.

After a historical sketch of Jewish attitudes toward Jesus and the background to recent Jewish research on Jesus, this volume examines nine modern Jewish interpretations of Jesus: exemplary Jew, admonishing prophet, Jewish freedom-fighter, big brother, messianic Zionist, sharp critic, prophetic preacher, eschatological revolutionary, and Jew who defies categorization. Then it discusses themes in Jewish research on Jesus: his character (his way and self-understanding), behavior (relation to other Jewish groups, miracles), preaching (proclamation of God's kingdom, attitude toward the Law), and death (the "trial" and the question of guilt).

W. WIEFEL, *Das Evangelium nach Lukas,* Theologischer Handkommentar zum Neuen Testament 3 (Berlin: Evangelische Verlagsanstalt, 1988, M 27) xviii and 418 pp. Bibliography. ISBN: 3-374-00040-1.

In his 37-page introduction to Luke's Gospel Wiefel discusses author and time of composition, the sources and their use, the shaping of the tradition into a unified work, and exegetical work on the Gospel from the mid-1950s to the early 1980s. The commentary on the Gospel appears according to the following general outline: the foreword (1:1-4), the infancy narrative (1:5–2:52), the activity of John the Baptist and the beginnings of Jesus' activity (3:1–4:30), Jesus' activity in Galilee (4:31–9:50), the road to the passion from Galilee to Jerusalem (9:51–19:27), Jesus' activity in Jerusalem (19:28–21:38), Jesus' passion (22:1–23:56), and Jesus' Easter-day (24:1-53). Wiefel, professor of NT at Leipzig, has preserved some material from W. Grundmann's contribution to the series (2nd ed., 1961).

A. P. **Winton**, *The Proverbs of Jesus. Issues of History and Rhetoric*, JSNT Supplement Series 35 (Sheffield, UK: JSOT Press, 1990, £25 or $43.50) 236 pp. Bibliography. Indexed. ISBN: 1-85075-219-2.

Prepared as a doctoral dissertation under the direction of B. Chilton and D. Hill and presented to the University of Sheffield, this volume first considers aspects of wisdom in the Synoptic Gospels and how to classify and analyze proverbial sayings. Then it reviews modern scholarly works on the interpretation of proverbial wisdom, examines relevant problems in the historical reconstruction of Jesus' speech, and offers a fresh approach to the rhetoric of proverb performance. Finally it draws together conclusions on the significance of proverbial wisdom through a reconsideration of the nature of Jesus' kingdom proclamation in the Synoptic Gospels. Winton concludes that in proclaiming the kingdom Jesus drew on the wisdom of the past and emphasized God's involvement in human affairs.

W. F. **Wisselink**, *Assimilation as a criterion for the establishment of the text. A comparative study on the basis of passages from Matthew, Mark and Luke* (Kampen: Kok, 1989, paper 41 gld.) 249 pp. Bibliography. Indexed. ISBN: 90-242-5159-1.

Prepared as a doctoral dissertation under the direction of J. van Bruggen and accepted by the Theologische Hogeschool in Kampen, this volume contends that the evaluation of the Byzantine text-type of the Greek NT as inferior because of its harmonizing or assimilating character is not based on sound methodology. After describing the revival of interest in the Byzantine text-type, it outlines the framework of the investigation, explains the working method, carries out the investigation, and concludes that assimilation is not limited to a single group of manuscripts or to a single Gospel. Six appendixes (pp. 95-232) as well as summaries in Dutch and English are included.

R. E. **Wolfe**, *How the Easter Story Grew from Gospel to Gospel* (Lewiston, NY—Queenston, Ont.: Mellen, 1989, $79.95) vii and 244 pp. LCN: 89-29274. ISBN: 0-88946-003-5.

This reappraisal of the Easter tradition in early Christianity focuses on the changes that took place in the preliterary and literary phases. After an introduction to the problem of Easter, it deals with the valid account of the Easter occurrences, ways of accounting for Jesus' Easter appearances, how the Easter story grew from Gospel to Gospel, and growth in the Mary stories. Wolfe served as professor of biblical literature at several American universities: Tufts, Case Western Reserve, and Cleveland State.

R. **Zuurmond**, *Novum Testamentum Aethiopice: The Synoptic Gospels. General Introduction. Edition of the Gospel of Mark*, Äthiopistische Forschungen 27 (Stuttgart: Steiner, 1989, DM 148) xv and 694 pp. Bibliography. Indexed. ISBN: 3-515-05269-0.

The first part of this volume deals with introductory matters regarding the Gospels in Ge'ez: printed editions, manuscripts, the contents of an Ethiopic Gospel manuscript, punctuation and text division, the history of the Gospel text in Ethiopic, etc. The second part presents an introduction to the Ge'ez version of Mark's Gospel, a reconstruction of the earliest manuscript evidence, a critical apparatus registering the textual variants of the manuscripts selected for the edition, a text-critical appendix providing information about orthographic and grammatical variants as well as other data of minor importance, and an epilogue comparing variant readings of the Ethiopic version with the Greek text. Volumes containing the Ge'ez texts of the Gospels of Matthew and Luke are in preparation.

EPISTLES–REVELATION

R. J. **Bauckham**, *Jude, 2 Peter*, Word Biblical Themes (Dallas—London: Word, 1990, $9.99) xiii and 114 pp. Indexed. LCN: 89-49676. ISBN: 0-8499-0792-6.

Based on the exegetical work done in Bauckham's *Jude, 2 Peter* [*NTA* 28, p. 89], this volume concentrates on positive exposition of the message of the letters. After an introduction to the letter of Jude, it focuses on the themes of morality and judgment, Christian living, and the lordship of Jesus Christ. Then it provides an introduction to 2 Peter and divides the teaching of the letter into four major themes: justification and righteousness, the meaning of freedom, Christian hope, and the nature of Scripture. Bauckham is reader in the history of Christian thought at the University of Manchester.

M. N. A. BOCKMUEHL, *Revelation and Mystery in Ancient Judaism and Pauline Christianity,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 36 (Tübingen: Mohr-Siebeck, 1990, paper DM 98) xvi and 310 pp. Bibliography. Indexed. ISBN: 3-16-145339-5.

The revised version of a doctoral dissertation directed by W. Horbury and accepted in 1987 by the University of Cambridge, this volume offers a theological study of ancient Jewish and Pauline views of the revelation of heavenly mysteries. It first discusses "original" revelation and ongoing contemporary revelation in various Jewish writings: apocalyptic literature, Qumran, wisdom literature, Philo, Josephus, the ancient versions, and early rabbinic literature. Then after surveying the constitutive elements of Paul's view of revelation, it addresses the theme of "revealed mysteries" in Paul's letters to Corinth and Rome and in Colossians, surveys the remaining letters in the Pauline corpus, and assesses the continuing influence of the motif in the Apostolic Fathers. Bockmuehl concludes that, while Paul retained the apocalyptic schema of revelation, he subjected it to a christocentric redefinition and consolidation.

G. H. COHEN STUART, *Tweestrijd. Strijd tussen goed en kwaad bij Paulus en zijn tijdgenoten* (Kampen: Kok, 1988, paper 22.90 gld.) 143 pp. Indexed. ISBN: 90-242-4462-5.

After introducing the topic of the struggle between good and evil and placing it in the ancient historical context, the volume discusses the rabbinic view of the struggle within the person, with particular attention to the doctrine of good and evil inclinations. Then it considers Paul's approach to the struggle between good and evil, especially as it appears in Romans 5–8. A seven-page glossary of technical terms is included. Cohen Stuart is the author of *The Struggle in Man between Good and Evil* (1984).

R. A. COLE, *The Letter of Paul to the Galatians. An Introduction and Commentary,* Tyndale New Testament Commentaries 9 (2nd ed.; Leicester, UK: Inter-Varsity, 1989, paper; Grand Rapids: Eerdmans, $6.95) 240 pp. LCN: 89-27537. ISBN: 0-85111-878-X (I-V), 0-8028-0478-0 (E).

The revised version of a work described in *NTA* 10, p. 285, this edition is based on the RSV and takes account of recent scholarship. The 44-page introduction treats the identity of the Galatians, the purpose of Paul's letter to them, its date of composition, etc. The commentary traces Paul's arguments from experience (1:1–2:21), theology (3:1–5:1), and results (5:2–6:18). The two additional notes concern the meaning of πνεῦμα in Gal 5:16 and the kingdom of God in 5:21.

L. DE LORENZI (ED.), *The Diakonía of the Spirit (2 Co 4:7 - 7:4),* Monographic Series of "Benedictina," Biblical-Ecumenical Section 10 (Rome: St Paul's Abbey, 1989, paper 48,000 L) 362 pp. Bibliographies. Indexed.

Prepared for the 1987 Pauline colloquium in Rome [see *NTA* 32, p. 114], the major papers in this volume are by M. Bouttier on the suffering of the apostle according to 2 Cor 4:7-18, G. Dautzenberg on "faith" or "hope" in 2 Cor 4:13–5:10, J. Murphy-O'Connor on Philo and 2 Cor 6:14–7:1, J. Lambrecht on "reconcile yourselves . . ." (2 Cor 5:11-21), C. Wolff on the train-of-thought and context of 2 Cor 4:7–7:4, and D. Patte on the place and role of 2 Cor 6:11–7:4 in 2:14–7:4. Also included are an introduction by De Lorenzi, transcripts of the discussions inspired by the papers, concluding remarks by M.-A. Chevallier, and a paper by L. Legrand on missionary aspects of 2 Corinthians.

J. P. FITZPATRICK, *Paul: Saint of the Inner City* (New York—Mahwah, NJ: Paulist, 1990, paper $5.95) iii and 109 pp. LCN: 89-38419. ISBN: 0-8091-3129-3.

Fitzpatrick, professor emeritus of sociology at Fordham University in New York City, reflects on Paul's life as he traveled from city to city and ministered to the poor of the inner city. After a general introduction and a chapter on the Lord's command to Paul to "go into the city" (Acts 9:15-16), he discusses Paul's activities at Antioch, Thessalonica, Corinth, Jerusalem, and Rome, respectively. Finally he considers what Paul can teach us about approaching the modern poor.

N. FUERST, *Der Schriftsteller Paulus* (Darmstadt: Verlag für wissenschaftliche Publikationen, 1989, paper DM 14.80) 138 pp., map. ISBN: 3-922981-49-6.

This attempt at better appreciating Paul as an author alternates chapters on general literary matters and major Pauline letters. Thus it treats the problem of Paul's background, his letter to the Galatians, multiple-letter hypotheses, 1 Corinthians, the history of the problem of Paul's language, 2 Corinthians, Paul as preacher and letter-writer, Romans, and Paul as author. Fuerst is professor of German literature at the University of Indiana.

J. M. GUNDRY VOLF, *Paul and Perseverance. Staying in and Falling Away,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 37 (Tübingen: Mohr-Siebeck, 1990, paper DM 69) ix and 325 pp. Bibliography. Indexed. ISBN: 3-16-145527-4.

The slightly revised version of a doctoral dissertation directed by O. Hofius and accepted in 1988 by the Evangelical theological faculty at Tübingen, this investigation of Paul's teaching on "staying in" salvation first treats eschatological tension and staying in: continuity in salvation, and tension in continuity. Next it deals with conduct and falling away: "destruction" of the weak, punishment of the disobedient, and exclusion of evildoers from the kingdom. Then it discusses faith and falling away: Israel, the Gentiles, and the gospel; and believers' turning away. Finally it considers the final outcome of mission: Paul's hope, and Paul's labor and Christians' faith. Gundry Volf concludes that Paul taught materially a perseverance of Christians elected by God and called to faith in Jesus Christ on the basis of their election.

G. W. HANSEN, *Abraham in Galatians. Epistolary and Rhetorical Contexts,* JSNT Supplement Series 29 (Sheffield, UK: JSOT Press, 1989, £23.50 or $37.50) 324 pp. Bibliography. Indexed. ISBN: 1-85075-171-4.

The modification of a doctoral dissertation directed by R. N. Longenecker and accepted in 1985 by Wycliffe College and Toronto School of Theology, this volume first evaluates methods of epistolary and rhetorical analysis, modifying them in important respects and applying them to Paul's central argument in Galatians. Then it provides an exegetical analysis of Paul's use of the Abraham story in Galatians 3–4, with special attention to the Abraham argument in Gal 3:1-29 (Paul's biblical rebuke) and the Hagar-Sarah allegory in Gal 4:21-31 (Paul's biblical appeal). The three appendixes concern the opponents' use of the Abraham tradition, Abraham in Jewish literature, and Paul and Jewish exegesis. Hansen concludes that Paul used the rebuke-request form common in Hellenistic letters, and the Abraham story as the biblical foundation for both the indicative and the imperative of Christian life.

O. HOFIUS, *Paulusstudien,* Wissenschaftliche Untersuchungen zum Neuen Testament 51 (Tübingen: Mohr-Siebeck, 1989, paper DM 49) vii and 321 pp. Indexed. ISBN: 3-16-145532-0 (cloth), -145504-5 (paper).

The twelve articles in this volume concern central themes in Pauline theology and exegetical problems: the shape and origin of the Pauline concept of reconciliation [§ 25-164], God's entrusting the word of reconciliation according to 2 Cor 5:19 [§ 26-602], expiation and reconciliation in light of Jesus' death on the cross [§ 30-715], the law of Moses and the law of Christ [§ 28-585], law and gospel according to 2 Corinthians 3 (1989), justification of the godless as a theme of biblical theology (1987), word of God and faith according to Paul, the gospel and Israel according to Romans 9–11 [§ 31-718], the Lord's Supper and its tradition according to 1 Cor 11:23b-25 [§ 33-757], "until he comes" in 1 Cor 11:26 [§ 13-295], the "god of all consolation"—παράκλησις and παρακαλεῖν in 2 Cor 1:3-7 [§ 28-619], and ἱστορῆσαι Κηφᾶν in Gal 1:18 [§ 29-218].

S. LEONARDA, *"Mia Gioia e mia Corona" (Fil 4,1). Ricerca biblico-teologica,* Theologia (Rome: Pontificia Università Urbaniana, 1988, paper 19,500 L) 198 pp. Bibliography.

After a brief introduction to the processes of Pauline thought, this volume examines the Pauline vocabulary of "joy" (χαρά and related terms) in 1 Thessalonians, Galatians, 1–2 Corinthians, Romans, and Philippians, respectively. Then it offers two syntheses, one dealing with the thematic vocabulary, the other with theology (the mystery of Christ, the Spirit, the ecclesial community, Christian existence, and eschatology). The study was prepared as a doctoral dissertation under the direction of T. Federici (who has provided a four-page foreword) and accepted in 1988 by the Pontificia Università Urbaniana.

J. P. LEWIS (ED.), *Interpreting 2 Corinthians 5:14-21. An Exercise in Hermeneutics,* Studies in the Bible and Early Christianity 17 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1989, $49.95) x and 194 pp. Indexed. LCN: 89-34218. ISBN: 0-88946-617-3.

After F. W. Danker's introduction to the hermeneutical task, this volume presents papers on interpreting 2 Cor 5:14-21: F. Stagg on the text, Lewis on significant problems in its interpretation, R. T. Mead on the history of its interpretation, and Danker on its theology. Then there are four exegeses of 2 Cor 5:14-21 by Danker, Lewis, Mead, and Stagg, respectively. The papers were prepared for the hermeneutics project of the Faith and Order Commission of the World Council of Churches.

R. LIEBERS, *Das Gesetz als Evangelium. Untersuchungen zur Gesetzeskritik des Paulus,* Abhandlungen zur Theologie des Alten und Neuen Testaments 75 (Zurich: Theologischer Verlag, 1989, paper 48 SFr) 257 pp. Bibliography. ISBN: 3-290-10041-3.

The revised and abbreviated version of a doctoral dissertation directed by U. Luck and accepted in 1986 by the theological faculty at Kiel, this investigation of Paul's critique of the Torah first considers the most important Greek terms associated with that critique: ἔργα, ἔργα νόμου, ἐμή/ἰδία δικαιοσύνη, καυχᾶσθαι, etc. Then it discusses the Pauline reception and critique of the early Jewish understanding of the Law with reference to 2 Corinthians 3; Rom 11:33-36; Rom 10:6-8; and other texts (Gal 4:4-6; Rom 8:7-8; etc.). Liebers concludes that Paul's critique was directed against the Law taken as gospel.

S. LYONNET, *Etudes sur l'épître aux Romains,* Analecta Biblica 120 (Rome: Pontificio Istituto Biblico, 1989, paper 48,000 L) xi and 388 pp., frontispiece. Bibliography. Indexed. ISBN: 88-7653-120-3.

Twenty-two essays on Romans by the late Professor Lyonnet (1902-86) now appear all in French according to the order of the text. They concern Paul's universalism; the soteriological value of Christ's resurrection [§ 3-397]; Rom 1:9 and NT cultic terminology [§ 8-230]; natural knowledge of God in Rom 1:18-23; the "pagan" with "circumcised heart" or the anonymous Christian according to Rom 2:29; the meaning of πάρεσις in Rom 3:25 [§ 2-103]; justification by faith according to Rom 3:27–4:8; justification, judgment, and redemption [§ 5-786]; gratuity of justification and of salvation (1963); the problem of original sin in the NT (1967); the meaning of ἐφ' ᾧ in Rom 5:12 and Greek patristic exegesis [§ Exp.-92]; the history of salvation according to Romans 7 [§ 7-575]; Rom 8:2-4 in the light of Jeremiah 31 and Ezekiel 35–39 [§ 10-595]; Rom 8:19-22 and the redemption of the universe [§ 11-1116]; God "did not spare his own Son but gave him up" (Rom 8:32); the efficacious love of Christ according to Rom 8:35, 37-39; Israel's role in salvation history according to Romans 9–11 (1977); predestination and reprobation according to Romans 9 [§ 1-420]; Paul and the Jewish exegesis of his time according to Rom 10:6-8 (1957); charity as the fulfillment of the Law in Rom 13:8-10 (1979); Lefèvre d'Étaples's commentary on

Romans (1981); and Romans in the Traduction Oecuménique de la Bible [§ 12-55r]. A photograph of Lyonnet and a biographical note (by A. Vanhoye) are included.

M. R. Mulholland, *Revelation. Holy Living in an Unholy World,* Francis Asbury Press Commentary (Grand Rapids: Zondervan, 1990, $21.95) 376 pp. Indexed. LCN: 89-38215. ISBN: 0-310-51740-0.

After a prologue on how to interpret visions, this volume considers the structure of the book of Revelation and the biblical image of the city. Then it provides a commentary according to the following general outline: setting the stage (1:1-8); the vision of Christ (1:9-20); the good, the bad, and the ugly (2:1–3:22); deep heaven (4:1–5:14); the agony and the ecstasy (6:1–8:5); sin and salvation (8:6–11:18); the big picture (11:19–15:5); etc. Mulholland is professor of NT and dean at Asbury Theological Seminary in Wilmore, KY.

The Navarre Bible. St Paul's Epistles to the Romans and the Galatians in the Revised Standard Version and New Vulgate with a commentary by the Faculty of Theology, University of Navarre, trans. M. Adams (Dublin: Four Courts Press, 1990, cloth £12.50, paper £7.95) 212 pp., map. ISBN: 1-85182-056-6 (cloth), -055-8 (paper).

After a 35-page general introduction to Paul's epistles and a twelve-page introduction to Paul's letters to the Galatians and Romans, this volume presents for each letter the RSV and New Vulgate along with comments from the Fathers and Doctors of the church, documents of the Magisterium, works by spiritual writers, and writings by J. Escrivá de Balaguer. It treats Romans according to the following outline: prologue (1:1-17), justification by faith (1:18–4:25), salvation and the Christian life (5:1–8:39), etc. It treats Galatians as follows: introduction (1:1-10), Paul's personal apologia (1:11–2:21), doctrinal matters (3:1–4:31), exhortation (5:1–6:10), and conclusion (6:11-18).

W. Perkins, *A Commentary on Galatians,* ed. G. T. Sheppard, Pilgrim Classic Commentaries (New York: Pilgrim, 1989, cloth $35, paper $19.95) lxxvii and 615 pp. Indexed. LCN: 89-35504. ISBN: 0-8298-0790-X (cloth), -0786-1 (paper).

William Perkins (1558-1602) was the first theologian of the reformed Church of England to achieve an international reputation and the principal architect of Elizabethan puritanism. This facsimile of the 1617 edition of his commentary on Galatians includes modest grammatical changes and some standardization of spellings from the initial publication of the commentary in 1604. The last book from Perkins's own hand, the commentary was edited by R. Cudworth and expanded by him with commentary on the final chapter. This edition contains introductory essays by Sheppard (two), B. S. Childs, and J. H. Augustine.

H. Ponsot, *Une introduction à la lettre aux Romains,* Initiations (Paris: Cerf, 1988, paper 125 F) 218 pp. Bibliography. Indexed. ISBN: 2-204-02981-5.

After reflecting on the literary genre of Romans, this volume discusses the historical background (14:1–15:13; 3:27–4:25), tradition and redaction (1:1-4; 3:24-26; 4:24-25; 10:8-11), the old creation as the universal empire of sin (1:18–3:20; 5:12-13), the coming of Christ (3:21-26; 5:1-21), the theological foundations of the new creation (6:1–8:39), the election of Israel (9:1–11:36), and community life (12:1–13:14). Ponsot views Romans as structured around two great theological convictions: the reign of sin and the need for redemption in the old creation, and the new creation and reign of grace inaugurated by Christ's coming.

A. Reichert, *Eine urchristliche praeparatio ad martyrium. Studien zur Komposition, Traditionsgeschichte und Theologie des 1. Petrusbriefes,* Beiträge zur biblischen Exegese und Theologie 22 (Frankfurt—Bern—New York—Paris: Lang, 1989, paper 85 SFr or $60.80) xi and 614 pp. Bibliography. ISBN: 3-631-41796-9.

Prepared as a doctoral dissertation under the direction of G. Klein and accepted in 1988 by the Evangelical theological faculty at the University of Münster, this volume argues that

1 Pet 3:13–4:6 should be understood as preparation for martyrdom. After discussing research on and problems in 1 Peter, it considers the letter as a literary unity, with particular attention to its origin and structure. Then in the light of extensive synchronic and diachronic analyses of 1 Pet 3:13–4:6 Reichert concludes that in this passage themes that run through the entire letter (eschatology, relation to the world, suffering) come together around the theme of preparation for martyrdom. She also discerns in 1 Peter a confrontation with a certain branch of the post-Pauline tradition.

D. SEELEY, *The Noble Death. Graeco-Roman Martyrology and Paul's Concept of Salvation,* JSNT Supplement Series 28 (Sheffield, UK: JSOT Press, 1990, £22.50 or $37.50) 170 pp. Bibliography. Indexed. ISBN: 1-85075-185-4.

The revised version of a doctoral dissertation directed by B. Mack and accepted in 1987 by the Claremont Graduate School in California, this volume investigates the historical influences that shaped Paul's interpretation of Jesus' death and gives particular attention to the "noble death" pattern. First it considers four factors that did not have a formative impact on Paul's soteriology: the Temple cult, the Suffering Servant from Isaiah 53, the binding of Isaac in Genesis 22, and the mystery religions. Then it isolates five components of the "noble death" cluster shared by *4 Maccabees* and Paul: obedience, the overcoming of physical vulnerability, a military setting, vicariousness, and sacrificial metaphors. The final chapter pursues the "noble death" concept into its original context, namely, Hellenistic and Roman philosophy.

A. F. SEGAL, *Paul the Convert. The Apostolate and Apostasy of Saul the Pharisee* (New Haven, CT—London: Yale University Press, 1990, $29.95) xvi and 368 pp. Indexed. LCN: 89-35931. ISBN: 0-300-04527-1.

Segal, professor of religion at Barnard College in New York, and author of *Rebecca's Children* (1986), considers Paul's Pharisaic education and training as well as the Jewish context of his religious struggle after he became a Christian. Under the heading "Paul the Jew" he treats Paul and Luke, Paul's ecstasy, and conversion in Paul's society. Then under "Paul the convert" he deals with the consequences of conversion as seen in Paul's exegesis and Paul's new conversion community among the Gentiles. Finally under "Paul the apostle" he discusses circumcision and the Noahide laws, Romans 7 and Jewish dietary laws, and the salvation of Israel. The appendix treats Paul's conversion in the light of psychological study.

C. SENFT, *La première épître de saint Paul aux Corinthiens,* Commentaire du Nouveau Testament, deuxième série 7 (2nd ed.; Geneva: Labor et Fides, 1990, paper) 231 pp. Bibliography. Indexed. ISBN: 2-8309-0584-9.

This revised and expanded version of a work described in *NTA* 24, p. 95 features the correction of typographical errors, bibliographic supplements, and a new four-page excursus on believing in the risen Jesus Christ. Senft (1914-89) taught NT on the theological faculty at the University of Lausanne from 1963 to 1984.

W. SIMONIS, *Der gefangene Paulus. Die Entstehung des sogenannten Römerbriefs und anderer urchristlicher Schriften in Rom* (Frankfurt—Bern—New York—Paris: Lang, 1990, paper 41 SFr or $29.80) 156 pp. Bibliography. Indexed. ISBN: 3-631-42024-2.

Simonis, professor of dogma and history of dogma at the University of Würzburg, argues that Rom 1:1-17 and 11:36–16:27 were not composed by Paul but rather were produced by later redactors. After discussing the origin and textual history of Romans, he provides a commentary on the secondary portions of Romans and contends that the first redaction occurred ca. A.D. 90 in the context of a dispute between Jewish and Gentile Christians at Rome. Then he shows that other early Christian writings or parts of them (1–2 Thessalonians, the prison letters, James, 1 Peter, *1 Clement*) originated in the same circumstances.

P. STUHLMACHER, *Der Brief an die Römer,* Das Neue Testament Deutsch 6 (Göttingen—Zurich: Vandenhoeck & Ruprecht, 1989, paper DM 32) 237 pp. Bibliography. Indexed. ISBN: 3-525-51372-0.

In his ten-page introduction to Paul's letter to the Romans Stuhlmacher treats the history of interpretation, the historical problem posed by Romans, and its theme and significance. The commentary appears according to the following general outline: epistolary introduction (1:1-17), God's righteousness for Jews and Gentiles (1:18–8:39), God's righteousness for Israel (9:1–11:36), the manifestation of God's righteousness in the life of the community (12:1–15:13), and epistolary conclusion (15:14–16:27). Fifteen excursuses (on "apostle of Jesus Christ," gospel, God's righteousness, natural knowledge of God, final judgment according to works, etc.) are interspersed throughout the commentary. Stuhlmacher is the author of *Versöhnung, Gesetz und Gerechtigkeit* (1981) and *Vom Verstehen des Neuen Testaments* (2nd ed., 1986).

J. L. SUMNEY, *Identifying Paul's Opponents. The Question of Method in 2 Corinthians,* JSNT Supplement Series 40 (Sheffield, UK: JSOT Press, 1990, cloth £30 or $45, paper £22.50 or $33.50) 256 pp. Bibliography. Indexed. ISBN: 1-85075-234-6 (cloth).

The revision of a doctoral dissertation directed by V. P. Furnish and accepted by Southern Methodist University in 1987, this volume first examines various hypotheses about Paul's opponents in 2 Corinthians: Judaizers, gnostics, divine men, and pneumatics. Then it offers a critique of the methods used in the past and proposes a sound method under the following headings: historical reconstructions, sources other than the primary text, and assessing passages within the primary text. Finally it applies the method to 2 Corinthians, and concludes that Paul faced the same kind of opponents in the two letters that make up 2 Corinthians (chaps. 1–9, 10–13) and that they may be called pneumatics.

J. SWEET, *Revelation,* TPI New Testament Commentaries (London: SCM, 1990; Philadelphia: Trinity Press International, $24.95) xviii and 361 pp., map. Bibliography. Indexed. LCN: 90-31847. ISBN: 0-334-02311-4.

The first edition of this introduction to and commentary on Revelation was described in *NTA* 24, p. 95. For this edition some small misprints have been corrected, and changes regarding the imperial cult in Asia Minor have been made in the light of S. R. F. Price's *Rituals and Power* (1984). Sweet is chaplain and tutor of Selwyn College, Cambridge, UK.

BIBLICAL THEOLOGY

J. AUNEAU, *Le sacerdoce dans la Bible,* Cahiers Évangile 70 (Paris: Cerf, 1990, paper) 66 pp. Bibliography. ISSN: 0222-9714.

Auneau, who teaches at the Séminaire d'Issy-les-Moulineaux, first considers the origins of priesthood and discusses the OT priesthood: local sanctuaries, under the monarchy, the levitical priesthood and the Deuteronomic movement, priestly circles, and the Second Temple. Then he treats priesthood in Jesus' time and in Jewish thought, and reflects on the priesthood of Christ and of the people of God.

J. H. BARKHUIZEN (ED.), *Hymni Christiani,* Hervormde Teologiese Studies Supplementum 1 (Pretoria: Tydskrifafdeling van die Nederduitsch Hervormde Kerk, 1989, paper) xii and 198 pp. Bibliographies. ISBN: 0-620-14608-7.

After Barkhuizen's sixteen-page introduction to early Christian hymns, the volume provides discussions of NT hymns: W. S. Vorster on the Lukan hymns, J. P. Louw on Jn 1:1-18, A. H. Snyman on Phil 2:6-11, J. Botha on Col 1:15-20, and F. van Rensburg on 1 Tim 3:16. Also included are studies of early Christian hymns (including Ignatius, *Ephesians* 7:2; 19:2-3), hymns in classical meter, and hymns in rhythmic meter.

J. BARTON, *Love Unknown. Meditations on the Death and Resurrection of Jesus* (London: SPCK, 1990, paper £4.95) xiii and 79 pp. ISBN: 0-281-04440-6.

Through reflections on twelve biblical texts Barton, university lecturer in OT and vice master of St. Cross College, Oxford, seeks to show that by entering our world and sharing in its suffering God in Christ accepts the uncertainty and unpredictability that are part of the human lot. He deals with the necessary path (Heb 2:9-12), the outsider (Lk 4:23-29), time and chance (Mt 6:25-34), God's cross (1 Cor 1:18-25), etc.

C. BOFF AND G. V. PIXLEY, *The Bible, the Church, and the Poor,* trans. P. Burns, Theology and Liberation (Maryknoll, NY: Orbis, 1989, cloth $29.95, paper $14.95) xviii and 266 pp. ISBN: 0-88344-614-6 (cloth), -599-9 (paper).

The English version of *Opção pelos pobres* (1986), this volume examines the preferential option for the poor in light of the Bible, theology, and pastoral life. The biblical section considers the option for the poor in the OT and the NT, proposes solidarity with the poor as the basis of the biblical ethic, and reflects on the poor as the first recipients of the biblical message. The theological section deals with the poor as the sacrament of God, the church of the poor as the church of all, and material poverty and spiritual poverty. The pastoral section treats the option for the poor in church history, the churches and the poor today, the poor and their liberative practices, practical aspects of the option for the poor, and the future.

J. H. CHARLESWORTH (ED.), *Jews and Christians. Exploring the Past, Present, and Future* (New York: Crossroad, 1990, $19.95) 258 pp. Illustrated. Bibliography. Indexed. LCN: 89-48199. ISBN: 0-8245-1012-7.

Of the nine papers in this volume those most pertinent to NT study are by C. M. Martini on historical and theological relations between Christianity and Judaism, Charlesworth on opportunities for rethinking relations between Jews and Christians, J. C. Beker on the NT view of Judaism, D. M. Smith on Judaism and John's Gospel, and R. T. Osborn on a non-Jewish Jesus as the Christian blasphemy. The other contributors are G. Zinn, H. J. Hillerbrand, A. R. Eckardt, and R. K. Fenn. Also included is J. S. Siker's selected bibliography on Jewish-Christian relations. Siker and F. X. Blisard served as assistant editors.

R. FABRIS, *La scelta dei poveri nella Bibbia,* Le Spighe (Rome: Borla, 1989, paper 20,000 L) 252 pp. Bibliography. ISBN: 88-263-0496-3.

Taking its starting point from the theme of the preferential option for the poor, this volume discusses the poor in the Bible and today, the reign of God promised and given to the poor, the poor and the historical mission of Jesus, the poor in the biblical tradition, the early church and the poor, Paul and the poor, and the poor in the history of the church.

A. FAIVRE, *The Emergence of the Laity in the Early Church,* trans. D. Smith (New York—Mahwah, NJ: Paulist, 1990, paper $11.95) iii and 242 pp. Bibliography. LCN: 89-27804. ISBN: 0-8091-3123-4.

The English version of *Les laïcs aux origines de l'Eglise* (1984), this history of the laity during the first five Christian centuries shows that until the mid-3rd century all Christians were considered κλῆρος ("people set apart") and that the laity appeared as a separate class only after the mid-3rd century. It is divided into three parts: the birth of the laity (1st and 2nd centuries), the people of God split in two (3rd century), and the new races of Christians (from the 4th to the 6th century). Faivre is professor of patrology and early church history at the University of Strasbourg.

W. R. FARMER AND R. KERESZTY, *Peter and Paul in the Church of Rome. The Ecumenical Potential of a Forgotten Perspective,* Theological Inquiries (New York—Mahwah, NJ: Paulist, 1990, paper $11.95) x and 186 pp., plate. Indexed. LCN: 89-12838. ISBN: 0-8091-3102-1.

In a joint statement the authors argue that the special role and authority of the church of

Rome is based on the authority of the apostles Peter and Paul. Then Farmer treats the NT foundations of this tradition, and Kereszty discusses Peter and Paul in the theologies of Irenaeus and Tertullian. Next Kereszty provides a historical survey and spells out the implications of the theme for Roman Catholic theology, and Farmer responds from a Protestant perspective. Finally the authors explore an important consequence of the joint Petrine-Pauline heritage for the bishop of Rome, namely the collegial nature of his authority.

L. Garmus (ed.), *Novos Rumos da Teologia Bíblica,* Estudos Bíblicos 24 (Petrópolis: Vozes, 1989, paper) 76 pp.

Of the six articles in this fascicle, those most pertinent to NT study are by M. Schwantes on ways of biblical theology, P. Lockmann on Lk 13:31-35 read from a political perspective, and T. Cavalcanti on Jesus in relation to the public sinner and the Pharisee in Lk 7:36-50. The articles on OT topics are by R. Porath, M. L. Gorgulho, and H. de Ternay and L. Weiler.

"Gesetz" als Thema Biblischer Theologie, Jahrbuch für Biblische Theologie 4 (Neukirchen-Vluyn: Neukirchener, 1989, paper) 360 pp. Bibliography. Indexed. ISBN: 3-7887-1321-6.

Of the eight articles devoted to biblical and early Jewish tradition and theology of the Law, those most pertinent to NT study are by G. Stemberger on the decalogue in early Judaism, O. Hofius on Law and gospel according to 2 Corinthians 3, and M. Limbeck on the correct use of the Law. The other articles are by W. H. Schmidt, M. Köckert, N. Lohfink, O. H. Pesch, and M. Welker. Also included are discussions by U. Luz on Matthew's Gospel and the perspective of a biblical theology, and M. Hengel on the interpretation of the Fourth Gospel against the background of primitive Christian exegesis, along with a 47-page bibliography by D. R. Daniels and B. Janowski on the study of biblical theology between 1985 and 1988.

C. Giraudo, *Eucaristia per la Chiesa. Prospettive teologiche sull'eucaristia a partire dalla "lex orandi,"* Aloisiana 22 (Rome: Gregorian University Press, 1989, paper 58,000 L; Brescia: Morcelliana) xxi and 679 pp. Bibliography. Indexed. ISBN: 88-7652-602-1 (G), 88-372-1375-1 (M).

Giraudo, author of *La struttura letteraria della preghiera eucaristica* (1981), contends that theologians of the Eucharist can learn from the dynamic perspective that starts from the *lex orandi.* The first part in this volume develops the theological dynamic of the eucharistic celebration with reference to the utopian primordial relationship between God and humankind, and its rupture in history (Genesis 2–3); reconciliation "once for all" and repeated rites of reconciliation in the OT; the annual celebration of the Hebrew Passover; Jesus' Last Supper; the literary-theological dynamic of ritual reconciliation; and eucharistic theology starting from the *lex orandi.* The second part considers the pre- and post-Tridentine theological speculation about the Eucharist, and makes suggestions about a eucharistic theology for the third millennium.

R. Gnuse, *Heilsgeschichte as a Model for Biblical Theology. The Debate Concerning the Uniqueness and Significance of Israel's Worldview,* College Theology Society Studies in Religion 4 (Lanham, MD—New York—London: University Press of America, 1989, cloth $24.75, paper $12.75) viii and 179 pp. Bibliography. Indexed. LCN: 88-39923. ISBN: 0-8191-7245-6 (cloth), -7246-4 (paper).

Gnuse, assistant professor of religion at Loyola University in New Orleans, discusses the ongoing debate about the idea of salvation history in the Hebrew Bible and its relation to the ancient world. He treats the concept of salvation history, advocates of salvation-history theology, the critical theological response, ancient Near Eastern and biblical historiography, salvation-history themes in the ancient Near East, continuity of basic religious values between Israel and the ancient Near East, the continuing debate over Israel's concept of salvation history, reconstruction of a salvation-history model, and impetus for change. Israel did not invent a world-view in contrast to ancient Near Eastern thought but rather drew upon existing ideas and reconstructed them.

J. L. GONZÁLEZ, *Faith and Wealth. A History of Early Christian Ideas on the Origin, Significance, and Use of Money* (San Francisco: Harper & Row, 1990, paper $19.95) xvi and 240 pp. Indexed. LCN: 89-45742. ISBN: 0-06-063317-4.

González, who teaches at Columbia Theological Seminary, presents a history of views that Christians in the first four centuries A.D. held on economic matters, particularly on the origin, significance, and use of wealth. The central question is what Christians thought and taught about rights and responsibilities of both rich and poor. By way of background he treats the wisdom of the ancients (Greeks, Romans, Jews) and focuses on the Roman economy. Then he deals with the period before Constantine: the NT κοινωνία, the subapostolic church, the old catholic church, and preparing the way for Constantine. Finally he discusses Constantine and beyond: the church under the new order, the Cappadocians, Ambrose and Jerome, John Chrysostom, and Augustine.

B. GORDON, *The Economic Problem in Biblical and Patristic Thought*, Supplements to Vigiliae Christianae 9 (Leiden—New York: Brill, 1989, 70 gld. or $35) x and 144 pp. Bibliography. Indexed. LCN: 89-754. ISBN: 90-04-09048-7.

Gordon, who teaches at the University of Newcastle in New South Wales, first examines various solutions to the problem of economic scarcity proposed in ancient Israel: faith and wisdom, observance of the Law, mediation, and apocalyptic. Next he considers Jesus' solution of seeking the kingdom, Paul's emphasis on the household, and the insistence by James and Luke on disinvestment, poverty, and dependence on others. Then he distinguishes three early Christian reactions to questions of economic organization and activity: communism, retreatism, and active engagement. Finally he deals with the new climate for patristic economic thinking that was engendered by Constantine's legitimation of Christianity.

K. HAACKER AND H. HEMPELMANN, *Hebraica Veritas. Die hebräische Grundlage der biblischen Theologie als exegetische und systematische Aufgabe*, TVG Monographien und Studienbücher 352 (Wuppertal—Zurich: Brockhaus, 1989, paper DM 16.80) 78 pp. ISBN: 3-417-29352-9.

After Haacker's ten-page introduction to the relation between the Christian OT and the Hebrew Bible, this volume presents his essay on *hebraica veritas* in the NT—the Hebrew-Aramaic substratum of NT Greek as an exegetical and translational problem. Then it provides Hempelmann's paper on *veritas hebraica*—the systematic-theological relevance of biblical Hebrew language.

J. HABERMANN, *Präexistenzaussagen im Neuen Testament*, Europäische Hochschulschriften, Reihe 23: Theologie 362 (Frankfurt—Bern—New York—Paris: Lang, 1990, paper 105 SFr or $75.80) 645 pp. Bibliography. ISBN: 3-631-41769-1.

Prepared as a doctoral dissertation under the direction of F. Hahn and accepted in 1989 by the Evangelical theological faculty at Munich, this investigation of Christ's pre-existence according to the NT first reviews past research on the topic. Then it provides detailed exegetical analyses of the following NT pre-existence texts: Phil 2:6-11; 1 Cor 8:6; 1 Cor 10:1-13; Col 1:15-20; Heb 1:1-4; other texts in Hebrews (1:10; 2:10; 3:1-6; 11:26; 7:3); and Jn 1:1-18. Habermann concludes that the NT speaks of various kinds of pre-existence (before the incarnation, before the creation, in OT history) and that the figure of Wisdom and the exaltation of Christ were crucial in the development of the pre-existence Christology.

A. F. IDE, J. R. ROGERS, AND J. S. ZEMEL, *Resurrection, Sex and God. Essays on the Foundations of Faith* (Dallas: Minuteman, 1990, paper $10) 101 pp. Illustrated. Indexed. LCN: 90-33786. ISBN: 0-926899-01-5.

The three articles in this volume are by Rogers on the biblical evidence for the resurrection of Jesus, Zemel on the non-existence of God, and Ide on the physical Jesus. They argue that (1) the alleged resurrection was at best part of an initiation rite, (2) the existence of God is a human construct, and (3) Jesus was sexual and probably gay.

E. A. JOHNSON, *Consider Jesus. Waves of Renewal in Christology* (New York: Crossroad, 1990, $14.95) xii and 149 pp. Bibliographies. Indexed. LCN: 89-37282. ISBN: 0-8245-0990-0.

After reflecting on the living tradition of Christology, this volume treats the humanity of Jesus, Jesus' self-knowledge, the history of Jesus, Jesus Christ and justice, liberation Christology, feminist Christology, God and the cross, and the salvation of the whole world. Johnson is associate professor of theology at the Catholic University of America.

G. JOSSA, *Dal Messia al Cristo. Le origini della cristologia,* Studi Biblici 88 (Brescia: Paideia, 1989, paper 20,000 L) 192 pp. Indexed. ISBN: 88-394-0433-3.

Jossa, professor of early church history at the University of Naples, first considers Jewish hopes in Jesus' time regarding the Son of David, the prophet, and the Son of Man. Then he discusses the preaching of Jesus: Jesus as prophet and teacher, the claim of Jesus (his authority, his possible messianic identity), and the Son of Man (future coming, the problem of Jesus' death). Finally he treats Christology in the primitive community: the Easter experiences of the disciples, the Christology of exaltation (Son of Man, Lord, Messiah-Son of God), the Christology of the parousia (the invocation "Maranatha" and the expectation of the Son of Man, charismatics in the community), and the first explanations of Jesus' death.

P. LAPIDE, *Jesus—ein gekreuzigter Pharisäer?,* GTB Siebenstern 1427 (Gütersloh: Mohn, 1990, paper) 121 pp. ISBN: 3-579-01427-7.

This volume first presents essays on Jesus the Pharisee and the Law, the controversy between Jews and Christians about the Messiah, the Holocaust and the state of Israel, and the Jewish understanding of God after Auschwitz. Then it provides the texts of imaginary letters from Lapide to Judas Iscariot, Mary, a Pharisee, and Paul of Tarsus. Finally it discusses whether Jesus was a rebel.

B. LINDARS (ED.), *Law and Religion. Essays on the Place of the Law in Israel and Early Christianity by members of the Ehrhardt Seminar of Manchester University* (Cambridge, UK: J. Clarke, 1988, £25) xvi and 209 pp., fig. Indexed. ISBN: 0-227-67908-3.

Of the thirteen papers in this volume those most pertinent to NT study are by G. J. Brooke on whether *Temple Scroll* is a law unto itself, P. S. Alexander on Jewish law in Jesus' time, Lindars on "all foods clean" (thoughts on Jesus and the Law), R. Bauckham on Jesus' demonstration in the Temple, C. Tuckett on the Law and Judaism in Q, Brooke on Christ and the Law in Jn 7–10, F. F. Bruce on Paul and the Law in recent research, Lindars on Paul and the Law in Romans 5–8, M. Kitchen on the status of the Law in Ephesians, and F. G. Downing on law and custom in Lk-Acts and late Hellenism.

C. LINK, U. LUZ, AND L. VISCHER, *Sie aber hielten fest an der Gemeinschaft. . . . Einheit der Kirche als Prozess im Neuen Testament und heute* (Zurich: Benziger, 1988, paper; Basel: Reinhardt) 275 pp. Indexed. ISBN: 3-545-24071-1 (B), 3-7245-0612-0 (R).

Based on conversations held at the universities of Bern and Fribourg, this volume examines the unity of the church as a process in the NT and today. Vischer explores the difficulties involved in dealing with the NT regarding this matter. Then in the longest part of the book (pp. 43-183) Luz (with contributions by other scholars) traces the road toward unity among the NT churches from Jesus to John's Gospel, with particular attention to the encounters with Israel and gnosticism. Finally Link considers the movement toward unity among the churches today.

A. MAGGI, *Nuestra Señora de los herejes. María y Nazaret,* El torno al Nuevo Testamento 6 (Córdoba: Edicíónes El Almendro, 1990, paper) 189 pp. Bibliography. Indexed. ISBN: 84-86077-78-8.

The Spanish version of a work published in Italian in 1988, this volume situates the biblical figure of Mary in the cultural context of her time and presents her as a person of faith who had to make choices in trying circumstances. The presentation appears under three major headings: God's options, fidelity to the call, and beyond all hope. A four-page glossary of technical terms is provided.

I. H. MARSHALL, *Jesus the Saviour. Studies in New Testament Theology* (Downers Grove, IL: InterVarsity, 1990, $22.95) 329 pp. Indexed. LCN: 89-29055. ISBN: 0-8308-1273-3.

The seventeen articles in this collection concern NT theology (1979); Jesus, Paul, and John (1985); whether apocalyptic is the mother of Christian theology (1987); the Synoptic Son of Man sayings in recent discussion [§ 11-662]; the Son of Man in contemporary debate [§ 15-96]; Son of God or Servant of Yahweh in Mk 1:11 [§ 13-878]; the divine sonship of Jesus [§ 11-1003]; the development of Christology in the early church (1967); incarnational Christology in the NT (1982); whether "God incarnate" is a myth or something else; the development of the concept of Jesus as Lord (1988); the kingdom of God in the NT (1987); the development of the concept of redemption in the NT (1975); the meaning of "reconciliation" (1978); covenant in the NT (1987); predestination in the NT (1975); and the problem of apostasy in NT theology (1987). Marshall has made minor corrections, updated some references, indicated some subsequent discussions, and rewritten a few passages in the final article.

R. NEUDECKER, *Die vielen Gesichter des einen Gottes. Christen und Juden im Gespräch,* Ökumenische Existenz heute 6 (Munich: Kaiser, 1989, paper DM 19.80) 132 pp. Indexed. ISBN: 3-459-01790-2.

Neudecker, professor of rabbinic literature at the Pontifical Biblical Institute and author of *Frührabbinisches Ehescheidungsrecht* (1982), surveys developments in Catholic-Jewish relations during and after Vatican II, with particular attention to the Jewish experience of God. A 37-page appendix provides German versions of rabbinic texts that contribute to the theme of "the many faces of the one God."

H. RÄISÄNEN, *Beyond New Testament Theology. A story and a programme* (London: SCM, 1990, paper; Philadelphia: Trinity Press International, $14.95) xviii and 206 pp. Bibliography. Indexed. LCN: 89-48393. ISBN: 0-334-01907-9.

Räisänen, research professor at the Finnish Academy, contends that NT theology ought to be replaced with two different projects: (1) the history of early Christian thought, evolving in the context of early Judaism; and (2) critical philosophical and/or theological reflection on the NT as well as on its influence on our history and its significance for contemporary life. He first traces the history of NT theology from J. P. Gabler through W. Wrede and R. Bultmann to the present. Then he outlines a program of historical interpretation by giving its principles, suggesting a model, and reflecting on actualizing interpretation.

R. L. REYMOND, *Jesus, Divine Messiah. The New Testament Witness* (Phillipsburg, NJ: Presbyterian & Reformed Publishing Co., 1990, paper $17.95) ix and 347 pp. Indexed. LCN: 89-35362. ISBN: 0-87552-402-8.

This volume attempts to answer Jesus' question in Mt 22:42 ("What do you think of the Christ? Whose son is he?") by expounding the key christological passages of the NT. After examining present denials of Jesus' deity, it discusses Jesus' self-witness, the pre-resurrection witness to Jesus, the post-resurrection witness to Jesus, Paul's witness to Jesus, and the remaining NT witness to Jesus. Reymond argues that the NT portrayal of Jesus is still sound and offers the basis for an intellectually satisfying faith.

A. SALAS (ED.), *Ecología y teología,* Biblia y Fe, Revista de Teología Bíblica, vol. 16, no. 47 (Madrid: Escuela Bíblica, 1990, paper) 152 pp. ISSN: 0210-5209.

The five articles in this fascicle treat ecology from various perspectives: sociological and religious (Salas), theological (S. Folgado Flórez), OT (G. Cañellas), NT (E. Gallego), and moral-ethical (B. Bennàsar). Gallego's article on "gospel and new creation" gives particular attention to Col 1:15-20.

A. SALAS (ED.), *¿Qué es Dios? Responden las grandes religiones,* Biblia y Fe, Revista de Teología Bíblica, vol. 15, no. 43 (Madrid: Escuela Bíblica, 1989, paper) 173 pp. Bibliography. ISSN: 0210-5209.

After N. Smart's article on transcendental humanism, this fascicle presents articles on the understandings of God in Hinduism, Buddhism, and Islam, respectively. Then there are studies by D. Muñoz León on the God of Judaism, V. Casas on the God of Jesus, and Salas on the God of Christianity.

A. SERRA, *E c'era la madre di Gesù . . . (Gv. 2,1). Saggi di esegesi biblico-mariana (1978-1988)* (Milan: CENS, 1989, 50,000 L; Rome: Marianum) vii and 665 pp. Indexed.

The ten studies in this collection concern the principal re-readings of Zech 2:14-15 and 9:9 in ancient Judaism and early Christianity [§ 28-954]; mariological aspects of the pneumatology of Lk 1:35a (1984); Mary as permeated by the spirit of the "poor of Yahweh" (1988); "he has done great things for me" (Lk 1:49a) as a communitarian formula [§ 24-459]; "and wrapped him in swaddling cloths" in Lk 2:7b as a sign to be decoded (1988); Mary as a sign working toward the unity of the "dispersed children of God" in Jn 11:52 (1979); ecclesial dimensions of the figure of Mary in biblical exegesis today (1985); the mothers of Israel in ancient Jewish literature and the Mother of Jesus (1981); ancient Judaism as the premise for a renewed understanding of the relations between Israel, Mary, and the church (1987); and relations between man and woman in light of biblical-Jewish re-readings of Genesis 2–3 (1989). Serra teaches Sacred Scripture at the Marianum in Rome.

H. VON LIPS, *Weisheitliche Traditionen im Neuen Testament,* Wissenschaftliche Monographien zum Alten und Neuen Testament 64 (Neukirchen-Vluyn: Neukirchener, 1990, DM 75.60) xii and 512 pp. Bibliography. Indexed. ISBN: 3-7887-1340-2.

The slightly revised version of a *Habilitationsschrift* accepted in 1989 by the Evangelical theological faculty at Munich, this volume first discusses the wisdom tradition in the OT: the nature of wisdom (concept, content, forms), the history of the wisdom tradition in relation to other OT and Jewish traditions, the word-field "wisdom" and related motifs in the OT and early Judaism, and the wisdom tradition in early Judaism at the time of Jesus and the early church. Then it investigates wisdom traditions in the NT: methodological presuppositions, wisdom in the sayings of the Jesus tradition (Q, Mk and Synoptic material, Jesus' preaching, Jn), wisdom elements in Christology, wisdom traditions in paraenesis, and other wisdom elements. Von Lips is also the author of *Glaube-Gemeinde-Amt* (1979).

F.-R. WEINERT, *Christi Himmelfahrt. Neutestamentliches Fest im Spiegel alttestamentlicher Psalmen. Zur Entstehung des römischen Himmelfahrtsoffiziums,* Dissertationen: Theologische Reihe 25 (St. Ottilien: EOS, 1987, paper DM 38) viii and 361 pp. Bibliography. ISBN: 3-88096-825-X.

Prepared as a doctoral dissertation under the direction of H. Becker and accepted in 1987 by the department of Catholic theology at Mainz, this volume investigates the liturgical use of Psalms in the Roman liturgy for Christ's Ascension. It discusses the origin and meaning of the Ascension, basic principles guiding the liturgical use of Psalms in the early church, the liturgical use of various Psalms (8, 10, 18, 20, 29, 46, 96, 98, 102, as well as 23, 56, 67, 95, and 97) in the Roman office for the Ascension against the background of contemporary patristic Psalms piety, and general observations on the topic.

K. E. WOLFF, *"Geh in das Land, das ich Dir zeigen werde . . ." Das Land Israel in der frühen rabbinischen Tradition und im Neuen Testament,* Europäische Hochschulschriften, Reihe 23: Theologie 340 (Frankfurt—Bern—New York—Paris: Lang, 1989, paper $56.80) 393 pp. Bibliography. ISBN: 3-8204-1666-8.

Prepared as a doctoral dissertation under the direction of J. Beutler and accepted by the Philosophisch-Theologische Hochschule Sankt Georgen in Frankfurt, this investigation of the "promised land" tradition first traces the theme through the Hebrew Bible. Then it considers the land of Israel in early rabbinic traditions (a land for Israel, a land where milk and honey flow, a possession for Israel, etc.) as well as in other early Jewish writings (apocalyptic, Qumran, Philo). Finally it treats the land in the NT with attention to vocabulary (γῆ, ἀγρός, χώρα), the mission to Israel and to the ends of the earth, Jerusalem the center of the land, the parable of the vine and the land (Jn 15:1-17), the way toward rest, and "inheritance" in various NT texts. Wolff concludes that the land of Israel has theological significance in the NT and cannot be spiritualized or pushed aside.

THE WORLD OF THE NEW TESTAMENT

A. ACERBI, *L'Ascensione di Isaia. Cristologia e profetismo in Siria nei primi decenni del II secolo,* Studia Patristica Mediolanensia 17 (Milan: Vita e Pensiero, 1989, paper 55,000 L) xii and 327 pp. Indexed. ISBN: 88-343-0177-3 (cloth), -0176-5 (paper).

Acerbi, who teaches the history of theology at the Università Cattolica di Milano, considers *Ascension of Isaiah* to be a Christian text, the result of a rereading of Jewish and Christian exegetical traditions in western Syria in the early decades of the 2nd century A.D. The nine chapters in his study concern ancient prophecy and Christian exegesis in *Ascension of Isaiah,* Jewish and Christian traditions in eschatological revelation (4:1-18), christological titles, cosmology and Christology in chapters 7–11, the figure of the "Beloved"—Christian traditions and apocalyptic models in chapters 7–11, the christological problem of those chapters, the prophetic group and the doctrinal crises of the Christian community, the composition of *Ascension of Isaiah,* and its place in ancient Christianity.

A. A. BARRETT, *Caligula. The Corruption of Power* (New Haven, CT—London: Yale University Press, 1990, $27.50) xxvi and 334 pp., 8 plates, 4 maps, 9 figs. Bibliography. Indexed. LCN: 89-51310. ISBN: 0-300-04653-7.

Barrett, professor of classics at the University of British Columbia, presents his biography of Caligula (A.D. 12-41) according to the following outline: family background, struggle for the succession, private pursuits, the new emperor, signs of strain, conspiracy, North Africa, Britain and Germany, divine honors, assassination, aftermath, Caligula and the Jews, Caligula the builder, and fitness to rule. The appendixes concern (1) Caligula's named victims, and (2) coins, inscriptions, and sculpture. Barrett concludes that Caligula, though not clinically mad, was so obsessed with a sense of his own importance as to be practically devoid of any sense of moral responsibility.

R. A. BAUMAN, *Lawyers and Politics in the Early Roman Empire. A study of relations between the Roman jurists and the emperors from Augustus to Hadrian,* Münchener Beiträge zur Papyrusforschung und antiken Rechtsgeschichte 82 (Munich: Beck, 1989, paper DM 98) xxxi and 336 pp. Bibliography. Indexed. ISBN: 3-406-33773-2.

The first two volumes in this trilogy were entitled *Lawyers in Roman Republican Politics* (1983) and *Lawyers in Roman Transitional Politics* (1985). This volume first discusses lawyers and politics under Augustus and the Julio-Claudians: Augustus, the lawyers, and the *ius respondendi;* Augustus, Capito, and Labeo; Tiberius and the lawyers; the emperors and Cassius Longinus; and the later Julio-Claudians and the lawyers. Then it covers the period from Vespasian to Hadrian: lawyers in the new beginning; Nerva and Trajan—the Proculian acme; Hadrian, the lawyers, and the bureaucracy; and the *ius respondendi* and the schools.

T. A. BERGREN, *Fifth Ezra. The Text, Origin and Early History*, SBL Septuagint and Cognate Studies 25 (Atlanta: Scholars Press, 1990, cloth $40.95) xvii and 479 pp. Bibliography. Indexed. LCN: 89-27084. ISBN: 1-55540-348-4 (cloth), -349-2 (paper).

The revised form of a doctoral dissertation directed by R. A. Kraft and accepted by the department of religious studies at the University of Pennsylvania, this volume provides a brief introduction to *5 Ezra* (*2 Esdras/4 Ezra* 1–2), examines the primary and secondary evidence for its Latin text, reconstructs the two recensions of the book, and argues that the "Spanish" recension is superior to the "French" recension. Then it considers the vocabulary, verbal parallels to other works, the original language, and the religious affiliation of its author/compiler. Six appendixes are included. Bergren concludes that *5 Ezra* could have been written in Latin or Greek, probably by a Christian, between A.D. 130 and 300.

D. BOYARIN, *Intertextuality and the Reading of Midrash*, Indiana Studies in Biblical Literature (Bloomington—Indianapolis, IN: Indiana University Press, 1990, $27.50) xiii and 161 pp. Indexed. LCN: 89-45409. ISBN: 0-253-31251-5.

After reflecting on a theory of midrash as dialogue with the biblical text, the volume focuses on interpretations of Exodus 13–18 in *Mekilta* to test out and develop the theory. It presents chapters on reciting the Torah (the function of quotation in the midrash); textual heterogeneity in the Torah and the dialectic of the *Mekilta* (midrash versus source criticism as reading strategies); dual signs, ambiguity, and the dialectic of intertextual readings; interpreting in ordinary language (the mashal as intertext); the sea resists (midrash and the [psycho]dynamics of intertextuality); the Song of Songs—lock or key (the holy song as a mashal); and between intertextuality and history (the martyrdom of Rabbi Aqiba). Boyarin teaches at Bar-Ilan University in Israel.

H. H. J. BROUWER, *Bona Dea. The Sources and a Description of the Cult*, Études préliminaires aux religions orientales dans l'Empire romain 110 (Leiden—New York: Brill, 1989, 216 gld. or $108) xxvii and 507 pp. and 52 plates, frontispiece, 5 figs., 5 maps. Indexed. LCN: 88-22314. ISBN: 90-04-08606-4.

An enlarged and revised English version of a doctoral dissertation directed by M. J. Vermaseren and accepted in 1982 by the University of Utrecht, this volume first provides a catalogue of archaeological and epigraphic evidence as well as literary sources concerning Bona Dea and her cult. Then it gives a description of the appearance of the goddess and the implications of her cult according to the following outline: the goddess (especially her name), the worshippers (by social status), the propagation of the cult (centers, individual worship), the goddess and her cult (peculiar aspects, a description of the cult), and findings for the cult based on the archaeological remains compared with other data (sanctuaries outside Rome belonging to the state cult, sanctuaries which do not belong to the state cult).

K. J. CATHCART AND R. P. GORDON, *The Targum of the Minor Prophets. Translated, with a Critical Introduction, Apparatus, and Notes*, The Aramaic Bible 14 (Wilmington, DE: Glazier, 1989, $65) xvi and 259 pp. Bibliography. Indexed. ISBN: 0-89453-489-0.

In their joint introduction to *Targum of the Minor Prophets* the authors discuss translational characteristics, theology, life-setting, text and versions, language, rabbinic citations and parallels, dating, manuscripts, and bibliography. Next Cathcart presents English translations with notes below for the Targums of Hosea, Joel, Amos, Obadiah, Jonah, and Micah. Then Gordon provides annotated translations for the Targums of Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. Cathcart is professor of Semitic languages at University College, Dublin, and Gordon is lecturer in OT at the University of Cambridge.

J. CAZEAUX, *La trame et la chaîne, II. Le Cycle de Noé dans Philon d'Alexandrie*, Arbeiten zur Literatur und Geschichte des hellenistischen Judentums 20 (Leiden—New York: Brill, 1989, 150 gld. or $75) ii and 298 pp. Indexed. ISBN: 90-04-09179-3.

The first volume in Cazeaux's investigation of Philo's treatment of Scripture appeared in

1983. This volume presents a "structural" reading of six Philonic treatises that concern Noah and the flood according to Genesis 6-9: *De gigantibus, Quod Deus sit immutabilis, De agricultura, De plantatione, De ebrietate,* and *De sobrietate.* The analyses of the six treatises seek to make clear the movement of Philo's exegesis, the logic of thought, and the rhetorical devices with which Philo expressed himself. Cazeaux is also the author of *L'épée du Logos et le soleil de midi* (1983).

S. A. COHEN, *The three crowns. Structures of communal politics in early rabbinic Jewry* (Cambridge, UK—New York: Cambridge University Press, 1990) xii and 294 pp. Bibliography. Indexed. LCN: 89-31423. ISBN: 0-521-37290-9.

Cohen, associate professor in the department of political studies at Bar-Ilan University in Israel, analyzes the processes whereby the rabbis and their disciples replaced both priests and civic rulers as foci of political loyalty and instruments of domestic government throughout the Jewish world. After explaining the rabbinic concept of the three "crowns" or domains (Torah, priesthood, kingship), he discusses versions of the past and visions of the future. Then he traces the struggle for supremacy: the first phase (135 B.C.-A.D. 100), rabbis and priests (A.D. 100-300), and rabbis and appointed rulers (A.D. 100-400). Finally he considers efforts at ensuring rabbinic hegemony: the institutionalization of rabbinic authority, and patterns of succession and pageants of installation.

C. COLPE, *Das Siegel der Propheten. Historische Beziehungen zwischen Judentum, Judenchristentum, Heidentum und frühem Islam,* Arbeiten zur neutestamentlichen Theologie und Zeitgeschichte 3 (Berlin: Institut Kirche und Judentum, 1990, DM 24.80) 271 pp. Indexed. ISBN: 3-923095-83-X.

The nine essays in this volume consider aspects of the historical relationships among ancient Judaism, Jewish Christianity, paganism, and early Islam. Those most pertinent to NT study concern Jesus and the "sealing" of prophecy [§ 31-1272]; the German term *Judenchristen* and the historical realities corresponding to it (1978); the earliest "Jewish Christian" community (1987); the development of the concept of "pagan" in ancient Judaism and the early church, and the division in Christianity (1986); the development from Hellenistic, baptist, and marginal Judaism to dualistic gnosis; and the development from Philo's doctrine of the Logos to that of Clement of Alexandria (1979). Some articles have been revised for publication in this volume. Colpe is professor of general history of religions and historical theology at the Free University in Berlin.

W. D. DAVIES AND L. FINKELSTEIN (EDS.), *The Cambridge History of Judaism.* Vol. 2, *The Hellenistic Age* (Cambridge, UK—London—New York: Cambridge University Press, 1989, $85) xvii and 738 pp. Illustrated. Bibliographies. Indexed. LCN: 77-85704. ISBN: 0-521-21929-9.

The first volume in this project was described in *NTA* 28, p. 328. This volume contains chapters by M.-C. Halpern-Zylberstein on the archaeology of Hellenistic Palestine; M. Hengel on the political and social history of Palestine from 333 to 187 B.C.; J. Barr on Hebrew, Aramaic, and Greek in the Hellenistic age; H. Hegermann on the Diaspora in the Hellenistic age; Hengel on the interpenetration of Judaism and Hellenism in the pre-Maccabean period; Finkelstein on the men of the Great Synagogue (ca. 400-170 B.C.); Finkelstein on the Pharisaic leadership after the Great Synagogue (170 B.C.-A.D. 135); O. Mørkholm on Antiochus IV Epiphanes; J. A. Goldstein on the Hasmonean revolt and dynasty; M. Delcor on Jewish literature in Hebrew and Aramaic in the Greek era; N. Walter on Jewish-Greek literature of the Greek period; Delcor on the Apocrypha and Pseudepigrapha of the Hellenistic period; H. L. Ginsberg on the book of Daniel; P. D. Hanson on the matrix of apocalyptic; H. M. Orlinsky on the Septuagint and its Hebrew text; R. Le Déaut on the Targums; J. D. Purvis on the Samaritans; and E. Gabba on the growth of anti-Judaism, or the Greek attitude toward Jews. J. Sturdy served as assistant editor for the volume.

M. R. DESJARDINS, *Sin in Valentinianism,* SBL Dissertation Series 108 (Atlanta: Scholars Press, 1990, cloth $19.95, paper $12.95) ix and 157 pp. Bibliography. Indexed. LCN: 88-10067. ISBN: 1-55540-224-0 (cloth), -225-9 (paper).

Prepared as a doctoral dissertation under the direction of H. Guenther and accepted by the University of Toronto in 1987, this volume aims to determine what the Valentinians thought about sin and how this fitted into their conceptual system. After discussing the problem of sources and what is meant by Valentinianism, it surveys the patristic evidence for Valentinianism and examines the texts that pertain to the Valentinian understanding of sin. Then it treats sin in six Valentinian works from Nag Hammadi: *Gospel of Truth, Tripartite Tractate, Gospel of Philip, Interpretation of Knowledge, Valentinian Exposition,* and *Second Apocalypse of James.* Desjardins concludes that the Valentinians understood sin as a human act or thought not in harmony with the supreme God or Father.

A. DIHLE, *Die griechische und lateinische Literatur der Kaiserzeit. Von Augustus bis Justinian* (Munich: Beck, 1989, DM 84) 651 pp. Bibliography. Indexed. ISBN: 3-406-33794-5.

Dihle, professor of classical philology at the University of Heidelberg, presents his survey of Greek and Latin literature during the Roman empire according to a chronological outline: the Julian-Claudian period, the Flavian period, the time of the adoptive emperors, the Severans, the crisis of the 3rd century A.D., the time of Diocletian and Constantine, and the Christian empire. Under these headings he treats major authors (Seneca, Plutarch, Tacitus, etc.), various genres (rhetoric, philosophy, poetry, narrative prose, historiography, etc.), and Jewish and Christian writings (Josephus, Philo, the NT, patristic works).

A. M. DI NOLA, *Gesù segreto. Ascesi e rivoluzione sessuale nel Cristianesimo nascente,* Universale Tascabile 70 (Rome: Newton Compton, 1989, paper 8,000 L) 157 pp. Illustrated. Bibliographies. Indexed.

With particular attention to the themes of asceticism and sexuality, this volume discusses seventy-one agrapha, i.e. sayings attributed to Jesus but not in the canonical Gospels. The materials appear in *Gospel according to the Hebrews, Gospel of the Ebionites, Gospel of the Egyptians,* gnostic documents, Manichaean sources, papyrus fragments, patristic works, and Muslim sources. For each text there is an Italian translation and an exposition.

P. DSCHULNIGG, *Rabbinische Gleichnisse und das Neue Testament. Die Gleichnisse der PesK im Vergleich mit den Gleichnissen Jesu und dem Neuen Testament,* Judaica et Christiana 12 (Bern—Frankfurt—New York—Paris: Lang, 1988, paper $56.80) xvii and 654 pp. Bibliography. Indexed. ISBN: 3-261-03912-4.

Accepted in 1988 as a *Habilitationsschrift* by the theological faculty at Luzern, this volume argues that many of Jesus' parables become more intelligible with regard to form, structure, and/or content against the background of *Pesiqta deRab Kahana.* Building on the work of C. Thoma and S. Lauer [*NTA* 32, pp. 276-277], Dschulnigg first introduces the topic and then analyzes eighty-two parables in *Pesiqta deRab Kahana* with respect to their motifs, literary structures, Greek loanwords, content, and NT parallels. Finally he makes a systematic presentation of the results and compares the rabbinic parables with Jesus' parables in the NT. Dschulnigg's doctoral dissertation appeared as *Sprache, Redaktion und Intention des Markus-Evangeliums* (1986).

R. B. ENO, *The Rise of the Papacy,* Theology and Life 32 (Wilmington, DE: Glazier, 1990, paper $12.95) 184 pp. Bibliography. Indexed. LCN: 90-34222. ISBN: 0-89453-802-0.

Based on the 1987 Tuohy lectures given at John Carroll University in Cleveland, OH, this volume seeks to illustrate the complexity of the issues surrounding the rise of the papacy in the earliest centuries and to trace the Roman drive toward centralization from the late 4th century onward. The seven chapters deal with the beginnings, the idea that the church is in the bishop, the Africans and Rome across the sea, Ambrose and Jerome, the Roman view, the leadership styles of Leo the Great and Gelasius, and the bump in the road of Roman progress in the 6th century. Eno is professor of church history at the Catholic University of America in Washington, DC.

Eretz-Israel. Archaeological, Historical and Geographical Studies. Vol. 20, *Yigael Yadin Memorial Volume,* ed. A. Ben-Tor, J. C. Greenfield, and A. Malamat (Jerusalem: Israel Exploration Society—Hebrew University, 1989, $90) xxiv and 603 pp., frontispiece. Illustrated. Bibliography.

Dedicated to the memory of the late Professor Yadin (1917-84), the seventy-one articles in this volume—forty-seven in Hebrew and twenty-four in other languages—were written by Yadin's friends, colleagues, and students throughout the world. The papers most pertinent to the NT world are by E.-M. Laperrousaz on whether the Qumran settlement was a fortress or a monastery, É. Lipiński on the sacred meal at Qumran and Palmyra, E. Puech on an Aramaic inscription on a sarcophagus cover, M. Broshi and E. Qimron on an I.O.U. from the Bar Kokhba revolt, M. Hershkovitz on a Roman cupping vessel from Masada, S. Talmon on fragments of scrolls from Masada, J. Naveh on the Aramaic and Hebrew inscriptions from ancient synagogues, E. Netzer on the process of Masada's destruction, J. Patrich and B. Arubas on a juglet possibly containing balsam oil from a cave near Qumran, G. Foerster on two bronze ornaments in the shape of rams' heads from Masada, and Y. Tsafrir on dating Galilean synagogues. Six personal appreciations about Yadin are included.

A. S. Geden, *Mithraic Sources in English* (Hastings, UK: Chthonios, 1990, £14.95) vi and 87 pp. Indexed. ISBN: 0-948366-20-6.

Originally published under the title *Select Passages Illustrating Mithraism* (1925), this volume provides an eighteen-page general introduction to Mithraism as well as English translations (with brief comments) for practically all the extant references to the Mithraic mysteries: the Avesta, the Mishnah, Herodotus, Ktesias, Xenophon, etc. S. Ronan has supplied a two-page introduction to this edition.

E. J. Goodspeed, *The Apocrypha. An American Translation* (New York: Vintage, 1989, paper $8.95) xxiv and 493 pp. LCN: 89-40158. ISBN: 0-679-72452-4.

Originally published in 1938 and reprinted in 1959, this work presents Goodspeed's English translations of 1 Esdras, 2 Esdras (4 Ezra), Tobit, Judith, additions to Esther, Wisdom of Solomon, Ecclesiasticus/Sirach, Baruch, Susanna, Song of the Three Children, Bel and the Dragon, Prayer of Manasseh, 1 Maccabees, and 2 Maccabees. Also included are a four-page preface by Goodspeed and a fourteen-page introduction by M. Hadas. Goodspeed (1871-1962) taught at the University of Chicago from 1899 to 1937.

R. M. Grant, *Jesus After the Gospels. The Christ of the Second Century* (Louisville, KY: Westminster/Knox, 1990, $14.95) 134 pp. Bibliography. Indexed. LCN: 89-29057. ISBN: 0-664-21919-5.

Grant, professor emeritus of NT and early Christianity at the University of Chicago, explores how gnostics, apologists, and anti-gnostics worked out distinctive Christologies from the biblical materials. First he explains biblical teachings about Christ's humanity and divinity, respectively. Then he examines gnostic Christologies, Christology in the Apostolic Fathers and Justin, the Jewish-Christian Christology of Theophilus, heresy and Christology, and Irenaeus' theology and Christology. The appendix deals with Irenaeus and the process of thought. The book is based on the Hale Lectures given in 1989 at Seabury-Western Theological Seminary in Evanston, IL.

C. W. Griggs, *Early Egyptian Christianity. From Its Origins to 451 C.E.*, Coptic Studies 2 (Leiden—New York: Brill, 1990, 140 gld. or $70) vii and 276 pp., 2 maps. Bibliography. Indexed. LCN: 89-9723. ISBN: 90-04-09159-9.

This volume traces the history of Christianity in Egypt from its earliest recorded origins to the Council of Chalcedon in A.D. 451, when the Egyptian Coptic church became a national religion because of its separation from Catholic Christianity. After appraising the diffusion of early Christianity, it treats early Christianity in Egypt, the emergence of orthodoxy and heresy in Egyptian Christianity, Egyptian Christianity in the 3rd century (the development of local Christianity), the 4th century (schisms and consolidation), and autocracy in Christian Egypt and separation from Catholicism.

A. G. HAMMAN, *La prière dans l'Eglise ancienne,* Traditio Christiana 7 (Bern—Frankfurt—New York—Paris: Lang, 1989, 99.20 SFr or $70.80) xlv and 234 pp. Bibliography. Indexed. ISBN: 3-261-03921-3.

After a 29-page general introduction to Christian prayer from Jesus to the end of the 4th century A.D. and a three-page select bibliography, this volume presents 144 early Christian prayers under the following headings: NT (nos. 1-5), ante-Nicene authors and sources (6-29), Acts of the Martyrs (30-36), NT Apocrypha (37-46), papyri and inscriptions (47-112), *horae et momenta* (113-122), and post-Nicene Fathers (123-144). The Greek or Latin texts and their French translations appear on facing pages, with notes below. The German version is entitled *Das Gebet in der Alten Kirche* (ISBN: 3-261-03920-5).

A. VON HARNACK, *Marcion. The Gospel of the Alien God,* trans. J. E. Steely and L. D. Bierma (Durham, NC: Labyrinth, 1990, $30) x and 182 pp. Indexed. LCN: 89-49024. ISBN: 0-939464-16-0.

The English version of *Marcion. Das Evangelium vom fremden Gott* (rev. ed.; 1924), this volume first considers Marcion's presuppositions and setting, life and career, point of departure, work as critic and restorer of the Bible, *Antitheses,* and Christianity and preaching. Then it treats his understanding of church and Christian life, the history of the Marcionite church (theological schools and the sect of Apelles), Marcion's historical position and historical significance for the emergence of the catholic church, and his Christianity in light of church history and the philosophy of religion. The appendixes have been omitted in the translation.

M. HENGEL, *The 'Hellenization' of Judaea in the First Century After Christ,* trans. J. Bowden (London: SCM, 1989; Philadelphia: Trinity Press International, paper $9.95) v and 114 pp. Indexed. LCN: 89-20469. ISBN: 0-334-00602-3.

This sequel to Hengel's *Judaism and Hellenism* (1974) explores the effects of Hellenistic civilization (language, life-style, economy, technology, education, philosophy, and religion) in Jewish Palestine in the 1st century A.D. After defining the problem, it treats the linguistic question and its cultural background, Greek education and literature in Jewish Palestine, the political and social aspects of Hellenization, "Hellenistic" traditions in Jewish Palestine, and Palestinian Judaism as "Hellenistic Judaism." Hengel concludes that in light of 300 years of Greek influence in Palestine the term "Hellenistic" does not make a meaningful differentiation regarding earliest Christianity.

R. J. V. HIEBERT, *The "Syrohexaplaric" Psalter,* SBL Septuagint and Cognate Studies 27 (Atlanta: Scholars Press, 1989, cloth $29.95, paper $19.95) xvi and 352 pp. Bibliography. Indexed. LCN: 89-29647. ISBN: 1-55540-431-6 (cloth), -432-4 (paper).

The slightly revised version of a doctoral dissertation directed by A. Pietersma and accepted in 1986 by the University of Toronto, this study has as its object the Syriac Psalter allegedly based on the Greek version in the fifth column of Origen's *Hexapla* and commonly attributed to Paul of Tella. After describing the Syriac manuscripts, the volume presents a diplomatic edition of the Syriac text of the "Syrohexaplaric" Psalter. Then it re-examines the question of Hexaplaric influence on the Syriac Psalms, discusses their relation to the Byzantine text, and sketches the textual history of the "Syrohexaplaric" Psalter. An appendix provides corrections of and supplements to F. Field's evidence.

J. V. Hills, *Tradition and Composition in the* Epistula Apostolorum, Harvard Dissertations in Religion 24 (Minneapolis, MN: Fortress, 1990, paper $12.95) xvii and 172 pp. LCN: 88-45436. ISBN: 0-8006-7078-7.

Prepared as a doctoral dissertation under the direction of H. Koester and accepted by Harvard Divinity School, this volume seeks to describe the communal setting and theological purpose of *Epistula Apostolorum* as these may be learned from the author's compositional method and use of traditions. After arguing that the work is a dialogue in conception and intended function, it deals with gospel and aretalogy (chaps. 4–5), the post-resurrection appearance (chaps. 9–12), the Lord's parousia (chaps. 16–19), a commission to baptize (chaps. 41–42), and the community defined (chaps. 43–45). Hills concludes that *Epistula Apostolorum* is a theological manifesto and an earnest exhortation to a particular way of seeing and living the Christian religious life.

B. S. Jackson (ed.), *Jewish Law Association Studies IV. The Boston Conference Volume,* Jewish Law Association Papers and Proceedings (Atlanta: Scholars Press, 1990, $29.95) 190 pp. LCN: 87-640675. ISBN: 1-55540-433-2.

Of the ten articles in this volume, those most pertinent to NT study are by J. R. Wegner on the sexuality factor and the personal status of women in mishnaic law ("public man, private woman"), J. A. Polak on social and societal implications of the laws of witnesses, E. Klingenberg on the Roman imperial legislation prohibiting Jews from owning Gentile slaves, N. Rakover on the "Law" and the Noahides, and A. Lichtenstein on who cares about the seven laws of Noah.

W. Jakob-Sonnabend, *Untersuchungen zum Nero-Bild der Spätantike,* Altertumswissenschaftliche Texte und Studien 18 (Hildesheim—Zurich—New York: Olms, 1990, paper DM 39.80) viii and 215 pp. Bibliography. Indexed. ISBN: 3-487-09297-2.

The revised version of a doctoral dissertation directed by H. H. Schmidt and presented to the University of Munich in 1986, this volume discusses the portrayal of Nero and his tradition in the historiographic literature of the 4th and 5th centuries A.D., Nero's political strategy in the East from the perspective of authors in late antiquity, Nero as incendiary and persecutor of Christians, the problem of the Antichrist legend, positive statements about Nero, and Nero's *Nachleben* in the Middle Ages and modern times.

S. I. Johnston, *Hekate Soteira. A Study of Hekate's Roles in the Chaldean Oracles and Related Literature,* American Classical Studies 21 (Atlanta: Scholars Press, 1990, cloth $17.95, paper $13.95) viii and 192 pp. Bibliography. Indexed. LCN: 89-24269. ISBN: 1-55540-426-X (cloth), -427-8 (paper).

In *Chaldean Oracles* Hekate is identified with the Platonic cosmic soul. Based on a doctoral dissertation directed by K. Clinton and F. Graf and presented to Cornell University, this volume first analyzes the philosophical and cosmological roles that Hekate played in the Chaldean and similar systems, and suggests that she was elected to play them because of her earlier importance in traditional Greco-Roman religion as a goddess associated with liminal points (e.g. crossroads, doorways). Then it examines the ways in which Hekate was imagined to help the theurgist and how these differed from the ways she was imagined to interact with the magicians who invoked her.

M. A. Knibb and P. W. van der Horst (eds.), *Studies on the Testament of Job,* Society for New Testament Studies Monograph Series 66 (Cambridge, UK—New York: Cambridge University Press, 1989, $34.50) vii and 172 pp. Bibliography. Indexed. LCN: 89-31416. ISBN: 0-521-37216-X.

After a six-page introduction by the editors, this volume presents five papers on *Testament of Job:* R. P. Spittler on the history of research and interpretation, C. Römer and H. J. Thissen on the Coptic version (P. Köln 3221), B. Schaller on the composition and conception of the work, van der Horst on images of women, and C. Haas on Job's perseverance. The papers were prepared for the 1986 and 1987 meetings of the Society of New Testament Studies.

P. KUHN, *Bat Qol. Die Offenbarungsstimme in der rabbinischen Literatur. Sammlung, Übersetzung und Kurzkommentierung der Texte,* Eichstätter Materialien 13, Abteilung Philosophie und Theologie 5 (Regensburg: F. Pustet, 1989, paper DM 36) 110 pp. Bibliography. Indexed. ISBN: 3-7917-1233-0.

This supplement to Kuhn's *Offenbarungsstimmen im Antiken Judentum* [*NTA* 34, p. 270] gathers 116 rabbinic texts that refer to the *bat qôl* as a means of revelation from God. For each text it provides a German translation (often of two or more recensions) and brief notes (parallels, philological problems, etc.). Kuhn is also the author of *Gottes Trauer und Klage in der rabbinischen Überlieferung* (1978).

J. LACARRIERE, *The Gnostics,* trans. N. Rootes (San Francisco: City Lights Books, 1989, paper $6.95) 136 pp. Bibliography. LCN: 89-34170. ISBN: 0-87286-243-7.

The reprint of a book published in English in 1977 on the basis of a 1973 French original, this essay on the gnostics of the first centuries A.D. first discusses the workings of the world: the perforated veil, the dark fire, the stranger, and the body's bastard birth. Then it treats history, men, and sects: the highroads of Samaria, the masters of gnosis, absolute experience, the ash and the stars, and the impossible mirror. Finally it considers the paths of gnosticism: the world's wanderers, and the purity of the mountains. L. Durrell supplied a two-page foreword in which he describes the book as "more a work of literature than of scholarship, though its documentation is impeccable."

E. N. LANE, *Corpus Cultus Iovis Sabazii (CCIS), III. Conclusions,* Études préliminaires aux religions orientales dans l'Empire romain 100 (Leiden—New York: Brill, 1989, paper 60 gld. or $30) ix and 70 pp., 2 plates. Indexed. LCN: 84-100333. ISBN: 90-04-08974-8.

This volume draws conclusions about the Sabazius cult on the basis of the evidence gathered in the first two volumes of the project [*NTA* 31, p. 389]. They appear under five headings: the history of the cult before the time of Augustus; other divinities with whom Sabazius is identified or associated; the symbols of Sabazius and the practices of the cult; the cult in the Roman empire, and who worshipped Sabazius and why; and the problem of the literary sources. Also included are additions and corrections to the first two volumes, and an appendix on Sabazius and the so-called snake-vessels.

B. LEVICK, *Claudius* (New Haven, CT—London: Yale University Press, 1990, $27.50) xvi and 256 pp., 16 plates, 8 maps. Bibliography. Indexed. LCN: 89-51800. ISBN: 0-300-04734-7.

Levick, fellow of St. Hilda's College and lecturer in ancient history at the University of Oxford, presents her biography of Claudius (10 B.C.-A.D. 54) under these headings: the principate; the education of a prince; the frustration of a politician; accession; from princeps to emperor; politics and the court (A.D. 41-48 and 48-54); the policy of the emperor; senate and the equestrian order (Claudius and the aristocracy); the people of Rome and Italy; law, justice, and the stable society; finance and the economy; the army and the invasion of Britain; warfare on three continents; Claudius and the provincials; and the reputation of Claudius. Levick characterizes Claudius as a politician struggling to remain in power and to secure it for the next generation.

N. LEWIS (ED.), *The Documents from the Bar Kokhba Period in the Cave of Letters. Greek Papyri,* Judean Desert Studies (Jerusalem: Israel Exploration Society—Hebrew University, 1989, $60) xii and 164 pp. and 40 plates, frontispiece, map. Bibliographies. Indexed. ISBN: 965-221-009-9.

The documents published in this volume represent the bulk of the Babatha Archive discovered by Y. Yadin at Naḥal Hever in 1961. The 28-page general introduction deals with the discovery, paleography and diplomatics, language and idiom, family and society, and the calendar. Then the volume presents Lewis's editions of the Greek texts: material description, Greek text, English translation, and notes. The texts are mainly business and legal documents from the late 1st and early 2nd centuries A.D.; they include a petition to the governor, a marriage contract, deeds, etc. Also included are editions of Aramaic and Nabatean subscriptions edited by Yadin and J. C. Greenfield. Photographs of the texts appear in the plates. A second volume of additional texts is in preparation.

R. S. MacLennan, *Early Christian Texts on Jews and Judaism,* Brown Judaic Studies 194 (Atlanta: Scholars Press, 1990, $55.95) xxv and 203 pp., 2 figs., map. Bibliography. Indexed. LCN: 89-27029. ISBN: 1-55540-414-6.

Prepared as a doctoral dissertation under the direction of A. T. Kraabel and accepted in 1988 by the University of Minnesota, this volume investigates four 2nd-century *adversus Iudaeos* texts representing different areas and genres: *Epistle of Barnabas* from Alexandria ("a moderate approach"); Justin's *Dialogue with Trypho,* representing Neapolis, Ephesus, and Rome ("an apologetic essay"); Melito's *Paschal Homily,* from Sardis ("a poetic defense"); and Tertullian's *Answer to the Jews* ("a legal defense"). In his analyses of these texts MacLennan applies new methods developed for the study of ancient religious literature, and argues that the *adversus Iudaeos* writings must be read in light of the cities in which they were written and the specific audiences that they addressed.

R. Majercik, *The Chaldean Oracles. Text, Translation, and Commentary,* Studies in Greek and Roman Religion 5 (Leiden—New York: Brill, 1989, paper 120 gld. or $60) xiv and 247 pp. Bibliography. Indexed. LCN: 89-9896. ISBN: 90-04-09043-6.

Chaldean Oracles is a collection of hexameter verses purported to have been "handed down by the gods" to Julian the Chaldean and/or his son Julian the Theurgist, who flourished during the late 2nd century A.D. In her 46-page introduction to the work Majercik discusses its theology (first principles, lesser beings), cosmology, anthropology, and soteriology (conjunction, conjuration, magical instruments and objects, and ἀναγωγή). Then she presents on facing pages the Greek texts and English translations, followed by an 84-page commentary, a general bibliography, and various indexes. The study is a slightly revised version of a doctoral dissertation directed by B. A. Pearson and accepted in 1982 by the University of California at Santa Barbara.

E. Mazar and B. Mazar, *Excavations in the South of the Temple Mount. The Ophel of Biblical Jerusalem,* Qedem. Monographs of the Institute of Archaeology 29 (Jerusalem: Hebrew University, 1989, $35) xviii and 188 pp., 33 plates, 29 plans, 4 figs. Illustrated. Bibliographies. ISSN: 0333-5844.

Based on excavations at the Ophel area in Jerusalem and concentrating on Iron Age material, this report discusses major construction units from the First Temple period: the two towers ("corner turret" and "great tower"), the gate, and the royal building. It also describes excavations on the eastern slope of the western hill and at locus 15013. The authors conclude that the term "Ophel" was specific to capital cities and referred to the fortified upper city in which were located the king's palace and other royal buildings and prestigious dwellings. Also included are thirty-one pottery plates (a catalogue and sketches on facing pages), five appendixes (by Y. Nadelman, N. Lipschitz, L. K. Horwitz, E. Tchernov, H. Lernau, and O. Lernau), and twenty-nine plans.

H. K. McArthur and R. M. Johnston, *They Also Taught in Parables. Rabbinic Parables from the First Centuries of the Christian Era* (Grand Rapids: Zondervan, 1990, paper $10.95) 221 pp. Bibliography. Indexed. LCN: 89-28433. ISBN: 0-310-51581-5.

The first part of this volume presents English translations of 115 rabbinic parables from the tannaitic era (i.e. before A.D. 220). Each parable is introduced by a title, an ascription, approximate date, location within the work, and references to doublets and parallels. An appendix presents ten related rabbinic texts. The second part consists of ten chapters on various aspects of the rabbinic parables: initial questions, structure, introductory formulas, stories, meaning, use of Scripture, recycling, relation to Jesus' parables, rabbinic parallels to Gospel parables, and values for Christian teaching and preaching. A seven-page annotated bibliography is included. B. Van Elderen has supplied a two-page foreword.

S. Morag, *Vocalised Talmudic Manuscripts in the Cambridge Genizah Collections.* Vol. 1, *Taylor-Schechter Old Series,* Cambridge University Library Genizah Series 4 (Cambridge, UK—New York: Cambridge University Press, 1988) xii and 56 pp. and 10 plates. Indexed. LCN: 88-4269. ISBN: 0-521-26863-X.

This monograph presents and analyzes the vocalized words that appear in 168 talmudic manuscripts of the Old Series of the Taylor-Schechter Genizah Collection. For individual items it provides a material description, the pertinent part of the text containing the vocalized words, and notes and comments where necessary. The vocalized words exhibit signs and forms characteristic of various schools: Tiberian, Babylonian, Palestinian, and Palestino-Tiberian. Of the vocalized manuscripts 116 are fragments of various parts of the Babylonian Talmud, four include parts of the Palestinian Talmud, thirty are fragments of Alfasi's digest of the Talmud, thirteen contain parts of *Hălākôt Gĕdôlôt,* one is a fragment of *Leviticus Rabbah,* and four represent various kinds of talmudic literature.

J. Neusner, *The Religious Study of Judaism. Description, Analysis, Interpretation.* Vol. 4, *Ideas of History, Ethics, Ontology, and Religion in Formative Judaism,* Studies in Judaism (Lanham, MD—New York—London: University Press of America, 1988, $19.75) xix and 189 pp. Indexed. LCN: 85-30411. ISBN: 0-8191-7142-5.

The eight essays in this collection concern Judaic uses of history in talmudic times, the conception of history in the Talmud of the Land of Israel, the Pentateuch and the Mishnah as the constitution of Judaism, whether uncleanness was a moral or an ontological category in formative Judaism (with B. D. Chilton), *Sifra* and the problem of the Mishnah, *Sifra* and the quest for the "Judaism beyond the texts," retranslating classic Jewish texts, and why universities are different from all other centers of learning (with Judaism as an example).

É. Nodet, *Flavius Josèphe. Les Antiquités juives. Livres I à III.* Vol. 1, *Introduction et texte;* vol. 2, *Traduction et notes* (Paris: Cerf, 1990, paper 185 F) xlv and 155 pp., ii and 190 pp. Bibliography. ISBN: 2-204-04051-7 (vol. 1), -04113-0 (vol. 2).

These volumes inaugurate a multi-volume edition and French translation of Josephus' *Jewish Antiquities.* The general introduction discusses Josephus' life and his work, the relations among the manuscripts, and literary matters (literary peculiarities, biblical sources, extrabiblical sources, historical-literary problems). The first volume presents the Greek text for books 1–3 with biblical references in the margins and textual variants below. The second volume contains the French version of the text with explanatory notes below. Nodet, a Dominican teaching at the Ecole Biblique de Jérusalem, prepared these volumes in collaboration with G. Berceville, A. Paul, and É. Warschawski.

M. Pelletier, *Les Pharisiens. Histoire d'un parti méconnu,* Lire la Bible 86 (Paris: Cerf, 1990, paper 110 F) 372 pp. ISBN: 2-204-04007-X.

Intended for a general audience, this volume seeks to present a fair picture of the Pharisees by placing them in the context of Second Temple Judaism and discerning their positive goals and programs. It first traces Jewish history from the return from exile in Babylon, through Nehemiah and Ezra, to the Maccabean revolt. Then it discusses the origins of the Pharisaic movement during the Hasmonean period and sketches its development in the Herodian period. Using Josephus' writings and rabbinic traditions, it treats the evolution of Pharisaic thinking (with particular attention to Hillel and Shammai), and deals with the Pharisees' approaches to the Torah, study, daily life (ritual purity, tithing, Sabbath observance, etc.), other movements (Sadducees, priestly circles, Zealots, and Essenes), and the task of education. Next it explores the Pharisees' attitudes toward Jesus—what they found offensive about him, and why he criticized them. The last few chapters take the story of the Pharisees through the late 1st century—the conflicts with the early church, and the attempt at reconstructing Judaism after A.D. 70.

J. Raynor and Y. Meshorer, *The Coins of Ancient Meiron,* Meiron Excavation Project 4 (Winona Lake, IN: ASOR/Eisenbrauns, 1988, cloth $27.50, paper $19.50) vi and 121 pp. and 18 plates, 5 tables. LCN: 87-19135. ISBN: 0-89757-208-4 (cloth), -209-2 (paper).

Intended as a supplement to the final publication report on ancient Meiron [*NTA* 29, p. 112], this catalogue presents 1,017 coin specimens, all recovered from the five seasons of excavation at Meiron. The catalogue is arranged chronologically, according to historical period and reign. Each entry has a discrete running number, a registry number, and a location number, as well as indications of size, descriptions of the obverse and reverse, etc. Also included are a table arranging the coins by mint, a general discussion of the coins, a catalogue of selected Meiron coins, an index of coins by area and locus, and photographs of ca. 150 coins. The authors worked in collaboration with R. S. Hanson.

B. P. Reardon (ed.), *Collected Ancient Greek Novels* (Berkeley, CA—Los Angeles—London: University of California Press, 1989, paper $24.95) viii and 827 pp. Bibliographies. LCN: 88-21093. ISBN: 0-520-04303-5 (cloth), -04306-5 (paper).

After a sixteen-page general introduction by the editor, the volume presents introductions and translations for what is extant from ancient Greek novels: Chariton's *Chaereas and Callirhoe* (by Reardon); Xenophon of Ephesus' *An Ephesian Tale* (G. Anderson); Achilles Tatius' *Leucippe and Clitophon* (J. J. Winkler); Longus' *Daphnis and Chloe* (C. Gill); Heliodorus' *An Ethiopian Story* (J. R. Morgan); ps.-Lucian's *The Ass* (J. P. Sullivan); Lucian's *A True Story* (Reardon); ps.-Callisthenes' *Alexander Romance* (K. Dowden); *The Story of Apollonius King of Tyre* (G. N. Sandy); summaries of Antonius Diogenes' *The Wonders Beyond Thule* and Iamblichus' *A Babylonian Story* (Sandy); and fragments of eight works (Sandy and Reardon). Reardon is professor of classics at the University of California, Irvine.

S. C. Reif (ed.), *Published Material from the Cambridge Genizah Collections. A Bibliography 1896-1980,* Cambridge University Library Genizah Series 6 (Cambridge, UK—London—New York: Cambridge University Press, 1988) xiv and 608 pp. LCN: 86-18805. ISBN: 0-521-33336-9.

This bibliography of research on the Cambridge Genizah Collections first (pp. 1-432) presents the material in order of classmarks (Taylor-Schechter Collections, Oriental Collection of the University Library, Westminster College Cambridge Collection, etc.) and gives the pertinent bibliographic information for books and articles published between 1896 and 1980. The second part (pp. 433-587) is arranged alphabetically by modern authors and indicates on which texts these scholars have worked. The third part (pp. 589-608) is a list of works and incorporates a short-title index. Reif was assisted by P. Fenton, S. Hopkins, and G. Kahn as principal compilers, and by S. Reif and D. Patterson in the process of computerization.

M. Rizzi, *La questione dell'unità dell' "Ad Diognetum,"* Studia Patristica Mediolanensia 16 (Milan: Vita e Pensiero, 1989, paper 24,000 L) xxiii and 201 pp. Bibliography. Indexed. ISBN: 88-343-0175-7 (cloth), -0174-9 (paper).

Prepared as a doctoral dissertation under the direction of L. F. Pizzolato and accepted in 1987 by the Università Cattolica del Sacro Cuore in Milan, this volume uses new and up-to-date methods to deal with the authenticity of chapters 11–12 of *Letter to Diognetus.* It gives particular attention to the expression σήμερον υἱὸς λογισθείς (11:5), the old-new antithesis applied to the Logos, the terms ἀρχή and κόσμος as the dynamic of the εὐαγγέλιον, and the understanding of "true knowledge." Rizzi concludes that chapter 11 is consistent with the rest of the work and that chapter 12 is an apt conclusion. He argues that *Diognetus* is probably of Alexandrian origin and has a protreptic intent in which elements of negative (chaps. 2–4) and positive (chaps. 5–6) apologetics and a short presentation of Christian theology are synthesized.

V. K. ROBBINS (ED.), *Ancient Quotes & Anecdotes. From Crib to Crypt,* Foundations & Facets: Reference Series (Sonoma, CA: Polebridge, 1989, cloth $29.95, paper $21.95) xvii and 493 pp. Bibliography. Indexed. LCN: 88-12583. ISBN: 0-944344-02-X (cloth), -03-8 (paper).

This volume contains about 1,750 pronouncement stories, i.e. stories that reach their high point in a striking saying or action. Most of the stories come from Mediterranean literature between 250 B.C. and A.D. 250. Since every pronouncement story is about a person, the overall arrangement is based on the human life-cycle: birth, youth, adulthood (friend or associate, clusters of friends or associates, family, women, general, leaders, groups, youth), old age, and death. Within each section the stories are arranged in alphabetical order according to author or in some instances type of document. The book contains pronouncement stories from Christian apocryphal literature, Cicero, the Gospels, rabbinic literature, Josephus, Lucian's *Demonax,* Philo, Plutarch's *Parallel Lives,* Xenophon, and Suetonius' *Lives of the Caesars.* Robbins is professor of religion at Emory University in Atlanta, GA.

L. H. SCHIFFMAN (ED.), *Archaeology and History in the Dead Sea Scrolls. The New York University Conference in Memory of Yigael Yadin,* JSP Supplement Series 8, JSOT/ASOR Monographs 2 (Sheffield, UK: JSOT Press, 1990, £30 or $50) 296 pp., 2 plates. Indexed. ISBN: 1-85075-221-4.

Prepared for a conference held at New York University in 1985, the thirteen papers in this volume are by J. M. Baumgarten on the Qumran-Essene restraints on marriage, J. J. Collins on whether the Dead Sea sect was an apocalyptic movement, B. A. Levine on the *mô'adîm* of *Temple Scroll,* J. Maier on *Temple Scroll* and tendencies in the cultic architecture of the Second Commonwealth, J. Milgrom on the scriptural foundations and deviations in the laws of purity of *Temple Scroll,* C. Newsom on human and angelic priesthood in the Qumran Sabbath *Shirot,* E. Qimron on the need for a comprehensive critical edition of the Dead Sea scrolls, Schiffman on the impurity of the dead in *Temple Scroll,* D. R. Schwartz on two aspects of a priestly view of descent at Qumran, M. Smith on ascent to the heavens and deification in 4QM^a, H. Stegemann on methods for reconstructing scrolls from scattered fragments, J. Strugnell on Moses-Pseudepigrapha at Qumran (4Q375-376 and similar works), and B. Z. Wacholder on classifying pre-Qumranic Judeo-Aramaic literature.

H. SCHRECKENBERG, *Die christlichen Adversus-Judaeos-Texte und ihr literarisches und historisches Umfeld (1.-11. Jh.),* Europäische Hochschulschriften, Reihe 23: Theologie 172 (2nd rev. ed.; Frankfurt—Bern—New York—Paris: Lang, 1990, paper 132 SFr or $94.80) 749 pp. Bibliography. Indexed. ISBN: 3-631-42603-8.

The revised and expanded version of a work published in 1982, this volume examines *adversus Iudaeos* literature from the 1st to the 11th century A.D. under the following headings: OT and NT themes at the perimeter; rabbinic statements from the 1st century A.D. onward; the Apostolic Fathers (ca. 80-125); the time of the Apologists (ca. 125-220); the Church Fathers up to the Council of Nicea (ca. 220-325); the heyday of patristic literature (ca. 325-450); late antique, early medieval, and early Byzantine texts up to the end of the patristic period (ca. 450-750); and early medieval texts from the end of the patristic period to the beginning of the Crusades (mid-8th through the 11th century). Schreckenberg is also the author of *Die christlichen Adversus-Judaeos-Texte (11.-13. Jh.)* (1988).

W. Speyer, *Frühes Christentum im antiken Strahlungsfeld. Ausgewählte Aufsätze,* Wissenschaftliche Untersuchungen zum Neuen Testament 50 (Tübingen: Mohr-Siebeck, 1989, DM 178) x and 531 pp., 2 plates. Indexed. ISBN: 3-16-145238-0.

The thirty-four articles (all but one previously published) in this collection situate aspects of early Christian life in the context of the Greco-Roman world and Judaism. The topics include the charges of pagans against Christians (1963), religious pseudepigraphy and literary falsification in antiquity (1965-66), the images of Apollonius of Tyana among pagans and Christians (1974), new Pilate apocrypha [§ 23-326], midday and midnight as sacred times in antiquity and Christianity (1984), reality and forms of ecstasy in Greco-Roman antiquity (1984), and the numinous person as wonderworker (1984). Speyer is the author of *Die literarische Fälschung im heidnischen und christlichen Altertum* (1971).

E. Spier, *Der Sabbat,* Das Judentum 1 (Berlin: Institut Kirche und Judentum, 1989, DM 18.80) 220 pp. Bibliography. ISBN: 3-923095-71-6.

This volume first traces the Sabbath through Israel's history from earliest times through the Second Temple and rabbinic periods to the present. Next it describes the celebration of the Sabbath in the synagogue and at home. Then it considers the reception of the Sabbath in the Christian churches, with particular attention to the Sabbath's relation to Sunday. Finally it offers suggestions about treating the Sabbath in religious education and in the Christian churches.

G. Stemberger, *Midrasch. Vom Umgang der Rabbinen mit der Bibel. Einführung – Texte – Erläuterungen* (Munich: Beck, 1989, DM 48) 242 pp. Bibliography. Indexed. ISBN: 3-406-33910-7.

Stemberger, professor of Jewish studies at the University of Vienna, first provides a general introduction to Jewish midrash: the beginnings of Jewish biblical exposition, the nature of midrash, Bible-reading in the synagogue, and the most important midrashic works. Then he presents German translations and commentaries for specific texts: halakic midrashim, *Genesis Rabbah* and the Megillot, homiletic midrashim, and retold Bible stories. Finally he traces the influence of midrash in Judaism and Christianity, and discusses research on midrash and midrash today.

G. Stemberger (ed.), *Die Juden. Ein historisches Lesebuch,* Beck'sche Reihe 410 (Munich: Beck, 1990, paper DM 9.80) 348 pp., 3 plates. Bibliography. ISBN: 3-406-34002-4.

This anthology of modern scholarly treatments of Jewish history is divided into three parts: Israel and the Jews in antiquity, the Jews in the Middle Ages, and the Jews in modern times. The selections (all now in German) most pertinent to NT study are by A. Momigliano on the encounter of Second Temple Judaism with Hellenism, P. Schäfer on Maccabees and Hasmoneans, M. Stern on the great revolt in A.D. 66-70, S. Safrai on Jews in the land of Israel from A.D. 70 to 220, and Stemberger on the rabbi.

G. Strecker, *Konkordanz zu den Pseudoklementinen.* Teil 2, *Griechisches Wortregister, Syrisches Wortregister, Index nominum, Stellenregister,* Die Griechischen Christlichen Schriftsteller der ersten Jahrhunderte, Die Pseudoklementinen 3 (Berlin: Akademie-Verlag, 1989, DM 185) iii and 554 pp. ISBN: 3-05-000319-7.

The first part of this volume (pp. 1-407) provides a concordance to the Greek texts of the Pseudoclementines. Each entry presents the Greek word, places it in context, and gives the reference to the text. Also included are a glossary for the Syriac texts (pp. 409-473) that lists words and references, indexes of personal names (pp. 475-527) and place-names (pp. 528-542), and an index of biblical and other texts (pp. 543-554). The first part of the concordance dealt with the Latin texts of the Pseudoclementines. Strecker is the author of *Das Judenchristentum in den Pseudoklementinen* (1958; 2nd rev. ed., 1981).

S. Talmon, *The World of Qumran from Within. Collected Studies* (Jerusalem: Magnes Press, Hebrew University, 1989; Leiden: Brill, 140 gld. or $70) 324 pp. Indexed. LCN: 89-17265. ISBN: 90-04-08449-5 (B).

The studies collected in this volume seek to view the universe of the Qumran covenanters from their own writings. After situating the Qumran discoveries between the Bible and the Mishnah, the volume presents papers on the term *yḥd* as a biblical noun (1953), a further link between the Judean covenanters and the Essenes [§ 8-759], 1QS 6:11-13 (1957), the textual transmission of the Bible in light of Qumran manuscripts (1964), variant readings in 1QIsaª (1956), 1QIsaª as a witness to the ancient exegesis of the book of Isaiah (1962), the Habakkuk scroll (1951), the calendar of the covenanters of the Judean Desert (1958), the Day of Atonement in the Habakkuk scroll (1951), the emergence of institutionalized prayer in Israel in light of Qumran literature (1978) combined with the Manual of Benedictions of the Judean Desert covenanters (1959-60), Psalm 151 from Qumran (1966), and waiting for the messiah and the conceptual universe of the Qumran covenanters (1988).

A. Terian, *Alexander vel De ratione quam habere etiam bruta animalia (De animalibus) e versione armeniaca. Introduction, traduction et notes,* Les Oeuvres de Philon d'Alexandrie 36 (Paris: Cerf, 1988, paper 153 F) 225 pp. Indexed. ISBN: 2-204-03040-6.

The slightly revised and abbreviated version in French of a work published in English in 1981 [*NTA* 27, p. 118], this volume provides an introduction to the Armenian version of Philo's works and to *De animalibus,* the text according to J. B. Aucher's Latin version of the Armenian and Terian's French version of the Armenian on facing pages (with notes below), and twenty-one complementary notes. The major difference from the English edition is the reduction of the commentary in the notes. Terian teaches at Andrews University in Berrien Springs, MI.

S. Tugwell, *The Apostolic Fathers,* Outstanding Christian Thinkers (Harrisburg, PA: Morehouse, 1990, cloth $16.95, paper $9.95) xii and 148 pp. LCN: 89-28406. ISBN: 0-8192-1492-2 (cloth), -1491-4 (paper).

Tugwell, regent of studies for the English Dominicans and member of the theological faculty at the University of Oxford, provides interpretations of the various writings customarily called the Apostolic Fathers. He treats *Didache, Letter of Barnabas, Shepherd of Hermas* (Visions, Commandments and Parables), *1 Clement,* letters of Ignatius of Antioch, Polycarp, and *2 Clement.* Though the author has taken account of the relevant scholarship and academic debates, his focus is on the texts themselves.

F. W. Walbank, *Polybius,* Sather Classical Lectures 42 (Berkeley, CA—Los Angeles—London: University of California Press, 1990, paper $11.95) ix and 201 pp. Bibliography. Indexed. LCN: 72-189219. ISBN: 0-520-06981-1.

The paperback edition of a work published in 1972, this volume presents Walbank's Sather lectures delivered in 1971. The six chapters concern Polybius the man and his work, historical traditions, the concept of πραγματικὴ ἱστορία, the structural problems of time and place, the sixth book, and Polybius and Rome. Walbank, emeritus professor of ancient history and classical archaeology at the University of Liverpool, is the author of *The Hellenistic World* (1982).

Y. Yadin et al., *The James A. de Rothschild Expedition at Hazor. Hazor III-IV. An Account of the Third and Fourth Seasons of Excavation, 1957-1958,* ed. A. Ben-Tor (Jerusalem: Israel Exploration Society—Hebrew University, 1989, $90) xxii and 362 pp., frontispiece, 11 figs., 46 plans, 4 folding plans. ISBN: 965-221-008-0.

The third and fourth seasons of excavation at Hazor, the results of which appear in this volume, took place in 1957 and 1958 under the direction of Yadin, with Y. Aharoni, R. Amiran, Ben-Tor, M. Dothan, T. Dothan, I. Dunayevsky, S. Geva, and E. Stern. The first two volumes in the project appeared in 1959 and 1961 (plates). Part of the publication of

Yadin's literary legacy, this volume describes the results of excavation in various Areas (A, B, BA, F, G, H, K, 201/A1) as well as cylinder seals from the temple in Area H, stone ritual artifacts and statues from Areas A and H, some Egyptian finds, epigraphic finds from Areas A and B, and the metal figurines. The excavators distinguished twenty-one archaeological strata from the Hellenistic (3rd-2nd centuries B.C.) back to the early Bronze II period (27th century B.C.).

Y. YADIN ET AL., *Masada I-II. The Yigael Yadin Excavations 1963-1965. Final Reports*, The Masada Reports (Jerusalem: Israel Exploration Society—Hebrew University, 1989, $60 and $72) xiv and 132 pp. and 81 plates, frontispiece; x and 246 pp. and 48 plates. Bibliography. Indexed. ISBN: 965-221-010-2 (I), -011-0 (II).

The excavations at Masada directed by Yadin in 1963-65 were summarized in popular form in Yadin's *Masada: Herod's Fortress and the Zealots' Last Stand* (1966). The final reports begun in these two volumes are based on the excavation diaries (recorded on tape at the close of each day's work), the loci cards, the plans, and photographs. The first volume presents editions of the Aramaic and Hebrew ostraca and jar inscriptions: tags (with letters, specific names, and single names), lists of names, "lots," inscriptions designating priestly shares, names of owners inscribed in store-jars, etc. J. Naveh prepared this material for publication on the basis of what Yadin had left. Also included is Y. Meshorer's catalogue of coins found at Masada: under the Ptolemies and Seleucids, Jewish coins, the Roman procurators of Judea, Agrippa I, etc. In the second volume H. M. Cotton and J. Geiger supply an introduction to and editions of the Latin and Greek documents found at Masada: papyri, ostraca, *tituli picti*, graffiti, and Latin amphora stamps. Also included is a discussion of Latin paleography by J. D. Thomas. Volumes on the buildings (by E. Netzer) and the art and architecture (by G. Foerster) at Masada are in preparation.

ADDITIONAL BOOKS RECEIVED

T. ARAI AND W. ARIARAJAH (EDS.), *Spirituality in interfaith dialogue* (Maryknoll, NY: Orbis, 1990, paper $8.95) xi and 103 pp. ISBN: 0-88344-524-7.

I. G. BARBOUR, *Religion in an Age of Science. The Gifford Lectures 1989-1991*, vol. 1 (San Francisco: Harper & Row, 1990, $29.95) xv and 297 pp. Indexed. LCN: 89-45552. ISBN: 0-06-060383-6.

G. BAUM AND R. ELLSBERG (EDS.), *The Logic of Solidarity. Commentaries on Pope John Paul II's Encyclical On Social Concern* (Maryknoll, NY: Orbis, 1989, paper $14.95) xv and 232 pp. Indexed. LCN: 89-27941. ISBN: 0-88344-578-6.

E. BINNS, *The World As Creation. Creation in Christ in an Evolutionary World View*, Zacchaeus Studies: Theology (Wilmington, DE: Glazier, 1990, paper $4.95) 104 pp. Bibliography. Indexed. LCN: 89-78382. ISBN: 0-89453-755-5.

A. F. CAMPBELL, *The Study Companion To Old Testament Literature. An Approach to the Writings of Pre-Exilic and Exilic Israel*, Old Testament Studies 2 (Wilmington, DE: Glazier, 1989, paper $19.95) viii and 504 pp. Bibliographies. Indexed. LCN: 86-45319. ISBN: 0-89453-586-2.

J. COMBLIN, *Retrieving the Human. A Christian Anthropology*, trans. R. R. Barr, Theology and Liberation (Maryknoll, NY: Orbis, 1990, cloth $29.95, paper $14.95) ix and 259 pp. Bibliography. Indexed. LCN: 89-78416. ISBN: 0-88344-678-2 (cloth), -657-X (paper).

H. COWARD (ED.), *Hindu-Christian Dialogue. Perspectives and Encounters*, Faith Meets Faith (Maryknoll, NY: Orbis, 1989, cloth $29.95, paper $14.95) xix and 281 pp. Indexed. LCN: 89-29673. ISBN: 0-88344-634-0 (cloth), -633-2 (paper).

D. A. FARMER AND E. HUNTER (EDS.), *And Blessed Is She. Sermons by Women* (San Francisco: Harper & Row, 1990, $18.95) viii and 247 pp. Bibliography. LCN: 89-45258. ISBN: 0-06-062335-7.

T. N. Finger, *Christian Theology. An Eschatological Approach,* vol. 2 (Scottdale, PA—Kitchener, Ont.: Herald, 1989, $29.95) 544 pp. Bibliographies. Indexed. LCN: 87-14823. ISBN: 0-8361-3495-8.

E. S. Gaustad, *A Religious History of America* (rev. ed.; San Francisco: Harper & Row, 1990, cloth $34.95, paper $19.95) xvi and 391 pp. Illustrated. Bibliographies. Indexed. LCN: 89-45746. ISBN: 0-06-063092-2 (cloth), -063094-9 (paper).

J. E. Goldingay, *Daniel,* Word Biblical Themes (Dallas—London: Word, 1989) xii and 113 pp. Bibliography. Indexed. LCN: 89-38306. ISBN: 0-8499-0794-2.

P. J. Griffiths (ed.), *Christianity through Non-Christian Eyes,* Faith Meets Faith (Maryknoll, NY: Orbis, 1990, cloth $29.95, paper $14.95) xiv and 286 pp. Bibliography. Indexed. LCN: 89-77870. ISBN: 0-88344-662-6 (cloth), -661-8 (paper).

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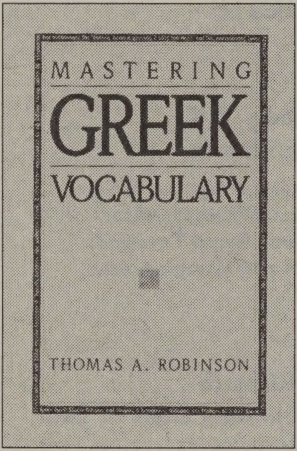

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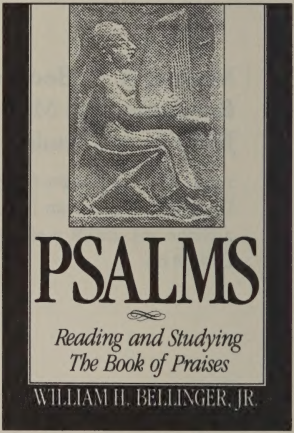

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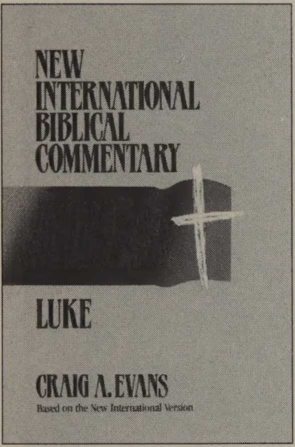

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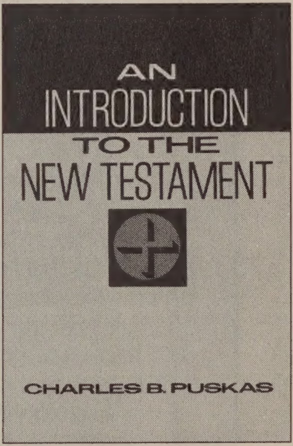

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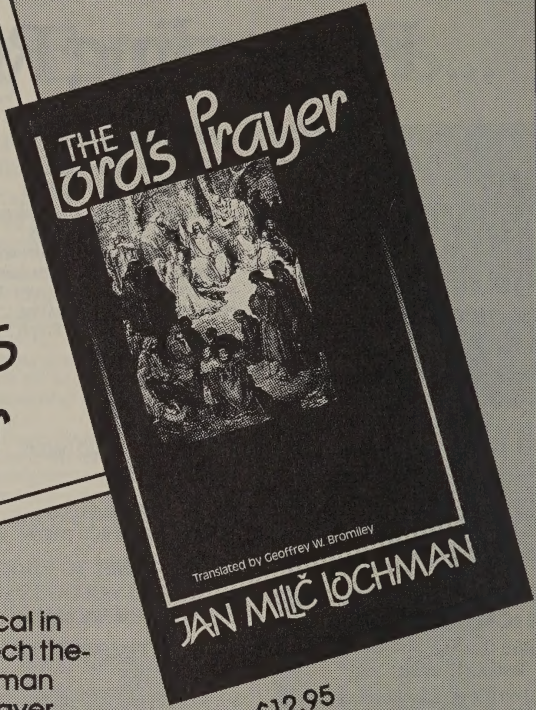

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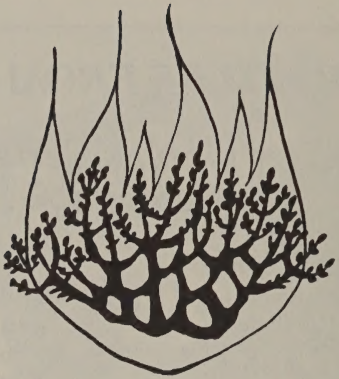

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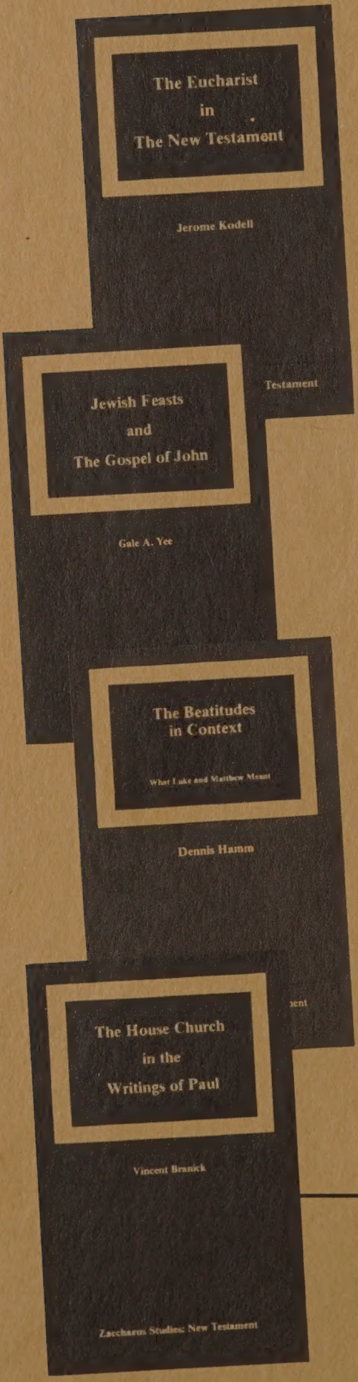
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